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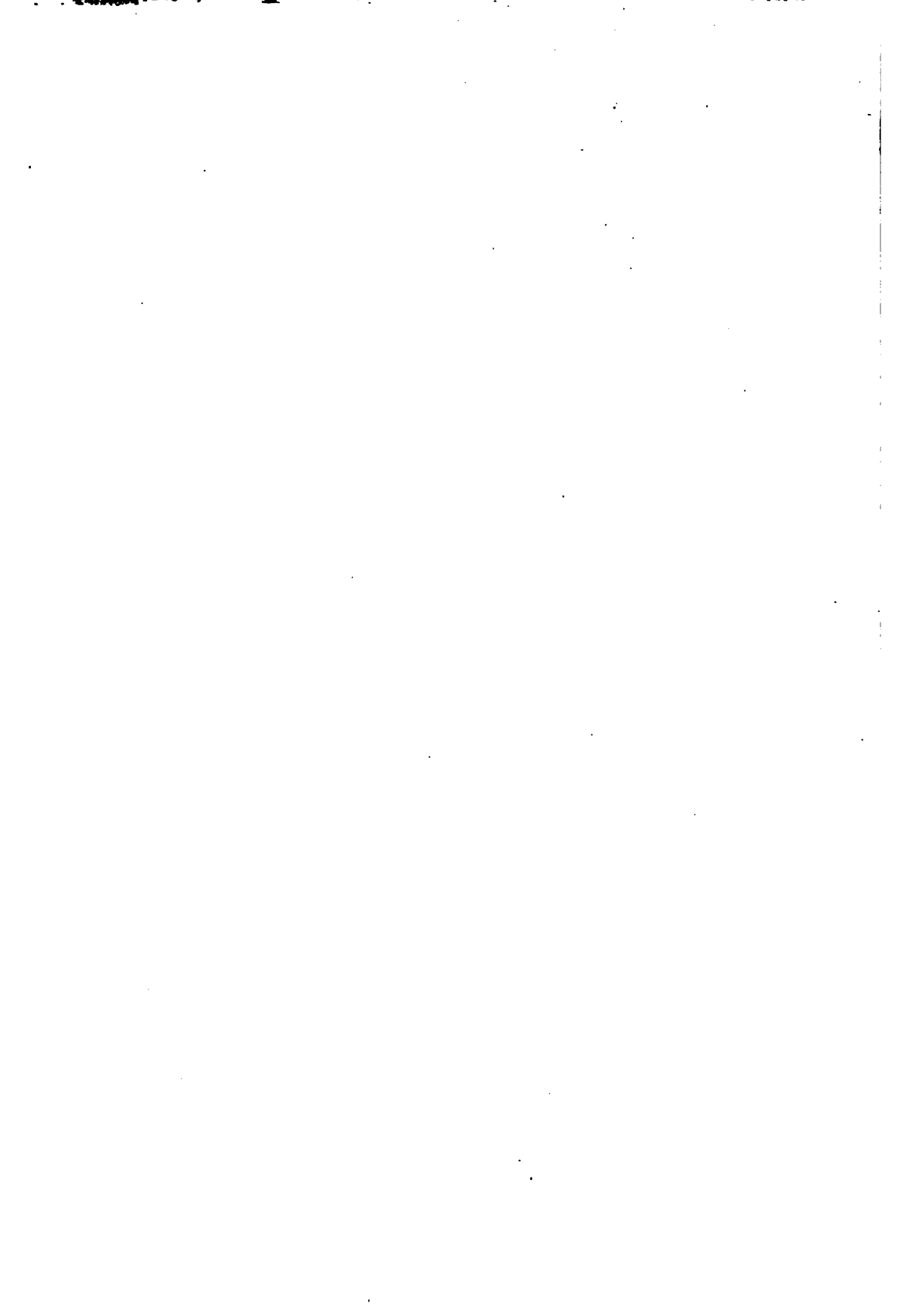
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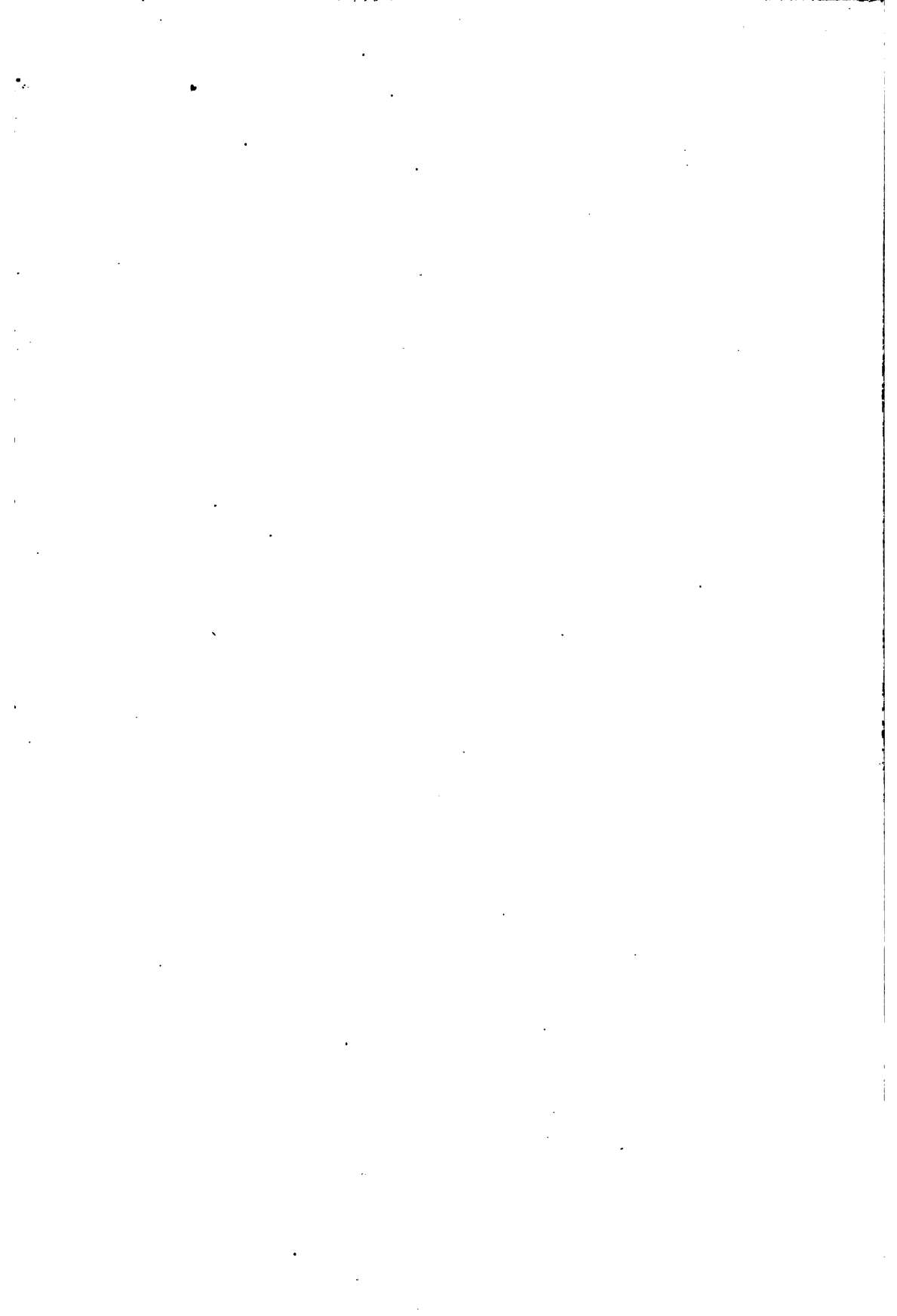
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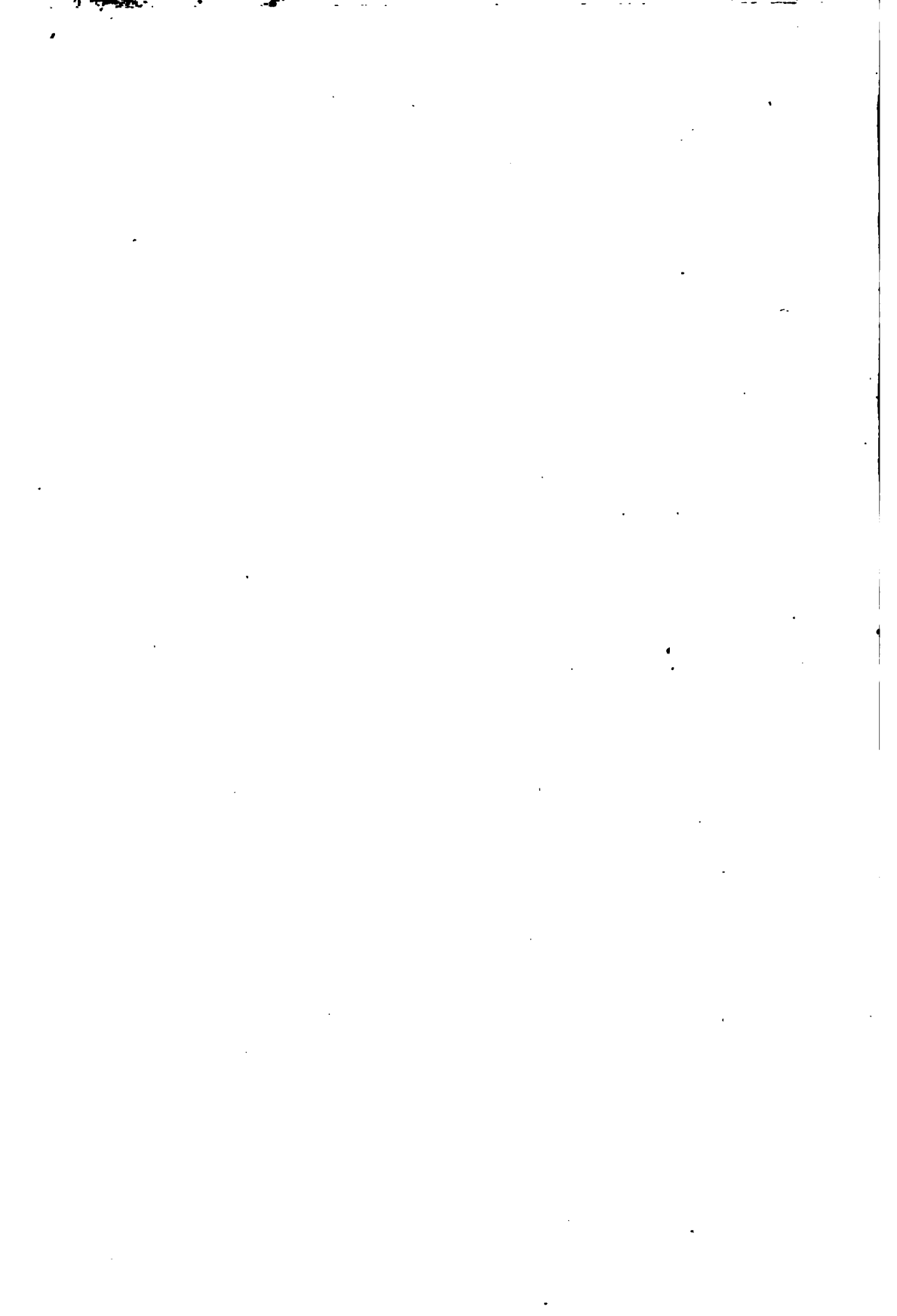
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THE CHURCH $\frac{1}{2}$. P.S.

AT HOME AND ABROAD

PUBLISHED BY ORDER OF
THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA

VOLUME I

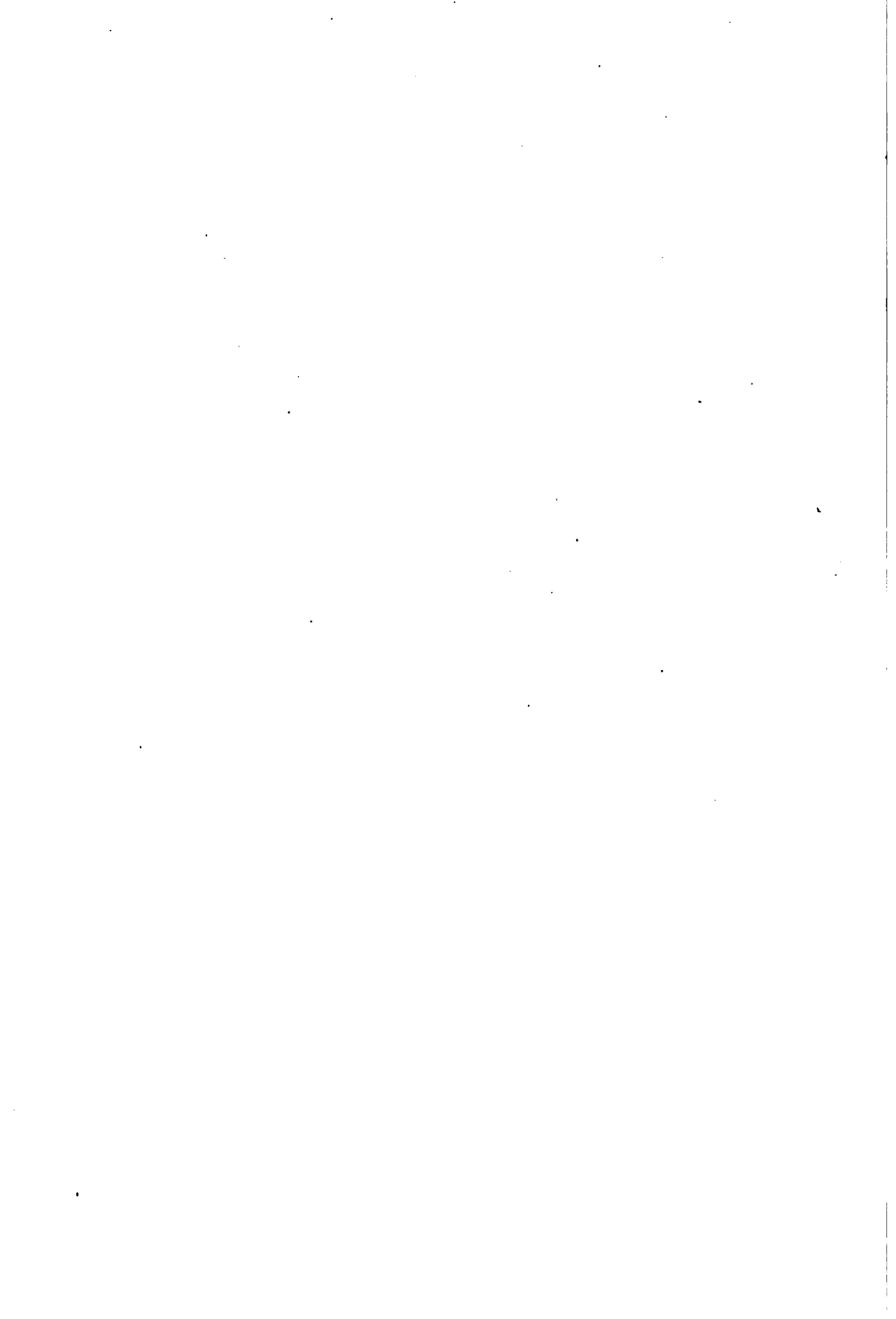
PRESBYTERIAN BOARD OF PUBLICATION
No. 1334 CHESTNUT STREET
PHILADELPHIA, PA.
1887

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Tappan Presb. Assoc
2-20-1933

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THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, JANUARY, 1887.

On account of the inability of Rev. Henry A. Nelson, D.D., to assume immediate control of the magazine, the work was assigned to different members of the Committee. The order of the Assembly to issue the first number on the first of January would not permit delay.

INTRODUCTION.

The committee appointed by the last General Assembly to arrange and issue the consolidated magazine now present the result of their work. The Assembly decided only the question of consolidation, leaving to the committee all details, including the question of editorship and the selection of an editor if deemed expedient to appoint one.

The magazine is to be devoted to the benevolent work of the Presbyterian Church, at home and abroad, not omitting, however, information upon the work of other branches of the Church of Christ. It will, therefore, not be concerned with current general topics, or with questions of theology or ecclesiastical polity. It is intended to represent all the departments of the Church's work, giving to each a fair and full exhibit, and to be, in a special sense, the organ of the Boards.

At the same time, such a periodical has an opportunity and a function outside the lines of the Boards. Presbyterians, both as individuals and as churches, are largely engaged in certain great works of Christian beneficence not represented on the tables of the General Assembly. Into these go a large amount of money and of consecrated energy, and our denominational magazine may very properly and profitably bestow a share of attention upon these. There is, for instance, the vast city mission work of the churches in New York, Philadelphia, Chicago, and elsewhere, the magnitude and details of which are comparatively unknown outside of the large cities. The great hospitals

furnish another interesting field. Medical missionary institutions, like that of Dr. Dowkonnt in New York, are beginning to attract the attention which their importance demands; and the work of individual churches, in schools for the Chinese, is raising interesting practical questions and yielding blessed results. With these and other beautiful and fruitful charities the whole Church should be made acquainted. Description and discussion of the principles and methods of the larger city organizations will set the patterns for similar work elsewhere, and details of their results will go to promote both enthusiasm and efficiency at smaller centres. Such representation will necessarily be limited, and subordinate to the distinctive work of the denomination; but even general outlines and salient facts will do much toward dissipating the spirit of pessimism which is threatening to undermine the faith of not a few Christians in the progress and prospects of Christ's kingdom.

If the magazine shall be only an inventory of facts, or an aggregate of statistics and correspondence, it will fail of its purpose. The ideal of the rank and file of the Church has been shaped by the current secular magazines, which are at once instructive and entertaining; and the popular demand insists that, in religious no less than in secular periodicals, the matter shall be thoroughly worked up and attractively presented. Mere facts, however interesting, will neither instruct nor inspire. Like soldiers, they

must be marshalled and massed. While there is no thought of shaping the Church magazine upon the model of Harper's or The Century, it is none the less essential to its success that it be bright, readable and stimulating; and further, that its necessarily large variety should be informed with a definite character and moulded into a certain unity.

Such results demand the superintendence of a single mind. To *make up* a magazine is one thing; to *edit* it is quite another. The former is largely a matter of paste-pot and scissors; but the informing quality implied in editorship, the adjustment of material in due balance and proportion, and giving it character and unity, demand a high order of talent, sound judgment, and good taste. These considerations determined the committee to offer the editorship to the Rev. Henry A. Nelson, D.D., who has signified his acceptance of the unanimous call. Dr. Nelson is so widely and well known in the Church that it is unnecessary to enlarge upon his qualifications for the post. He has a large and varied experience as pastor and professor. He has been actively and conspicuously identified with important movements and crises in the Church. He has a thorough acquaintance with the work of the Boards. Much of his ministry has lain near the home mission line, and his two years abroad have been largely spent in forming a personal acquaintance with the work in some of the more important foreign mission fields.

The new magazine will be issued monthly by the Presbyterian Board of Publication. It will contain two departments, editorial and official. The former, under the sole supervision of the editor, will contain such matter, original or contributed, as he may determine. The official department will represent the work of the Boards, and contain matter furnished by the several secretaries, or under their direction; and will be subdivided into Home and Foreign, the latter being devoted to the foreign field, and the former including Home Missions, Education, Publication, Church Erection, Ministerial Relief, Freed-

men, Aid for Colleges, Sunday-schools, Temperance, Systematic Beneficence, etc. Each Board is assigned a definite number of consecutive pages. The Foreign naturally has the largest allowance, since it includes within its own field most of the interests represented by distinct Boards at home, such as Education, Publication, and Church Erection.

Each number will contain a full table of contents on the second page of the cover. No advertisements will be admitted even to the covers. The subscription price will be \$2 a year; single numbers 20 cents; to churches (as clubs) \$1 a year, prepaid. The magazine will be sent free to all foreign missionaries, and to all home missionaries who are not pastors. In order not to embarrass the accounts of the new magazine, the committee decide that unexpired subscriptions to church periodicals now merged in this shall be returned to subscribers. An annual index will be published in the last number of each year, and the current receipts from the churches quarterly on detached pages.

The success of the enterprise must depend mostly upon the *efforts of pastors to secure subscriptions*. No pains will be spared to make the new publication both useful and attractive. If the ideal of the committee shall be realized, the magazine, with God's blessing, will be a welcome addition to the household library, and indispensable to every pastor and layman who desires to keep informed of what the Presbyterian Church is doing to advance the kingdom of Christ.

MARVIN R. VINCENT,
HOWARD CROSBY,
WILLIAM P. BREED,
CHARLES A. DICKEY,
ARTHUR T. PIERSON,
JOHN S. MACINTOSH,
ANSON D. F. RANDOLPH,
WARNER VAN NORDEN,
JOHN H. DEY,
ROBERT N. WILLSON,

Assembly's Committee.

EDITORIAL.

"THE CHURCH AT HOME AND ABROAD."

Under this title our new consolidated magazine goes forth. The title is not arbitrary nor insignificant. It marks the magazine as issued by the decree of our highest Church judicatory, as representing the organized benevolent work of the whole Church, and as conducted in our denominational interest. It implies nothing inconsistent with the broadest charity and the kindest fraternal sentiment towards other Christian bodies. It is used in the sense in which it is entitled to be used by the whole company of those who love and believe in our common Lord and Saviour,—with the emphasis on *Church*, and not on *the*.

Yet a broad charity is not inconsistent with a zealous regard for our own corporate well-being. A man is not justly chargeable with selfishness, nor with indifference to his neighbor, because he expends his energies chiefly upon the maintenance of his own household; and a denomination is not open to the charge of narrow sectarianism because its members love it, and turn their work and their gifts principally into its channels. The title may justly be a reminder to our Presbyterianism of that lack of corporate sentiment with which it is often, and not altogether unjustly, charged. In one sense, indeed, the charge is to its honor. The Presbyterian Church has, notoriously, a hand in every good work in which Christian society is interested. Its gifts are lavished often without reference to denominational lines. No Church exposes its heart on more sides, or responds more promptly and generously to all kinds of appeals, than does our own.

Yet there was much truth in the saying of Norman McLeod, that, while the Roman

Catholic forgets that there is an invisible Church, the Presbyterian forgets that there is a visible one. American Presbyterianism would be the better for a little of the surplus churchly sentiment of the prelatical churches. The democratic constitution and spirit of our Church tends to an excessive individualism, and to a corresponding forgetfulness of the principle that the parts exist for the whole, and not the whole for the parts. The title of our magazine may rightly be construed, therefore, as standing for this principle. This, with the plan and the contents, all go to emphasize the Church as a whole, and are intended to help in setting all its members upon its working lines, and to promote a healthy enthusiasm for that organization of whose record no son or daughter of Presbyterianism has any reason to be ashamed.

Along with this sentiment, it would seem desirable to lay more stress upon the unity of our church machinery, and to try and induce our people to regard and to study the work of all the Boards as related to one great scheme. The several departments of our church work together make up one compact system for the proclamation and diffusion of the gospel. Home Missions, and the Freedmen's cause, for instance, are ministered to by each of the other Boards; Education and Aid for Colleges train their heralds; Church Election builds their temples; Publication arms their pastors and teachers with Christian literature; Ministerial Relief is their hospital corps. Foreign Missions is simply their other side. The distinction between home and foreign missions is only for convenience. In itself it is artificial and superficial. A clearer recog-

nition of the interdependence of the several Boards is desirable in order to secure for each its due place and emphasis in the mind and conscience of the Church. It strengthens the appeal of any single department when another department sends up its voice, saying, "I have need of thee." In the absence of such a comprehensive view of the entire work, the tendency is very strong to emphasize some one department to the neglect of others, and to make the apportionment of the Church's energy and gifts dependent on special or local circumstances rather than on an intelligent view of the needs of the whole work. In one quarter the interest runs to Foreign Missions, and foreign missionary literature is sought and read, while other causes fall into the background. In another, Home Missions comes to the front, and Education is overlooked, and Ministerial Relief is left to cut down its already pitiable appropriations to the Church's disabled servants.

These, among other reasons, go to vindicate the policy of consolidating our separate magazines into one organ, thus putting the several departments of our work simultaneously before the eyes of the Church.

Yet general principles like these do not lodge themselves in the popular mind in their abstract form, and the best method of presenting and enforcing them is the problem which our magazine has to face. Periodical literature has become a power of the first magnitude. It is pre-eminently a popular power, addressing itself to the masses rather than to the scholarly minority. It is not in the interest of thorough culture save as a possible stimulant, but its wide diffusion and influence are patent facts. The popular monthlies issued upwards of a million of copies in the month of December. It is estimated that there are five readers to each magazine, and some place the number at ten. Such a circulation has its lesson for

us. The question is not whether religious periodical literature can appeal to the non-religious masses as potently as secular literature, but whether it may not be made to appeal to the masses of Christian people with a power in some degree corresponding. Certain it is that we must not scruple to use, or rather should be the first to use, every legitimate means to that end. Religious society, no less than secular society, demands that truth be made interesting. No doubt the demand is often capricious and whimsical, and to be satisfied only by methods to which the Church cannot afford to stoop; but if our Lord himself did not hesitate to clothe the truth in picturesque and attractive forms, neither need we.

The new magazine does not propose to enter the field of competition with the secular monthlies. It occupies a distinct field, which, though limited, is a wide and varied one; but certain methods which enter into the success of these latter issues may be profitably studied and applied.

1. Each of these has a distinct character which it consistently maintains; a fixed level, below which it does not fall and above which it does not essay to rise. Into certain departments it does not enter at all. Into others it enters only in a rudimentary way, leaving profounder discussion to books or to the heavy quarterlies.

2. They seize upon living topics, so far as they lie within these lines. They are emphatically for to-day. They are the popular exponents of current fact and thought.

3. They launch new topics; subjects which, perhaps, have been fermenting at the deeper levels of thought. These they bring to the surface and formulate in popular guise. They do not throw their readers into the deeper and stronger undercurrents, but they indicate their direction; they gather drift out of them; they give hints and out-

lines of the work of thinkers. This blending of the new with the familiar, this skillful adjustment by which the familiar is made to float the new, is one secret of their hold on the popular mind.

4. They study effect. They are accomplished in the art of putting things. They use illustrations freely. They dress travel and history and science attractively. They cast lessons into the form of stories.

All these methods are available in a religious periodical, especially with one that deals with the facts and machinery of Christian work. For here, no less than in the secular monthly, the topics are living and of immediate and practical moment. The material is inferior to none in richness and intrinsic interest. The monthly annals of missions, of work among the freedmen, of Christian education, bristle with stirring facts and incidents of the deepest pathos. Moreover, it may be fairly questioned whether the Church at large is fully awake to the immense variety and range of Christian work in which Presbyterians are so largely interested outside of denominational lines. How many of the members of a village church have any idea of the magnitude and the methods of the city mission work in New York, Philadelphia and Chicago? How many are informed of the ministries of hospitals and nurses' training-schools? How many know anything at all about medical mission-schools? To lay these things before our church members is to give them a larger conception of the actual extent and power of Christian agencies, to stimulate organized effort on similar lines, and to put the inexperienced upon the track of methods developed in the larger work of the great centres.

Theological and ecclesiastical questions may justly be left to other organs. Our magazine has to do with church work. New and important questions are continu-

ally emerging upon this line, with which it is the function of such a periodical to keep its readers abreast. But a living interest in these cannot be created by mere aggregates of facts and statistics, any more than a picture can be produced by preparing a palette with colors. Facts require adjustment, grouping and shading. Statistics, in themselves, are not simply dry; they are misleading. One of the most mischievous of practices is that of bringing the progress of Christ's kingdom or of any single branch of the Church to the test of figures. The people must be taught to distrust the utterances of those oracles who are forever projecting the map of the Church on the scale of the General Assembly's Minutes, and often making these figures the staple of condemnatory verdicts upon faithful ministers. At a recent installation in one of our cities, one of the charges set forth the doleful condition of the field to which the pastor had come, by a comparison of the statistics of population, church-membership, conversions, etc. An eminent Christian gentleman remarked to the writer as we left the church, "They say figures cannot lie, but they are the greatest liars in existence." The remark is pre-eminently true when figures alone are applied to the work of a spiritual kingdom which "cometh not with observation." Statistics have their important function; but the best and most lasting forces and results are those which defy tabulation. There are points where a unit enfolds more than hundreds or thousands; where the mere lodgment of the gospel, a single conversion, the completion of a log church, means more than a church-contribution of thousands, or the accession of a hundred church-members.

Arrest is one of the watchwords of a periodical like this. A magazine, a sermon, a book, is a failure if it do not interest, and interest is not spontaneous. It is secured only by seizure. We are aiming at the great

popular heart and mind of the Church, and church erection, education, ministerial relief, must come to it as more than high-sounding official titles, if they are to gain and keep their rightful hold upon the people's attention and liberality. We want the scholarship and the official experience of our Church represented here, but divested of their technicalities and run into popular moulds. We do not want merely a repository which pastors may ransack for raw material. Let us have the material, but let us also have the popular element at first hand. If this organ of our Church shall perpetuate the impression so often created by similar periodicals, of a mild and insipid compound for the Sunday afternoon reading of elderly gentlemen and ladies, if it shall not throw Christian oxy-

gen monthly into each household, it will be a failure and will deserve to fail.

Under all, like the ground-swell of the sea, through all, like the breath of heaven, must throb the pulse of Christian love, and that warm enthusiasm flowing from the fire-fount of the original commission, "Go ye into all the world and preach the gospel to every creature."

Thus we send it forth. *Vox clamantis*, "the voice of one crying," blending in its purpose the two proclamations of the Baptist, "Prepare ye the way of the Lord," and "Behold the Lamb of God." May it unite the wisdom of the serpent with the attraction of the cross. God speed "The Church at Home and Abroad."

MARVIN R. VINCENT.

A TRIBUTE TO THE MEMORY OF REV. GERALD F. DALE, JR.

The announcement of the sudden death of Mr. Dale has cast a gloom over the whole Church. The sad event deeply impressed the committee entrusted with the preparation of this first number of the Assembly's missionary magazine, and I was asked to prepare a brief tribute to the memory of this beloved and devoted missionary. Letters from his field of labor, and other published articles, have already communicated to a sorrowing Church the circumstances of his death, many reminiscences of his remarkable career, and descriptions of his rare qualities and of his powerful influence for good. This paper is a tribute of friendship. My close relations to Mr. Dale and to his family make it a great privilege to bear testimony to his beautiful character and to his abundant work. He was part of our Church. His sainted father was one of our most faithful elders. His lonely, stricken mother has her home in our midst and helps us with a faith that trial makes stronger. A devoted sister, called away from family and friends while

he was serving Christ in Syria, has left us the heritage of a faithful life. When he came home to rest in the joy of his friends, he cast his lot with us, and put his wife and children in our care and gave us an inspiring service, and left with us abiding memories of his worth. Many will mourn his loss who only knew him as one of our most faithful foreign missionaries. Others will lament him, and recall with pleasure those earnest addresses with which he instructed and inspired the churches and stirred the zeal of Christians in the cause to which he so zealously gave all his energies, and to which he has given his life. But some, who had the opportunity of a closer acquaintance with the man and with his work, who knew his inner life, who enjoyed communion with him in his home, had access to traits of character and elements of power, and a knowledge of determining events, that marked him as a chosen herald and greatly distinguished him among Christian workers. His consecrated ability had already accomplished

great things for Christ's kingdom, and in his well-furnished life there were such bright promises of enlarged usefulness, that, to those who knew his gifts and influence, his loss seems irreparable.

Mr. Dale made great sacrifices when he gave himself to the work in Syria. But he made them without hesitation or complaint. Some might wonder at his willingness to give up the companionship of such a circle of friends and the pleasures of home, to break the ties of his happy life and go and bear the peculiar hardships of his chosen field. But there is an unwritten home history, to which, I trust, it will seem no intrusion to allude, that in part explains his choice and his courage. I do not take any honor from the willing son, nor cast a shadow upon his consecration of himself, when I mention the fact that his father gave him to foreign missions to satisfy his own heart in disappointment. Mr. Gerald F. Dale, the father of the lamented missionary, during his college days formed the purpose of devoting his life to work in the foreign field. But God determined to wait for his later gift. He bound the father in afflictions and compelled him to abandon the desire of his heart. But affliction could not bind the spirit. In the whirl of business, in the darkness of many trials, in his place and office in the Church, all through his life, Mr. Dale's missionary spirit manifested its power. It was his constant delight to reflect that in the person of a beloved son, who bore his own name, he was permitted to preach Christ in Syria. A little more than two years ago, enfeebled by sickness, he was cheered by the expectation of seeing his son, after a separation of twelve years. It was feared that he would hardly survive to realize his hope. But God was good, and gave father and son the delight of a long communion. It was a blessed compensation for many trials. As we think of it now.

when both are gone and are together in their Father's house, their communion seems to have been the foretaste of eternal fellowship. There was beautiful Christian heroism in the cheerful submission with which they parted again, with no hope of ever meeting again on earth. They recognized responsibility in Christ's kingdom. The work was of more account than themselves. The salvation of perishing men was a higher consideration to them than the pleasure of their communion. This sort of sacrifice would soon save the world. God's ways were strange and full of surprises. The father, dreaming of work and trial for his son for many years to come, and full of faith and hope, passed away in quiet sleep, and lo, when he waked, he found his son home before him, already at rest with Christ. His work was finished at noon and the crown of life was the reward of his faithfulness. Let us not mourn for those who are allowed to enter into such joys. Let us resolve to imitate their examples of confidence and courage.

Gerald Dale was a complete offering to the cause of foreign missions. Both by nature and grace he was endowed with superior qualities and richly furnished for the work to which he gave his life. He was almost reckless in his zeal. He pushed his work with the boldness of conviction. His kindly spirit disarmed those whom his work displeased. He had determined purposes and pursued them to success. He had the courage of a soldier, but was never boastful. Those who listened to his addresses or conversed with him during his recent visit home learned much of missionary work, but they were told little or nothing about himself. Those who knew how abundant and successful his labors were, how thoroughly he was trusted and loved by his comrades, how he had dotted Syria with his works and had bound the wild Orientals to himself by his courage and charity, and how, by per-

sonal influence, he had brought large gifts to the support of his works,—such could have easily excused a little pride in his own work; but his humility was as manifest as his merit. He lost sight of himself, and was so absorbed in Christ's work that he thought of nothing but of reclaiming for Christ the Holy Land, made sacred by his birth and death, and over which had once shone the light of the Redeemer's resurrection.

We sorrow with the friends who sit in darkness and mourn over his untimely death. But we bless God for a beautiful life. We are thankful for labors that would honor a longer life. He lived long because he lived so well. He did a hard day's work; let us rejoice that Christ has given his beloved sleep. He "fought a good fight;" let us rejoice that he has found a crown. Let us not sorrow as though we had no hope. God can make even such things "work together for good." We may find bright lights and large blessings in these ways

that seem so discouraging. The voice of Gerald Dale, being dead, yet speaking, may rouse a sleeping Church to action. The memory of this faithful workman may influence many to give a better service. An abundance of wealth may be laid as a consecrated tribute upon this unexpected grave, which his personal appeals might have failed to bring into the Lord's service. Other fathers and mothers may be induced by this bright example to bring their sons and daughters and dedicate them to this holy work of winning the world for Christ. Young men in our colleges and seminaries may feel the influence of this life, may hear this voice from the grave, and, attracted by such devotion, their hope inspired by such a crown, they may seriously consider their obligation and their opportunity, and offer themselves to help to completion the work that has suffered the loss of such a workman.

CHARLES A. DICKEY.

WILLINGLY OFFERED UP.

IN MEMORIAM: WILLIAM FLEMING STEVENSON.

Christian missions have ever had their martyrs. The scenes and subjects and circumstances always vary. The essence and the spirit of the sacrifice have been still the same—devotion to the Lord, who bought us with his precious blood, and love for souls that die. Thus has it been from the day when Stephen fell asleep to the hour when the Uganda confessors sealed their testimony with their blood and made Africa more surely than ever the purchased realm of Christ.

Many a martyr spot is dear to me. Some holy graves are seen amid Scotland's heather, some lie at Cawnpore and Surat beneath the Indian sun, and some rear their saddening mounds on the slopes of the Lebanon.

But just now another spot of purest self-sacrifice is full in my view. Ireland has given another to the host who have willingly offered themselves up to the Lord—free-will offerings. On a sweet June morning, some three years ago, I am sitting in a wide, sunny window, beyond which slopes the emerald grass and garden ground, fragrant with many a blushing rose; and across the thick-piled books on the floor of the packed library I am gazing fixedly at a loved and loving friend, who with his kindly eyes, warm with a brave heart's glow and sparkling with richest Irish fun, looks at me cheerily yet steadfastly. "Stevenson"—for it is William Fleming Stevenson, who gave the world "Praying and Working," and

made himself one of the few foremost authorities on Christian missions, to whom I am talking—"Stevenson, when is that big book of yours to be ready? You remember telling me of it just before I went to Philadelphia." The broad, honest face saddens just a little; then it brightens; at last settles into almost stern fixedness—the hardness of heroic resolve and self-denial—and the answer comes, slow, deep-toned, short, "India and China are now my book." And the man and his life, his work and his too-early death lie in that simple sentence. And to-day that noble old God-honored Presbyterian Church of Ireland tells tenderly of another life lovingly given in sacrifice that the great Missionary's command "disciple all nations" might be fulfilled. But more than Irish churchmen think of that free-will offering and love to hear and tell of his worth who made it so gladly; for he of the "Praying and Working" and of the world-girdling mission journey, he of the golden tongue and facile pen, belonged to us all.

What a life it was which was thus willingly offered! It was the life of a singularly well-furnished man which was given freely to the cause of missions. Quietly into a little, unpretentious chapel on the Rathmines Road, in Dublin, stepped one Wednesday evening, about twenty-six years ago, a little, unpretentious man. No novice he, but a man every inch of him, who, twenty-seven years of age, had ripened slowly and symmetrically. Ireland, Scotland and Germany had united to furnish and build up the student. Steady, dogged city mission, training-school almost unequalled, had made human nature, human sins and sorrows, the unique suitability of the gospel to fallen man, the glorious power of the sword of the Spirit, and the grace of God, familiar facts to him. Months of strange human slight, the crass blindness of many a congregation to singular merit, and many

disappointments, had toughened the man into oak-like endurance, had taught him victorious patience and filled him with a sweet humility and an ever-ready sympathy for young strugglers, but left him wholly free from every atom of sourness or snarling discontent. Thus the Strabane boy took up his manhood work—a scholar well and widely read for his years; a trained missionary, with singular adaptation for the upbuilding of a city church in a fast-rising suburb; a thoughtful, eloquent, sympathetic, herald-like preacher, who ever made God's message bulk out bold and commanding above all his own forceful forms of speech and striking fancies. And the scholar never died. And to the humble man of faith the old faith grew ever dearer. And the generous, catholic heart ever opened wider to take in more gladly and more fully all the lovers of the one Lord. And the city missionary ever yielded more and more to the spell of missions, and soon by tongue and pen made all around feel the "Romance of Missions." Before his church he was rising up clear and lonely as the successor of the devoted James Morgan, "father of foreign missions in Ireland." In 1871 he, who had made Wichern, Fliedner, Gossner and Harms live out before the Christian world by singularly pictorial sentences, became the convener, or unpaid secretary and chairman, of foreign missions in the Irish Presbyterian Church.

It was a many-sided man who took up this congenial and appropriate work. I was first introduced to Dr. Stevenson in 1862; in 1865 I came to know him well; and in 1867 we grew close and confiding friends. As I met him in church courts, in committees, in evangelical conventions and public meetings, he continued to grow a larger and more lovable man every way. It was not by any means a man of one phase or a single feature who was laid

down, fifty-three years of age, in Mount Jerome Cemetery, a willing sacrifice to the exhaustive work of missions. Dr. Stevenson was in all truth many-sided. A student! Yes, all his life. There were few departments of appropriate knowledge with which he had not intermeddled. His library was large, carefully selected and well read. In the many literary societies of which he was a specially-honored member his words and papers were always hailed with gladness, for lawyer, minister, teacher and journalist were forced to feel that those simply-spoken utterances were the fresh thinking of one never forgetful of the past, yet ever abreast of the present, literature. His reading was all laid under contribution to advance missions. A student—yes, but also a wise man of affairs! Year after year I sat beside him in the “Psalmody Committee” and the “Mission Board,” and I saw, as all others did, how pains-taking, self-possessed, judicious and practical he was with all his enthusiasm. A man of affairs—yes, and a power on the platform, a foremost authority on hymnology, a brilliant journalist and writer, and an eagerly-welcomed preacher. A decided churchman of the strongest Presbyterian frame, one who loved his Church to the last fibre of his being, gloried in her God-sealed history, strove to hold her where the Master placed her, in the very van of his host, and magnified all in her and of her, yet lived so true and gentle and generous a brother in the common family of the common Father that, as the good men bore him to his burial, seventy ministers of the Episcopal Church, including the archbishop of Dublin, and honorable representatives of all denominations, followed the large-hearted presbyter, on whose coffin lay the flowery tributes of three lands. All churches felt that it was the strongest of arms from which death had taken the banner with this high device: “The World for Christ!”

Yes, and only death could take it. Nothing in life could move him to lay it down. For the sake of missions, as represented in the work of the Irish Presbyterian Church, he resisted every temptation to change and refused to hear the loudest summons from man. The public was ever seeking him for large spheres and important positions. Literature courted him eagerly and with no stinted doles of tribute. Colleges begged him to assume their control. Professional chairs again and again were within his easy reach. Foremost churches called him frequently and with force. Great cities set before him influential seats of far-reaching opportunities. But missions had mastered him. Behind the heathen he seemed always to see Christ and to hear him say, “Do not forsake them. Too few care for their souls.” And he had come to say with all a Scotch-Irishman’s dogged determination, and with, what is far holier and more constraining, the deepening conviction of a Spirit-taught man realizing more and more the love of Christ and the value of souls, souls going by multitudes down into the dark, “This one thing I do.” Fleming Stevenson came back from his great life-taxing mission pilgrimage, from his personal contact with actual heathenism and with the noble men and women fighting it for Christ, an intensely-moved and fully-consecrated man. Stirring ambitions and sacred aspirations, cherished beforetimes and stimulating him as he toiled in certain lines of study and fields of action, had all yielded to the expulsive power of a not wholly new, but a wholly renewed and now overmastering, affection. Well do I remember how in our first good talk, after his return from his mission travels, he started up from his chair in my library in Belfast, and, grasping my hand, said, with big eyes full of tears, “Ah, if I had your rich Belfast men only a week in Katiawar, we should soon want nothing

for our missions." The whole man went into his work. The fire burned purer and hotter. Some of us saw that the fire was eating him up. He was often spoken to about rest in his weariness, and we ever got the answer, "I have no time to be weary." So the life flamed on and flamed out. But that life told, and mightily. Going down our Chestnut Street the day after the news went out to the deep sadness of many hearts in this land, like Hall's and Cuyler's, I was stopped by a gentleman. "Is it the Stevenson who wrote 'Praying and Working' who is dead?—that round, burly man who made that splendid speech at the Evangelical Alliance in New York?" "Yes, sir." Then came a pause, and then—"It was that man first made me really believe in missions and work for them. I heard him in Edinburgh." It was a noble tribute. How easily it might be multiplied! All the younger missionaries in the Gujurati field of India and in the New Chwang district of China, where our Irish brethren labor, are the trophies of his glowing appeals to college men. How many consecrated youth, called forth by him, are to-day in the seminaries at Belfast and Derry I know not. Not a few devoted men and women from Scotland and England are doing good service in mission fields because he stirred them to go forth. Scores of aroused pastors and quickened churches trace their new life of zeal and labor for missions to his unstinted work. Elders in Belfast and Dublin, in Derry and Cork, in Edinburgh and even New York, date their new departures in honest giving to his forceful statements. Stevenson in Britain had come

to take Duff's place, the great authority on missions, the great orator and worker for them. The histories, the men and women, the results and prospects, the possibilities and perils of the fields white unto the harvest, dwelt in him richly. His eye was ever sweeping the world and in faith and hope. As he saw and felt, so he spake. That speech was mighty; for as his peculiar, thundering, billowy, swelling sentences grew with thought-packed clause piled on clause, in his remarkable "cumulative" style of speech, as they rolled out faster and more fiery and enkindling, his great audiences were swayed at will, for they knew deep down in their hearts that he spake that he did know and testified that he had seen and believed. And now he is not, for God took him. But this so fast-spiced life reads afresh and sharply to Presbyterian churches the old lesson so often taught us by the astute Church of Rome—set apart the special man for special work; make him do that special work with all his might; let him do no other; and thus save waste and gain completeness. Keep the God-sent man for God-set work. On this side the grave, as on the other, let each man go to his own place and stay there, doing the one thing no other can do so well.

The day is far spent. Good night, my brother, till the morning breaketh and the shadows flee away. With the sorrowing band of thy Dublin brothers, as we lay our American wreath on thy Irish tomb, we join in sadly saying, "In thy prosecution of thy supreme work thou didst yield thy life a sacrifice to missions."

JOHN S. MACINTOSH.

THE GOSPEL AFLOAT.

The vegetative force with which God has endowed the earth, and which he makes the medium of his wisdom, shows itself in an af-

fluent variety of expression, in the daisy and the magnolia, in the grass blade, in the creeping vine, in fern and moss, in the pine and

the oak, the palm and the banyan tree, and in the giant trees of California and New Zealand. So also the Christ-life in the human life thrusts itself into visibility in a world of manifestations. It touches and tinges with celestial hue every outgo of mind and heart. It clothes itself in almost every conceivable form of kindly, charitable method of assuaging the griefs and mitigating the common ills of life, and it bursts forth also in a wonderful variety of effort for the salvation of men. It prints the Bible in hundreds of tongues; it prints and puts into the hands of men the religious tract; it sends the Bible reader and the colporteur from door to door; it despatches the missionaries to every corner of the globe.

Among the many media employed in the good cause is the steamship and sailing craft. Quite a fleet of vessels is ever on the deep going to and from mission stations, freighted with missionaries, Bibles, and other agents of godly zeal. The steamer "Henry Venn" cuts the waters of the Niger; the "Henry Wright" those of Zanzibar; the "Eleanore" goes to and fro upon the surface of Lake Victoria Nyanza; the "Good News" plies upon Lake Tanganyika; the "Peace" blows her whistle upon the upper Congo; the "John Brown" waits on the Mendi mission of the United Brethren; "The Morning Star" is on the Pacific seas; the "Allen Gardner" plies between the Falkland Islands and Terra Del Fuego; the "Henriette" bears men and means between Walfisch Bay and Sandwich Harbor; the "Charles Janson" is for use on Lake Nyanza; the "John Williams" is on the South Seas; the "Ellen Gowan" and the "Mary" attend upon New Guinea; the "Dayspring" of the Free Church of Scotland upon New Hebrides; the "Illala" plies on Lake Nyassa; the "Plymouth" and the "Livingstone" on the lower Congo; the "Henry Reed" on the upper Congo.

Beside this glorious fleet there is another to be mentioned.

Yarmouth is, we believe, nearly the most easterly town in England; and out of its capacious harbor go some ten or twelve regular fleets to sweep the ocean depths with their nets for the fishes that swarm there, and to transfer them from their watery homes to the stalls of the London fish-markets. The fishermen, exposed as they are to weather of every kind, become inured to hardship and encounter peril on every hand from the violence and suddenness of the tempest. But, cut off from food for the soul, from Sabbath and sanctuary, tempted to strong drink, gambling and every form of sin, they are exposed to perils much more ruinous than any that threaten them with drenching storm or wrecking tempest. The quick eye of English pity and piety saw their perils and resolved, as far as possible, to mitigate them. A project was conceived to send out with each of these fishing fleets a gospel smack to fish for the souls of the fishermen while they fished for the denizens of the deep. These vessels are fitted with the various appliances for reaching the objects of their effort.

Let us follow one of the mission craft as it goes on its godly cruise. Sails are set, the anchor heaved, and on it goes cutting its way through the surface of the sea. At length it discovers a fleet and presses to the midst of it, hailed by one smack and another, "Are you not going to stay with us a bit?" "No, we have our orders and must obey." But on the way through the fleet the skipper says to those around, "Poor fellows, they have none to cheer them, no one to tell them of the Saviour of men, and no medical help." It would not long be so did Christian men and women know of their exposures, destitution and needs, and of their lonely life upon the waters of the North Sea. After a time the sails of the fleet to which the mission vessel is commissioned appear upon the sur-

face of the waters, and soon the coming vessel is hailed and welcomed. Sunday comes; a large blue mission-flag is run up, telling all within sight that beneath it the gospel is to be preached, prayers offered and the songs of Zion to be sung. By and by smacks from all quarters are seen heading for the blue flag, and, when sufficiently near, dropping boats from their sides and sending as many of the men in the smack as can be spared to attend Sabbath service. More attentive listeners to the word, more interested participants in the service, are seldom seen. As one of the men said, "Opportunities come but seldom, and we likes to make the most of

'em." After the service, conversation is held with any who desire it, and effort is made to deepen any impressions that may have been made. At present six mission vessels are employed, and a seventh is building, and more are needed.

Jesus sat in the ship and addressed auditors upon the land. These followers of Jesus also use the ship for the salvation of men upon the sea.

It would be a curious catalogue, if some one should compile it, that would name all the various forms of effort that are made for the salvation of the lost.

W. P. BREED.

INDIVIDUAL RESPONSIBILITY IN THE CHURCH.

The hidden and undeveloped forces of the material world are probably greater than any which have as yet been utilized for man's benefit. Science and discovery are fast unlocking the doors through which entrance will be made and the secret powers be brought to light and knowledge.

What is true in physics is equally true in moral and spiritual relations. The forces which men and women are capable of using to influence life and character for good, but which are dormant, are far in excess of any which have yet been put into exercise. The power of a united body of all sincere Christians to spread the gospel and hasten the day of its triumph in the earth has never been exhibited or known. Here and there in the Church a few earnest, consecrated souls have struggled to follow the Master in his desire and effort to evangelize the world. One and another, scattered throughout Christendom, has eagerly welcomed the Spirit and sought his guidance, and he has endowed them mightily for service and success. But who has seen the whole Church, or any large part of it, fired with Christian zeal, adorned with the spirit of sacrifice, and absorbed with a

controlling and continuous purpose to use its endowments primarily for the conversion of men?

All who believe God's word believe that the day will come when this will be an actual fact in the history of redemption. The Spirit of God will at some time touch heart and lips and life, so that the latent powers of the entire Church shall come forth and be applied for the world's evangelization, and then men will wonder at the rapidity with which the brilliant prophecies of the glorious kingdom are being fulfilled.

Can any sincere Christian, man or woman, be content to retard such a result by indifference or unfaithfulness?

These words are addressed to the individual officers and members of the great Presbyterian Church by one of their own number.

A long and honored history, the sacrifices and martyrdoms of its adherents in the cause of truth, the seal of success which God has put upon its ministry, the conquests which he has permitted it to make for his glory in the dark places of the earth, appeal to every true-hearted follower of Christ in its fold to

awake from lethargy and be busy and faithful in its work.

The time has come for every one to assist in a new and great advance. Who shall be able to sound the call which will summon the whole Church to arms and to victory?

The far-off regions are open for the proclamation of the gospel. Our own land has its waste places, and evil influences are here at work to sap the foundations of religion and prostrate Christian institutions and habits of life and conduct.

But the Church halts. The work of the Church is imperfectly done, and the cries for help and life from those who are in infinite peril must be in part unheeded. Comparatively few now bear the burdens. By the providence of God their number is being reduced. The great body of church members seem to be content to share in the privileges, but not in the responsibilities, of their relation.

What the Church needs is that every true disciple shall seriously and prayerfully consider the question of his personal duty towards his own part of the fold and the world at large. It cannot be that an honest and earnest examination into this question will fail to add new power to each individual life and to the work of the Church.

The Master calls for no less energy and

devotion to the interests of his kingdom than are ordinarily exhibited, without reluctance, in matters of business and purely temporal concerns.

It is high time that Christian men and women should learn that the extension of gospel truth is not committed alone to the ministry. The force of a consecrated life anywhere cannot be measured. The Presbyterian Church has always sought to create this power in the world, and God has honored it in the effort.

Its ministers, too, should have more effective assistance from the elders who bear rule. They should teach by the life. A backward or indifferent elder is an anomaly, and should be an exception. By his ordination vows he is committed to an active co-operation in the work of the Church. In sympathetic support of his pastor, in wise and persistent efforts to rally his fellow members to service, and in a cordial and intelligent loyalty to all the organized benevolence of his denomination, each elder should be a positive force for good. The eldership in our Church would thus serve its appointed purpose, and prove a most efficient adjunct in promoting the cause of the Redeemer and the growth of his kingdom.

ROBERT N. WILLSON.

Michael Angelo's criticism of the work of a pupil was "*Amplius*"—broader! He needed more canvas, and grander conception. His plan and work lacked breadth.

Over our whole Christian work "*amplius*" needs to be written. The tendency is to be narrow; to think and act within grooves. There are human snails, whose world is very small, their own shell, borne upon their back; if they get outside, it is only to pick up some dainty bit and retreat again. It is time for us all to cultivate broader sympathies. Nehemiah, who taught every man to

build over against his own door, taught him also to rush at the trumpet-signal to any assaulted point.

Our church walls enclose a great area. Let each have his special work, but keep his eye and ear open to the wants, claims and risks of the whole field of Christian benevolence. The primary purpose of this new periodical is to train Presbyterians to intelligent interest in all the work of "the Church at home and abroad." God grant that the teacher may find thousands of docile pupils! ARTHUR T. PIERSON.

THE CHURCH AT HOME.

HOME MISSIONS.

THE NEW YEAR—WHAT SHALL IT BE?

In the ceaseless course of time God has ordained certain changes to remind us of its flight and suggest to us practical reflections; as when he said, "Let there be light in the firmament of the heaven to divide the day from the night; or let them be for signs, and for seasons, and for days, and for years."

The beginning of the year, therefore, suggests the inquiry, *What shall the year be?* Shall it be as good as or better than the year past? So let us hope, and for it let us labor and pray.

The last year was a good year in home missions. More than 51,000 persons united with our Church on profession of their faith, and nearly 10,000 came into our missionary churches. So many were reported to the General Assembly. But the good influence has continued in the healthy growth of the churches since that time. The missionaries have had constant encouragement. Congregations on the Sabbath have been full, Sabbath-schools and prayer-meetings have been well attended. It has been easy to preach, and the people have been glad to hear. Eighty new churches have been organized since the first of April, and many churches have had accessions at every communion season.

All these tokens of growth have stimulated larger hopes and inspired plans for larger endeavors. At meetings of presbytery and synod during the fall just past, prayers for revivals have been frequent and fervent, and plans have been laid for mutual helpfulness in church visitation and prospective revival services; and now, with the week of prayer upon us, let us look over all these favorable indications and refresh our minds with all the precious promises that come to our help in the home missionary work, and lay hold of the arm of the Lord,

and remember to bring all the tithes into the storehouse of the Lord of hosts, and prove him herewith if he will not open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it.

MONTHLY CONCERTS, 1887.

January.—The Evangelization of the Great West.

February.—The Indians of the United States.

March.—Home Missions in the Older States.

April.—Our Immigrant Population.

May.—The Mormons.

June.—The South.

July.—The Roman Catholics in Our Land.

August.—Woman's Work.

September.—The Mexicans.

October.—The Treasury of the Board.

November.—Our Missionaries and Missionary Teachers.

December.—The Spiritual Condition of the Whole Country.

We expect to provide material for Monthly Concert in this magazine this year, as we have for our own in years past. Above is the list of topics for the several months. The topic for this month is a large one—*The Evangelization of the Great West*. Nearly everything in our portion of the paper bears on that subject, but what is found under the head of Monthly Concert will have special reference to it.

As bearing on the composition of the people in the West, we copy the following from the *New York Evening Post*:

The composite character of the population in the newer states of the West is strikingly illustrated by the biographies of the candidates for state offices nominated by the Republicans of Minnesota last week, which may be thus briefly

summarized: Governor, native of Pennsylvania, removed to Minnesota in 1861; lieutenant-governor, native of Norway, came to America when thirteen years old, and settled in Wisconsin, removed to Minnesota in 1865; secretary of state, native of Sweden, came to America when nineteen years old, settled in the East, and removed to Minnesota in 1853; auditor, native of Ohio, removed to Minnesota in 1854; treasurer, native of Austria, came to this country when twelve years old, and settled in Minnesota in 1858; attorney-general, native of Indiana, settled in Wisconsin in 1873, removed to Minnesota in 1881; judges of Supreme Court, two natives of New York, and the third of Canada; clerk of the Supreme Court, a native of Pennsylvania.

SOME NEW DEPARTURES.

Forty years ago or a little more the American Home Missionary Society made, as they supposed, a fair trial of home missionary work with the foreign population, the Germans being nearly the only ones accessible, and gave it up almost utterly discouraged.

About the same time or more recently that society could scarcely be prevailed upon to aid a missionary in any city or large town. They said, "There are already preachers in these large places where the people can hear the gospel if they desire to do so. We aim to send a missionary to places where the people otherwise could not hear it." That was one of the points wherein we differed from our Congregational brethren and which contributed to our separation from them in 1861.

But how different it is now! The two leading topics of discussion in home missionary circles, among the Congregationalists, seem to be the evangelization of cities of the foreign population. They are laboring for the 300,000 French people in New England, and building a college in Lowell, Mass., to help the work along; and no other Christian people seem to be more earnestly engaged for the conversion and evangelization of the Scandinavians in the West and Northwest. We cannot but think that the change of policy is very wise, for two of the perils in this country at the present time consist of the great influx of foreigners and

the great growth of our cities from a population not reached by the gospel. All denominations should be on the alert touching these facts.

If the 5883 ministers and licentiates, the more than 21,000 elders and the 661,809 communicants in our Church believed that the cry for the preaching of the gospel that comes to our ears from all quarters of the land, especially the West, is the voice of God, would there be any complaint of our inability to furnish the necessary means to carry forward the home missionary work? But how do we ascertain what is the voice or the call of God, in this age of the world? How does the minister become convinced that he has a call to preach the gospel? No miracles are wrought any more; no voice from heaven is heard; no whisper from the Spirit tells him, as one friend whispers to another. But God does so call a man oftentimes, that he never has a future doubt that God has called him to preach the gospel.

God has various ways of spreading before a man the need of preachers of the gospel and impressing on his mind the Saviour's great command, "Go ye into all the world and preach the gospel to every creature." Equally striking and decisive may be the divine method of opening the way to obtain an education, or that of shutting other avenues to him that seemed to have promised wealth or honor; and a great variety of outward as well as inward impressions and influences may lead one to see and say of himself, "Woe is me if I preach not the gospel." I do not overlook or deny the inward work of the Spirit; but in large degree the call of God consists in things seen and visible. Who shall say it was not the voice of God when twenty-five Presbyterians in a new county in Kansas, entirely strangers to each other until recently, assembled themselves together and sent a delegate up to presbytery with a petition to be organized into a Presbyterian church? When a woman in the far South sent a letter clear to the Board in New York, expressive of her "soul hunger" for the gospel, saying there was no minister in

the whole county of any denomination, and begging in her own behalf and that of her children, and her neighbors and their children, that *one*, simply *one*, minister might be sent to that county—who shall say it was not the voice of God speaking through her lips and her pen?

Who shall say that the missionaries on the frontier, who see the destitutions face to face, do not speak as moved by the Spirit of God when they call for ten more missionaries for one part of the country, twelve for another, and fifteen for another?

In this dispensation and this age of the world, how else does the Lord make known his will to the Church? While some people complain that the Boards are going on heedlessly and plunging the Church into debt, is there not danger that they may fret against the Lord? Is it not safer to take the Saviour's dying command, the destitutions, the appeals for help, as *THE VOICE OF THE LORD*, and govern ourselves accordingly?

We congratulate ourselves and all the readers of this magazine that the committee having the matter in charge have selected Rev. H. A. Nelson, D.D., as its editor, and that he has accepted the position, and enters upon his labors at once.

Dr. Nelson is one of the best-known men in our Church. As pastor at Auburn, St. Louis, and Geneva, N. Y., especially in St. Louis during the trying scenes of the war, as professor at Lane Seminary, and as moderator of the General Assembly, he has met the expectations his friends entertained of him. But to no position has he ever seemed better fitted than to this new one. He has a daughter in the foreign field, a sufficient guarantee of his interest in the Foreign Board. Long a resident in the West, he knows all its aspects as a missionary field; and having personal acquaintance with many home missionaries, his interest in the Home Board is fully assured. A scholar and an educator, he will be in sympathy with the Board of Education and the Board of Aid for Colleges; while he has been sought for more than most men to aid the Freedmen's Board, on account of his

known sympathy with our colored brethren; and so, perhaps, no other man is so peculiarly fitted for the whole circle of causes which come under his care. We thank the committee for the appointment, and have no anxiety as to the result.

A year and a half ago Dr. Nelson, visiting his children in the West, was unexpectedly called to take charge of a female seminary in Independence, Mo., a few miles out from St. Louis. The Presbyterian church in the town, though in the southern connection, wisely chose him for their pastor. The work of the church so grew on his hands that at the end of one year he was constrained to ask to be released from his connection with the seminary. And as to his work in the church, and the close of his connection with it there, we give a few words from a private letter just received from one who stood and suffered with him in the war—Rev. Timothy Hill, D.D., of Kansas City. He writes:

Dr. Nelson leaves for the East next Monday, a gain to you and a loss to me. The good people, finding that he was about to leave them, brought out twelve babies to be baptized last Sabbath, as if feeling that a benediction came with his words; and they expect an addition of twenty-five persons to the church next Sabbath. Nothing in all the history of the church in my day is more interesting and peculiar than his connection with Missouri and the South.

DEATH OF MRS. HAINES.

Mrs. F. E. H. Haines, senior secretary of the Woman's Executive Committee of Home Missions, died at her home in Brooklyn, N. Y., Monday morning, November 15, 1886. She was widely known to all Presbyterian Church workers for missions, both home and foreign.

She was the daughter of the late S. V. S. Wilder, a prominent merchant of New York and other cities, who was also the first president of the American Tract Society. She was the widow of the late R. T. Haines, who was prominently known as the president of the Board of Directors of Union Theological Seminary and as a merchant in this city.

From her early life she was possessed of a missionary spirit, and at one time desired to be sent out as a foreign missionary when the work for the heathen women in foreign lands was undertaken as "Woman's work for Woman." Mrs. Haines became very active in planning for and organizing the auxiliaries among the women and children.

When the General Assembly took action regarding the formation of a Home Mission Society among the women, Mrs. Haines opened the way for it to become a reality by persuading the women of New Jersey to organize and undertake work for home missions.

She was appointed, by a convention of women held in Pittsburgh in May, 1878, one of the committee of twelve who were to confer with the Ladies' Board of Missions of New York, and, if the way was clear, organize a General Committee or Board of Home Missions for women. In these committee meetings Mrs. Haines showed such wisdom and tact that when the Woman's Executive Committee was organized on December 12, 1878, she was made the corresponding secretary, and from that time until she died she held that most responsible position.

So well did she manage the organization of societies and the securing of missionary teachers, as well as arousing an intense interest in the cause throughout the whole Church, that at the time of her departure the work was in a most wonderfully successful state.

All that she did was in such a quiet, gentle manner and yet with such persistency that she succeeded in her purposes, and at the same time impressed every one with the sweetness of her Christian character. She will be sadly missed, not only by those more intimately associated with her in this good work, but by all who ever came in contact with her. Her presence brought a blessing. Her work was finished and she quietly passed away, fully satisfied that the work was in good hands and would be cared for by the Master for whom she labored. She was called of God to do a great work, which by his help she accomplished.

THE GENERAL ASSEMBLY ON THE BOARD OF HOME MISSIONS.

Rev. William H. Roberts, D.D., the stated clerk of the Assembly, sends out the following circular:

CINCINNATI, O., September, 1886.

To the Pastors and Sessions connected with the General Assembly.

DEAR BRETHREN:—The General Assembly in its session at Minneapolis, Minn., May 25, 1886, passed unanimously the subjoined resolution relating to the work of home missions, and directed that a copy of it be forwarded by the stated clerk to every pastor and vacant church. In fulfilling this duty, permit me to suggest that the resolution be read publicly during divine services, on a Sabbath to be designated by the session, and that in connection therewith emphasis be laid by the pastor upon the value to this land and the world of the great and growing interest of home missions in the United States of America, and of the obligations in relation thereto under which Christians rest.

Yours in the faith and love of Christ,
WM. H. ROBERTS, *Stated Clerk.*

Extract from the Minutes of the General Assembly for 1886, p. 44.

Resolved, 4, That, in view of the rapid growth of population in the West, the constant arrival of vast numbers from foreign countries, the illiteracy of large populations in several of our states, the spiritual needs of our great cities, and the general and growing religious wants of our entire country, the General Assembly is impressed with the necessity of at once awakening all the churches to the tremendous importance of prosecuting the home missionary work with greater vigor than ever before. It believes that not less than \$750,000 should be provided during the coming year for the use of the Board of Home Missions, this amount to include the balance of debt now due; that to secure this large sum will require the earnest and persevering efforts of all the ministers and members of the Church; that the Women's Missionary Society and the Sabbath-schools are urged to do all in their power for the accomplishment of this object; that every pastor be enjoined to preach on home missions during the current year, and fully inform his people of the progress and needs of the work; and that the sessions make special and strenuous efforts to secure liberal collections.

In the same direction is the action of some of the elders who were members of the Standing Committee on Home Missions at the last Assembly. They have issued the following:

APPEAL TO THE ELDERS OF THE PRESBYTERIAN CHURCH.

DEAR BRETHREN:—The undersigned were members of the last General Assembly and of the Standing Committee of Home Missions.

In the examination of the subject in the committee, and the discussion that followed on the floor of the Assembly, there seemed to be developed, as we had never seen before, a conviction in the minds of the elders that we, as elders, had never had a due sense of responsibility in the matter of home missions, and that now and henceforth we must do more to forward the great work; especially that we must come to the front in the matter of raising funds for it, and to this end some of the elders pledged themselves. There are 21,212 elders in the Presbyterian Church. What a force this would be for home missions if we could all become thoroughly enlisted in the work! Many churches are without pastors for the year, and such churches are apt not to take a collection for missions. We have on our roll 6281 churches, of which 1500 gave nothing to our Board last year. But all the churches, this 1500 included, have elders; and if they will all interest themselves in this work, all the churches would make collections, and most of them increased amounts, and we could nearly or quite wipe out the list of delinquents, and our treasury would be full. Hence we appeal to you all in the eldership to come forward, and urge a prompt and liberal collection in your own churches and in all others in your presbytery.

The considerations that influenced us, and we think will influence all the elders in the Church, were—

1. AN APPEAL TO OUR PATRIOTISM.—This was set forth in the report, and enforced by what we saw and heard. Our meeting was held in one of the western cities, and in the very days of strikes, riots, dynamite and bloodshed.

"Our people have been going west for a good many years, and they are going yet in increasing numbers. There are just as many possibilities of rapid development in the future as there have been in the past, and we are trying, through our Board of Home Missions, to meet this development, to permeate with gospel influence these ever-swelling tides of population,

and to strengthen the things that remain wherever there is need of help."

2. HOME MISSIONS IS THE HEAD SPRING OF ALL OUR BENEVOLENCES.—"All our great schemes of benevolence, all our efforts to advance the Redeemer's kingdom among men, are mainly conditioned upon what is done by this Board. In a high sense it is the *head spring* of which the others are streams, and these streams are large and fructifying according as this is kept full."

3. THE TREMENDOUS MAGNITUDE OF THE WORK.—"During the past year the Board has had under appointment 1867 men, besides 199 missionary teachers. These brethren have been preaching the gospel all over the land, and for the most part in places of spiritual destitution—places where but for them the gospel, as we understand it, would not have been preached at all. They have kept alive weak churches in the older states, they have gone with the farmer to his home on the prairie, followed the miner to his camp in the mountains, gathered Sabbath-schools, built churches, instructed the people in the ways of truth and righteousness, and have added to the fold of Christ on profession of faith 9561 souls."

But to be more particular—

1. OUR FOREIGN POPULATION.—"In the city of Chicago there are 40,000 Bohemians, 10,000 Poles and 20,000 Germans—one-third of the entire population; while in St. Louis the proportion is still greater. The emigrants that we see crowding all these western railway trains, carrying their blankets and their bundles, with a dozen children in many a family—these are the men and women who in a few years are to have wealth and influence, and are to determine largely our social and moral conditions. There are tremendous perils in this state of things."

2. THE EVANGELIZATION OF CITIES.—"We are told that one-fourth of the entire population of the country is to be found in cities of not less than 8000 people each. We are told, also, that in these cities there are vast areas of population which have no adequate provision for their spiritual wants—no church accommodations and no stated preaching of the gospel."

3. SCHOOL WORK IN THE SOUTH.—"It is now discovered that within the mountain districts of the states of North Carolina, southwestern Virginia, southern and eastern Kentucky and eastern Tennessee there is a white population of about 2,000,000, with a sprinkling of colored people. They are largely descended from that genuine Presbyterian stock, the

Scotch-Irish, their ancestors having settled in that country more than a century ago. About seventy per cent. of this population can neither read nor write."

THE FINANCIAL SITUATION.—We believe with the Assembly "that not less than \$750,000 should be provided during the coming year for the use of the Board of Home Missions, this amount to include the balance of debt now due; that to secure this large sum will require the earnest and persevering efforts of all the ministers and members of the Church; that the Woman's Missionary Societies and the Sabbath-schools are urged to do all in their power for the accomplishment of this object; that every pastor be enjoined to preach on home missions during the current year, and fully inform his people of the progress and needs of the work; and that the sessions make special and strenuous efforts to secure liberal collections."

It is to the sessions—to our brethren in the eldership—that we make our appeal. Brethren, let us face the question of our duty at once, and begin to give to the Board, and to urge our pastors to preach on the subject, and to devise methods to bring this subject to the minds and hearts of all the members of the Church, and keep the matter before ourselves and them, and we may be sure that we shall come to the next Assembly having accomplished great things for Christ.

Contributions from individuals, from Sabbath-schools and congregations should be promptly forwarded to the treasurer of the Board, OLIVER D. EATON, Esq., 280 Broadway, New York, P. O. Box 1938.

For he that gives promptly relieves the Board at once, and induces others to give promptly too.

WARNER VAN NORDEN, N. Y.

GEORGE HOLLISTER, N. J.

W. W. WICKES, Brooklyn, N. Y.

There is a great deal of information about the country as well as the Church in this number. Notice Rev. John Reed's letter from Great Falls, Montana. The town is 15 miles beyond Fort Benton, on the Missouri river, and reached by 150 miles of staging. No section of the country, except Alaska, seems more remote.

The Black Hills, from which Rev. W. S. Peterson writes, is a similar field also; but it has a railroad now, and will soon fill up with people.

The articles and letters on Kansas and Texas, reports of the synodical missionaries in Missouri and South Dakota, are packed full of information. Appeals for men are found on nearly every page, and the appeals for money could not be more forcible than those presented through the stated clerk of the General Assembly, and by some of the elders of the last Assembly's Standing Committee.

The missionaries on the frontier are hard at work and reaching forth to new centres. Let us give them aid and send them men.

Rev. A. T. Pierson writes, in the *Gospel in all Lands*, on "Our National Heritage and Perils." Among many other things most valuable he says:

This question of home missions is a broader one than we often think. It concerns not only the salvation of souls, but the safety of our institutions, the perpetuity of our republic. It is a question touching the interests not of Christianity only, but of humanity.

Of perils he says:

A special danger is found in *foreign immigration*. This subject is often referred to, but it is not appreciated. From 1820 to 1880 there were only about 150,000. In the next decade the number multiplied fourfold, to 600,000. In the next decade it rose threefold, to 1,800,000. From 1850 to 1860, 2,600,000, and from 1870 to 1880, to nearly 3,000,000. The peril lies in lack of *assimilation*. These foreigners come to our shores with foreign notions, prejudices, customs, and we become a *heterogeneous* people. Freedom relaxes into license and licentiousness. We have free speech, free thought, free love, running riot. Only a common faith and church life can *fuse* these masses into homogeneity.

Rev. H. F. Hickok writes:

There is no such missionary field on the earth to-day as that found within our borders, and no such sad results can come from neglect and indifference as here. Our country has been reserved for the home of a mighty civilization. At the end of this century we shall have a population of 100,000,000. We can support five times that number. What sort of civilization is that going to be? What moral light shall stream out upon the world from the summits of our greatness and power? What we do and leave undone will tell mightily upon the character of that future influence.

SPECIAL CONTRIBUTORS.

REPORT OF THE COMMITTEE ON HOME MISSIONS OF THE SYNOD OF TEXAS.

Presented to Synod at Brownwood, Tex., Oct. 29, 1886.

EDWARD B. WRIGHT, *Chairman.*

The Committee on Home Missions for the Synod of Texas would respectfully make the following report in accordance with the directions of the General Assembly to the Home Mission Committee of each synod.

The number of churches and fields which will require aid from the Board of Home Missions for the coming year we estimate at about forty-five. This includes not only the fields at present occupied, but also those which should soon be occupied. We estimate that the amount which will be received on our Home Missionary fields for their own support, the coming year, will be about \$9320, as against \$8850 reported last year. There will be needed for our work this coming year from the Board about \$25,000. The Board spent in this synod, April 1, 1885, to April 1, 1886, \$22,657.55, *viz.*, Presbytery of Austin, \$8435.88; Presbytery of Trinity, \$7697.66; Presbytery of North Texas, \$6524.31. The year before the Board spent in this synod \$23,312.

The figures in the remainder of this report are taken from the minutes of both General Assemblies for 1886. The contributions from our churches this last year for Home Missions (including Sustentation) were \$848 (as against \$758 the year before). This \$848 divided by our 1988 members shows that we gave an average of 42½ cents per member to this cause (as against 41½ cents the year before). If you will permit comparisons with the synod of the other branch of the Presbyterian Church in this state, we find that they gave this last year to the Sustentation and Evangelistic Fund combined (*their* Home Missions) the sum of \$3456, which divided by their 8237 members shows an average of about 42 cents per member (as against 45½ cents the year before). Our churches gave for congregational purposes this last year \$27,587, an average of \$13.87½ per member (as against \$9.67 per member the year before). The other synod raised \$77,784 for pastors' salary and congregational purposes, an average of about \$9.44 per member (as against \$9.61

the year before). These figures are certainly creditable to our Church when we remember that the other synod occupies most of the larger and wealthier towns. The average raised in our whole Church, the country over, for Home Missions (Sustentation) is \$1.18 per member, showing that we, in Texas, fall far short of the average; while the average per member for congregational purposes is \$11.54, and to this average we have attained.

Further comparisons with the Synod of Texas Presbyterian Church in the United States give the following results: Year, 1885; ministers, 109; members, 7895; churches, 217; vacant churches, 59. Year, 1886; ministers, 100; members, 8237; churches, 224; vacant churches, 82. *Our report:* Year, 1885; ministers, 39; members, 1816; churches, 60; vacant churches, 6. Year, 1886; ministers, 40; members, 1988; churches, 60; vacant churches, 7. Their net increase this year in members is 342, or 4½ per cent. increase, being an increase *per minister* of 3½ members, while our net increase is 172 members, or 9½ per cent., being an increase *per minister* of 4½ members.

These figures are certainly suggestive, and these comparisons are not calculated by any means to discourage us; while at the same time we regret that all God's churches (including our own) have not been more successful in every way. It is evident that the extra exertion which our churches have made in supporting themselves, on account of the pressure brought by the great debt of the Board, has been beneficial to us, nor should we now relax any effort to secure all the help we possibly can toward self-support, within our own limits. This is the manly and straightforward way. We must learn to lean on the Board only till able to walk alone.

The above figures show clearly that the aid of the Board is *not pauperizing* our churches (as has been slanderously stated against us). Liberality toward Christ and his cause always brings a rich blessing along with it. This present year is indeed a period of great discouragement in many of our fields; especially has the awful drought greatly diminished the financial ability of our people. May God give us "patience in tribulation," and enable our churches and pastors to reap a rich spiritual blessing from their trials. So far as the past is concerned, let us thank God for his mercies, take courage and hope for the future, and never forget that God's cause is dearer to him than it is to us, and he will grant final and complete victory.

REPORT OF THE COMMITTEE OF SYST- EMATIC BENEFICENCE TO THE SYNOD OF KANSAS.

Fellow workers in the cause of Home Missions in the Synod of Kansas, the following appeal is made to you for the purpose of calling your attention to this great field of Christian activity, and to ask you to do what you can for the Lord's cause in this department, by your prayers, your sympathy and your worshipful offerings.

At the last meeting of the General Assembly of the Presbyterian Church, a very able report was presented by the Standing Committee on Home Missions, and we think we can do no better than briefly call your attention to some of the important considerations therein set forth.

And first, "almost everybody in the Church has some general idea of its aims and objects (the Board of Home Missions). There are few, however, who appreciate to any adequate extent the vital and fundamental work which this agency is attempting to accomplish. All our great schemes of benevolence, all our efforts to advance the Redeemer's kingdom among men, are mainly conditioned upon what is done by this Board. In a high sense it is the head spring of which the others are streams, and these streams are large and fructifying according as this is kept full. If Home Missions falter in their onward career, if the Church fails to keep abreast of the drift and changes of population which are occurring in our borders with such rapidity, every other benevolent interest is thereby damaged. Undoubtedly 'the field is the world,' and the gospel is to be preached to every creature according to the Saviour's last command; but the advance of Christ's kingdom on earth is like the movements of an army in a hostile country. There must always be a wise and constant reference to the base of supplies. If our American Church is to have a noble part in the evangelization of the nations lying in darkness, her first and most vital concern is to look out for her own spiritual interests, and see to it that her cords are lengthened and her stakes strengthened according to the call of God's providence."

The second matter of interest that we call attention to in this report is the fact that the large debt with which the year began had at the time of the May meeting been entirely wiped out, except \$35,454.05.

The following resolution is especially worthy of

careful study: "That in view of the rapid growth of population in the West, the constant arrival of vast numbers from foreign countries, the illiteracy of large populations in several of the states, the spiritual needs of our great cities, and the general and growing religious wants of our entire country, the General Assembly is impressed with the necessity of at once awakening all the churches to the tremendous importance of prosecuting the Home Missionary work with greater vigor than ever before. It believes that not less than \$750,000 should be provided during the coming year for the use of the Board of Home Missions, this amount to include the balance of the debt now due. To secure this large sum will require the earnest and persevering efforts of all ministers and members of the Church; that the Woman's Missionary Society and the Sabbath-schools are urged to do all in their power for the accomplishment of this object; that every minister be enjoined to preach on Home Missions during the current year, and fully inform his people of the progress and needs of the work, and that the sessions make special and strenuous efforts to secure liberal collections."

The whole number of communicants in our Church as reported at the last meeting of the Assembly is 661,809. If the amount recommended by the Assembly is to be raised, it means an average of \$1.15 for each member, but it *does not mean* that most of the members shall not give more than that amount. It means a dollar and fifteen cents for each of the child members of the Church as God has prospered them.

In the Synod of Kansas we have 18,330 communicants; our share of the \$750,000 will be \$21,079.50. Surely, dear Christians of Kansas, we are able to do this! Is any Presbyterian so poor that he cannot at least give \$1.15 for the great work of saving our own beloved land for Christ? And are there not some whom God has favored with wealth that are able to give \$10, \$25, \$50, \$100 or even more? Let us remember that this is the Lord's work! We ask you how in your opinion does Kansas compare in prosperity, in progress, in enlightenment, in the spirit of self-sacrifice for others and in purpose to do her part—how does she compare in these respects with other parts of the country? God has done much for us; shall we not respond with a thank offering? One dollar will do more now than a much larger sum a decade hence.

EDITORIAL CORRESPONDENCE.

GROWTH IN DAKOTA.

REV. JOHN B. POMEROY.

Governor Pierce computes the gain in population to Dakota in the last year at 85,000; the increase in wealth, \$25,000,000, and in settled area 3,500,000 acres. There were during the year 82,431 filings on public lands. He renews his recommendation that "this great people be no longer kept from their rightful heritage, but be permitted a share and a voice in the government they honor by their public spirit and sustain by their industry." In the same connection it may be interesting to note the growth of the Presbyterian Church in south Dakota during the same period. Sixteen churches have been organized, with a total membership of 243, to which 17 have been added, making the membership 260, or an average of over 16 to each church. Three of the new churches are building houses of worship, 6 churches have been dedicated, 6 more are soon to be finished, and several others are in process of erection, some of them in use but not finished. A new academy building has been completed at Scotland at a cost of \$8000, and a dormitory is now being built for Groton Collegiate Institute to cost \$10,000; 8 mansees have been added to our list, which now numbers 11. Or, to sum it all up, we have now church property to the value of \$300,000, where six years ago we did not own a single church building. We have a Synodical College and two Presbyterial Academies; 97 organized churches, with nearly 3000 members; 11 mansees and nearly 60 church buildings. During the year some of our churches have had large additions to membership—Huron over 70, Wolsey 30, Rose Hill 35, Woonsocket 27, Hitchcock 15, White 16, Canton a large number, and many others less.

SYNOD OF MISSOURI.

REPORT OF REV. THOS. MARSHALL, SUPT.

HOME MISSIONS.—Second to no other Board of the Church is the Board of Home Missions. Its principle is well illustrated in the parable of the leaven hid in the meal. Its starting point—its Jerusalem—is our next-door neighbor—nay, the unconverted of our own households; nor are its ultimate conquests to aim at anything less than the conversion of the whole world. The campaign

began with the manger-cradled babe in Bethlehem. The angels will sound the clarion that marks the campaign ended, only when Jesus comes in the clouds of heaven.

Missouri is emphatically Home Mission territory. Owing to the large influx of foreign populations, Missouri is destined to be Home Mission ground for a long time to come.

During the last year the Board in New York commissioned for Missouri sixty-three missionaries. In support of these sixty-three men the Board of Home Missions paid in cash out of its treasury the magnificent sum of \$15,081.93.

We think that the churches might enlarge their gifts which they send to the treasury of the Board in New York without detriment. Those ministers who receive aid from the Board should be its most zealous advocates and successful champions.

From sources that reach the churches without passing through the treasury of the Board, the amount expended for Home Missions, gathered mainly from the parent churches in our large cities, exceeds that of any other year in the history of the Church. The Minutes of the last General Assembly show that the entire amount given by the churches of our synod for Home Mission work was \$21,861. The sum of \$5919.42 passed directly through the treasuries of the Board of Home Missions and Sustentation, while the sum of \$15,941.58 was given by the churches to individual work. When we consider that the largest sum credited, in the Minutes of the General Assembly, to the Home Mission work in the Synod of Missouri up to the year 1881, was only \$5997, and that now, after five years, it has increased to \$21,861—an increase of \$15,864, or more than *two hundred and fifty per cent.*—we regard it as an indication that the churches that have the preaching of the gospel for themselves are more and more regarding it a blessing to send the gospel to those regions that are destitute.

WOMEN'S BOARD.—We are inclined to believe that the rapid increase in the benevolence of the churches is in a great measure due to the greatly-increased activity of the godly women who have so zealously taken hold of the work.

CANDIDATES.—We are happy to note an increase of young men, under the care of the several presbyteries, as candidates for the gospel ministry. We now have 87, as compared with 60 last year. There is still room and need for larger gains.

New institutions of learning are being established within the bounds of the synod, and old ones are being improved. With these increased facilities for gaining a good education, we believe an increased supply of young men will seek the ministry of the gospel for their life-work. With an open Bible and an open gateway to the nations, never before has the ministry of the gospel presented such glorious attractions as it presents to-day.

MINISTERS.—We have on our roll 151 ordained ministers and six licentiates. There are three licentiates who are not yet enrolled with us, who are in charge of work within our bounds. . . . The total number of men enrolled as ministers and licentiates, including two ordained ministers who have recently come to labor within our bounds, but who have not yet reported for enrollment, is 162. Of this number only about 90 are actively engaged in the direct work of preaching as pastors and stated supplies in the churches.

CHURCHES.—There are on the roll of the presbyteries 220 churches. About 50 of this number at the present time have no regular supplies. Quite a large proportion of these vacant churches are small, and are so situated as to make it well-nigh impossible to group them with charges that would give them the regular ministrations of the gospel. We believe, however, in holding on to these old and weak churches. In some way we must provide for them. In a majority of cases we believe they will yet come to something. Neighboring ministers must look after them on week days, if they are unable to do so on the Sabbath. The churches so helped must also be encouraged to do what they can to bear the expense thus incurred. To the credit of these feeble congregations it may be said that most of them either sustain Sabbath-schools of their own or else co-operate with other denominations in maintaining Union Sabbath-schools. In this way they are patiently sowing the seed from which it is hoped that an abundant harvest may be gathered in a coming day.

STUDENT LABOR.—During the past summer six young men, undergraduates from our theological seminaries, spent their vacation ministering to some of our vacant fields. Their work as a rule was admirably done, and the churches were strengthened by their labors. One of these young men labored in a church organized only last February. His work so prospered that the church was enabled to lay

the foundation of a house of worship and to get the superstructure, which is of brick and stone, well under way before he left.

Another young man labored in a field where the church has for several years past labored under great difficulties, and has for most of the time been without regular preaching. Under the ministrations of this young student the church seemed to take new life, and the Sabbath-school greatly increased. During his term of service the church paid him the sum of \$200; and added to this, as a mark of their appreciation and love, the Sabbath-school made him a present of a gold watch, to use his own expression, "fine enough for the President of the United States to carry."

Another of these young men did missionary work in a needy section of the city of Hannibal, with most excellent results. His entire support was most liberally provided for by the First Church of Hannibal, of which Rev. T. D. Wallace, D.D., is pastor. The parent church was greatly blest by stretching out this helping hand to the needy.

So well did these six young men work their fields that the average amount required of the Board of Home Missions in settlement with them was only \$79, a sum considerably below the maximum sometimes called for. We believe the young men and the churches both were benefited by the circumstance that, as a rule, no specific guarantees of help from the Board were made to them. The withholding of the pledge for a stipulated sum from the Board of Home Missions was a healthy stimulus to the benevolence of the churches served, and also to the trustful diligence of the young men serving.

NEW MEN.—I am glad to report that during the synodical year sixteen new men have been added to the working force of our presbyteries.

These men have been about equally distributed in the presbyteries. When we consider that out of our entire number of ministers who are on our rolls, or with us as laborers not yet enrolled, only about ninety are actively engaged in preaching the gospel, sixteen new men brought to the work are a great acquisition. They are one-sixth of the entire working force.

It is no discredit to our ministers that other synods find Missouri good foraging ground for able men.

NEW HOUSES OF WORSHIP.—Notwithstanding the year has been very fluctuating in the general

line of business, yet it has been somewhat remarkable in the line of building new edifices.

Eight new houses of worship have been built. Three others have been commenced with the hope that they will be ready for occupancy before the close of this present year. Two houses of worship that were mentioned in my last year's report as being in process of construction have been completed and dedicated. Still another church, at Unionville, in the Presbytery of Palmyra, has entirely remodelled and beautified its house of worship and rededicated it to the Master's service.

The new edifices are at Osceola, Kansas City (Fifth), Knob Noster and Creighton, in the Presbytery of Osage; Moselle, in the Presbytery of St. Louis; New Hampton, in the Presbytery of Platte; Eureka Springs and Willard, in the Presbytery of Ozark.

The church at Breckenridge, whose house was burned last year, is now rebuilding. This is in the Presbytery of Platte.

The two other churches referred to as having undertaken the work of building are the young and very prosperous churches at North Springfield and at West Plains, both of which are erecting substantial edifices of brick and stone. Our churches very generally have adopted the style of architecture set forth by the Board of Church Erection in New York, and hence they are in most cases models of taste and beauty. The church at Raymore has just completed a very beautiful and commodious manse for its pastor. The church at Kirksville has also, besides paying off a considerable portion of its debt, purchased and is now furnishing a manse for its pastor. It is due to the Board of Church Erection to say that it has generously aided, by large contributions, all these building enterprises, excepting the manse at Kirksville.

No other year since my work began has been so marked in church building enterprise as the year that has just now closed. We doubt if ever there was a year before in the history of our synod when so much has been done in this direction. For these added watch-towers of Zion, so manifestly displaying unusual liberality among the people in the towns and cities where they are built, we devoutly thank God who has given the spirit of benevolence.

CHURCH MEMBERS.—The whole number of church members in the synod is 14,131. There have been added during the last year on certificate

832, and on examination 1384, making a total of 2216; yet on account of deaths, removals and, no doubt, the revision of the rolls in some of our churches, the net gain during the past year has been only 518.

A SPIRITED PROTEST.

[This is not a Presbyterian church, but no matter for that.]

DEAR SIR:—My church home is in Dakota Territory. I am visiting, and yesterday I spent the day with a minister. Last evening the mother-in-law and I were talking about mission work and home missions, and she mentioned a church in this state, and what she said about it I think the Board ought to know. She said that when she saw in the *Home Missionary* that that church was on the Board for help, she was awfully shocked, and she felt as if she never wanted to give any more to home missions. "We know of this church, and there may be others like it," was her remark. Then she went on to tell of the financial condition of the membership and congregation, and named them over, name after name, as worth \$10,000, \$15,000, \$20,000, \$50,000, and as high as \$75,000, and she thinks that there is not one of the poorest but what owns his home.

Now, if it is anywhere near the truth, as she represented, and I see no reason to doubt it, it is wrong and a shame, and that church should be dropped from the roll without ceremony. I understand the difficulty of the presbyterial committee saying to a church, "You ought to be independent," but still there ought to be backbone enough for such cases. You can see the propriety of my omitting the names of my friends here (and you may inquire of my pastor concerning me, if you want to), but I think it my duty to notify you of it. Long ago I made up my mind that a man who had to be carried into the church and carried along was of no account to the church or real benefit to himself by being in the church, and so I think of a church. If the above is true I would drop that church, and if they did not care for themselves, or even left our denomination, I should consider their death or departure an advantage rather than otherwise. I wish I could give you a verbatim report of her remarks. Many of them are farmers, and she said that numbers of them kept their carriages and carriage horse, and to go into their houses you would think you were in a rich city house.

NEWS FROM THE FIELD.

MINNEAPOLIS, KANSAS.

SELF-SUSTAINING.

REV. O. E. HAET.

Two years since this church called me, expecting to raise \$500 and receive \$400 from the Home Board. But a little urging persuaded them to raise \$600 and enter Sustentation. This last year (the second) we only asked \$100. Now, under the blessing of God, we ask nothing from the Board but your earnest prayers for our future welfare.

Our growth has been both in increased liberality and the increase of members by profession and by letter. For my part, I have simply done what I could, and have brought, under God, the church to self-support as soon as I could. Now all I ask of the Board is their confidence for the future, that I will not ask aid when I can avoid it.

The increase of salary paid by the church has not been by drawing off from the Church Boards. I have urged the claims of the Boards as best I knew or can learn how. The collection for Church Erection in 1884 was \$1, in 1886, \$34; for Ministerial Relief in 1884, \$3, in 1886, between \$40 and \$45.

With a united church, a grateful pastor and a loving people, we say through you to the great Presbyterian Church, we thank you for aid when otherwise we could not have had an existence. To the great Head of the Church we sincerely give thanks. In the future, though we may not be counted a missionary of the Board, yet as a missionary of Christ we will do all we can for all the Boards of our beloved Zion, by our prayers, our words and our money.

STERLING, KANSAS.

SELF-SUSTAINING.

The First Presbyterian Church of this place has been receiving aid from your Board for ten years, and right royally have you helped us in our need.

We became vacant June 1, 1886, and among the candidates that came to preach for us was one Rev. T. J. Edmunds, of Las Animas, Col. Our people were so well pleased with Mr. Edmunds that a call was tendered him at once, and the full amount of salary pledged by our own people if he would accept. He has accepted, and is now with us doing good work.

We regretted being burdensome to you so long, but were unable to do otherwise till the right man came. Now we raise the whole amount required to become self-sustaining easier than half the amount for former supplies. We shall be careful to remember the Home Mission Board in future, that has helped us in our weakness and made it possible for us to live and to become self-sustaining.

SOUTHWEST KANSAS.

A WOMAN OPENS HER HEART—THE FIRST PRAYER-MEETING IN THE COUNTY—SENDING "RIGHT TO THE THRONE."

Mr. F. called a meeting of Presbyterians about a month ago. There were thirteen of us gathered there. He read me a letter a day or two ago that he had received from one he wrote to about sending us a missionary, but he had not been successful in finding any one even for one Sabbath.

There were two families of Cumberland Presbyterians here, and one of United Presbyterians, who gave their names as being willing to go into an organization with us. A few ladies met last Friday at 4 P.M., and held a *ladies' prayer-meeting*—the first prayer-meeting in the county. We are to meet again next week. I feel as if our petitions for a minister would be answered more quickly to *send them right to the throne!*

The prayer-meeting was held by request at the house where two have been called to come up higher—a son, aged twenty-six, on August 19, and a daughter of eighteen, September 21. The mother seems bent with sorrow, but she said to me, "He has promised not to afflict us more than we can bear. He *surely will* give me strength to bear this." And he did, for she and most of her family were at Sabbath-school this afternoon, and in my class.

WEST PLAINS, KANSAS.

AN APPEAL FOR HELP.

REV. S. G. CLARK.

I have now four places where there should be a series of extra meetings. But my hands are too full and my strength is not sufficient for such a work. If I had a helper we could in these growing villages where there is no church do an untold amount of good. But what can one man do? Remember, I am in my seventieth year, and cannot stand what I once could, and I must have help or the field will soon be entirely vacant. I have re-

ceived two earnest invitations to go to H. and organize a church. I wrote to the committee for permission to organize there and at another place over four months since, and hear not a word. I shall act on the principle that silence gives consent, and go forward soon. We must have two good men. I can find them if the Board will sustain them. I did not go to presbytery this fall, and cannot go so far in the spring; cannot afford the means or time.

WESTERN KANSAS.

A NEW AND GREAT DEMAND.

REV. L. STERNBERG.

A few years ago no part of the great West attracted the attention of the Presbyterian Church and its Boards more than the state of Kansas. The interest excited by the wants of the field has been justified by the abundant spiritual harvest it has since been yielding. Of late the more remote and greater West has probably had a stronger hold on the sympathies of the Church. The time has come when, in this regard, Kansas should once more come to the front. Never before has the flood of immigration swept over its broad surface with such a swelling tide as now. Perhaps the chief causes contributing to this are our late fruitful seasons and the fact that prohibition is now assured as the fixed policy of the state and as a grand success.

Recently a statement from a reliable source was published to the effect that within the bounds of the Larned Presbytery twenty thousand claims that had been taken must be occupied within the next three months or be lost. Some years ago I assisted at the dedication of a Presbyterian church and the installation of a pastor at Wa Keeney, in Trego county. Then the land office was without business, and people, discouraged by unfavorable seasons, were leaving the country. Now, though that church is vacant, yet the influx of immigrants into that land district is simply marvellous. I visited the locality this week, so as to be there before the rush of settlers should come on, but to my surprise the hotels were crowded far beyond their means of accommodation, and many persons were obliged to sit up all night. At the land office, in addition to the regular officers, some half dozen ladies were employed as clerks. Last fall applicants were sometimes obliged to wait two weeks before they could enter their claims. I was told that government land was taken up solid till near the western limit of the state for a distance of

about fifteen miles from the railroad. Much has also been taken farther out. The indications now are that the inflow of population will be far greater this year than last.

This population is almost entirely from the older states. Not many foreigners like our prohibitory laws. But intelligent Americans prefer to live and rear their families where the "drink-devil," as Luther called it, is not allowed to tempt their children. If the present rate of settlement continues it will take only about three years altogether to place a settler on every quarter section in the western portion of the state, occupying an area as great as the state of New York. One of these new-comers on his way east for his family, learning that I was a minister, begged me to try and interest the church in their behalf. It is true some of these people may be driven back again, should the seasons, as heretofore, again prove unpropitious. But the country will not again be abandoned to the herder and coyote. Its permanent settlement by an agricultural people at the farthest can only be a matter of a few years. The missionary should come with the immigrant, so that the foundations of society may be laid in the fear of God. How this great and rapidly-growing destitution is to be supplied it might be presumptuous in me to suggest. My purpose in this letter will be answered if its facts shall help those who have the evangelistic work of the Church in hand to the devising of liberal things, and to prompt action in this great emergency. Many of these counties will soon be organized, if not organized already. Few of them have within their bounds a minister of any denomination. I know how to feel for them, having been for years the only minister residing in my own county.—*New York Observer*.

JOPLIN, MO.

A GROWING MINING TOWN—AN INESTIMABLE WIFE.

REV. H. B. FRY.

The presbytery very cordially and unanimously recommended this church for aid for the coming year. I could see no way to avoid it. I hesitated long about remaining, but conscience, honor seemed to demand. The church has just recovered from the demoralization which existed when the year began, and discouraged as I was about the year's results, I was surprised to have the people tell me, my leaving would endanger the life of the church. Ignor-

ant as I was of home mission work, I hope there are not many such trying fields. It is a mining town. It has therefore a large element, spiritually more indifferent, less curious about, less disposed to hear, the gospel than a downright pagan population.

In this last quarter I have come to realize the essential hindrances to such a work. People came here to make money out of zinc and lead, but not to stay (many are compelled to). Meantime all higher interests feel the effect of transiency. The people have not been rooted, and planned not for the future. True, there are signs for a change, from mining camp to a city; the town is full of people, capital is coming in, heavy machinery, people are repairing and building. There is less gambling, less drinking; better ambitions slowly prevail. But we are in the transition state. People, churchgoers at home, somehow so easily fall away here. Better habits are slow in forming.

I have not been well, but have been on duty regularly except two Sabbaths. The elders, with the kindly assent of the congregation, offered me a vacation. I only used it to make a visit to my aged mother. My congregations have been maintained, a better average of the same people. Our prayer-meetings are said to be the most largely attended in the town. Our Sabbath-school remains relatively small, but we have gained one entire class, and some more young men attend. We try of course to keep up full Presbyterian Church work, such as societies for home and foreign missionary work. We try, by special exercises on "review" days, to teach the children and parents through the Sabbath-school what our Church is doing at home and abroad.

I am told that "the state of religion is improving" here, that our "Presbyterian Church has a more commanding position," a "larger influence." But I confess it seems to be more in negative results than positive gains for the Church. God only knows what this last quarter's work is worth. I am getting hold of some young men; with God's help we may win them. My wife's work is inestimable here. But I am more than ever impressed with the importance of this field. It looks now as if this would be the future zinc and lead metropolis of the United States of America. This is, outside of the "mineral belt," a fine wheat region, second to but one county in Missouri. No rural county has so large a school fund. We touch on the Indian Territory, are on railroads that run to

Texas and the South Pacific slope. A great population will settle here in the near future. Yet we have but one good, self-sustaining Presbyterian church in this Jasper county; I mean Carthage. They are just starting a "collegiate institute" there; but what will it come to unless our little churches are fostered and built up, in this, as it seems to me, the most promising region of this Southwest?

"AS AN EAGLE STIRRETH UP HER NEST."
SOME PERTINENT INQUIRIES FOR A VERY IMPORTANT PURPOSE.—LET OTHER PRESBYTERS
LOOK AT THIS.

A missionary in Illinois writes:

"1. Would you be good enough to have sent me the history of this church as it has been related to our Board of Home Missions, that is, during what years and to how much per year has our church been aided by the Board?

"2. Would you be good enough to send me the names of the churches of presbytery now receiving aid from our Board of Home Missions, and the amount (annual) each receives?

"3. Reason for asking this information. At a meeting of our session lately some one said that it would be necessary to ask aid from the Board this year. Knowing that we had got along quite well last year and gave to all the Boards and asked from none and nobody was hurt, and that God had prospered the people equally well this year, and knowing that it was not right for us to ask aid simply because we could get it, I firmly discouraged and opposed the notion.

"From an experience of sixteen years in this much-aided presbytery I have noticed and learned that a church aided which can help itself is seriously harmed thereby rather than benefited, and the money sent it is worse than wasted. Therefore, we ask no more aid from the Board so long as the Lord prospers the people here as he does, but we propose to send as much money as we can to your fund so that needy churches can be helped.

"This is what we have done. Now, if our church can do this, why can't others of the presbytery that have long been drawing on the Board do the same, especially when their worldly circumstances are equally good as, and sometimes better than, ours? I am studying this question with a view to presenting the matter as vigorously as I can in open presbytery. Wish you would help me by sending the record of our own church. Maybe, when your

figures come, it will appear that our little church has given more to the Boards (all of them) and been more prosperous every way while self-supporting than while taking the money from your fund that should go elsewhere. If it should turn out so, then we will have another and near confirmation of our dear Lord's word, 'It is more blessed to give than to receive.'

"It is time, I think, that our presbytery began to display the wisdom and energy of the eagle at least. Moses tells us how that fine bird goes to work to make weak things strong. She rattles up the warm nest, tears it to pieces and scatters the youngsters out from the top of the rock and makes them strike out for themselves. They may yell and screech with alarm for awhile, but she knows it will be good for them, and with an occasional tip of her wing by way of suggestion and encouragement she soon sees them sailing away by themselves. It seems to me something like this should be done by our presbyteries, or by our Board, to all our churches that have been long in the nest though well able to fly. The financial condition of our Boards, if not the fair name of our Church, demands vigorous attention to this matter."

MINNEWAUKAN, DAKOTA.

REV. Z. B. TAYLOR.

Minnewaukan people now rejoice in a house of worship of their own. October 24 was a happy day in their history, and so they sang, "I was glad when they said unto us, Let us go into the house of the Lord." Their house is paid for, or will be when they receive their Board money. It is a very neat house of worship. Brothers Wood (synodical missionary) and B. A. Hunter conducted the dedicatory exercises. Rev. Wood preached the sermon.

The church is modelled after the Beadle Memorial Church of Cape May Point, N. J. Seating capacity, 150. It is temporarily seated with chairs. When furnished complete it will be one of our neatest and most comfortable houses of worship. The people deserve much credit for their energy and promptness in the matter of church-building. It is largely owing to Mrs. S. G. Ware and other eastern friends that the Minnewaukan Presbyterian Church is now a reality.

The good people have many difficulties to contend with, and they are meeting them well. The field, like many frontier plantings, has difficulties at present unavoidable. Yet the prospect for the

near future is quite encouraging. They are as intelligent and kindly a people as I have met anywhere. Whenever I think of Minnewaukan, I remember the hearty good-will and kindness of the people. I consider the good ladies of Minnewaukan as second to none in point of culture as church-workers, and kindly attention to those who may cast in their lot with them.

ANAHEIM, CALIFORNIA.

REV. G. A. IRVIN.

The past quarter has been one of some solicitude to our church. Some of our members have left us, and it so happened they were the most efficient workers in our church. Several months ago one of our elders left. A month or six weeks ago another elder left. He was with this church almost, if not altogether, from its organization. He had been superintendent of our Sabbath-school for many years, and was one of the best superintendents I have seen for years. He was a graduate of an eastern college, and a man of earnest piety. We could always count on him and his family at the public service, Sabbath-school and prayer-meeting, and all other meetings where the interests of the church were concerned. He was really the leader of this church. It was a model family. Socially, intellectually, morally and religiously, they were above the ordinary type, and we felt uneasy as to the result. They had no man of equal culture, piety and devotion to church work to put in his place in the Sabbath-school, and I have been compelled to take charge of the Sabbath-school ever since. This is putting more labor upon my old throat than I am able to bear long, but the Sabbath-school must go on. It is now larger than at any time since I have been here, and I shall try to hold on until they can find a superintendent that will fill the bill. I am glad that some of the other members are stepping forward, now that some of our best workers are gone. Perhaps the whole matter may be overruled for the best in the end.

Our prayer-meetings are not as large as they have been, but the interest has not abated. In some respects it is increasing. Some who have never before taken any interest in either Sabbath-school or prayer-meeting are working in one or both. Our public services are now well attended and on the increase. At our last communion we received five members into the church, and some others I think will join soon.

MONTHLY CONCERT.

THE EVANGELIZATION OF THE WEST.

This is a very large subject. But the whole field of Home Missions embraces much more: it covers the East and the centre, as well as the West; it extends from Key West in Florida, close to the tropics, almost to the Arctic Circle in Alaska. But in that portion of our country called the West the work of evangelization has been going on at a most encouraging rate for the last fifteen or twenty years.

Seventeen years ago there were in the Synod of Kansas 43 Presbyterian churches and 1453 members. Now there are in that synod 375 churches and 18,330 members. There have been organized in that state an average of nineteen churches a year for the past seventeen years, and every one of those churches owes its existence to the aid given by the Mission Board. In the state of Missouri there are to-day, exclusive of those connected with the Southern Assembly, 222 Presbyterian churches, with 14,131 communicants. The General Assembly, in session in St. Louis, May, 1874, constituted the new Synod of Nebraska. At the time of organization there were 64 churches and 1799 members. The last year being the close of the first decade, there appeared on the roll 193 churches and 6125 members, with a rapidly-increasing gain during the last half of this decade. Take Iowa from 1868. In that year there were in the Missouri River Presbytery about 20 churches, with less than 900 members. What does the balance sheet now present? The one presbytery has become ten, included in four synods. Its 20 churches are now over 500, and the communion rolls show 13,000 instead of 900; and over 13,000 children are taught in its Sabbath-schools. So here we have in the four contiguous states lying first beyond the Mississippi, namely, Missouri, Kansas, Iowa and Nebraska, 1143 churches and 63,322 communicants; and every church has grown since men were born who are scarcely yet past their prime.

The Presbytery of the Indian Territory, till just now belonging to the Synod of Kansas, has been divided by the synod into three presbyteries, and it is expected that the next General Assembly will make of them a new synod.

Take the story of Larned Presbytery as an illustration. Rev. J. C. McElroy writes as follows:

"It will be a matter of interest to you to look over the year's work as reported to Larned Presbytery for the year ending April 1, 1886.

"Within a period of five years, seven little weak churches, drawing the greater part of their support from the Home Board, have become strong, self-sustaining churches. Please observe also the growth in contributions. Larned Presbytery appears on the records of the Synod of Kansas first in the spring of 1878, as a purely Home Mission presbytery, with five ministers and seven churches. The largest contribution to Home Missions is \$13. This year the same church contributes to Home Missions \$198 and to all the other Boards in fair proportion. In 1878 Larned Presbytery gave \$52 in all to Home Missions. In 1885 and 1886 it gave \$694.

"But now for the last year's work. Increase in churches, 13.25 per cent.; increase in membership, 478.33½ per cent.; increase in profession, 104.16 per cent.; increase in ministers, 7.4 per cent.; increase in contributions to the Home Board, 312.97 per cent. I believe these figures are correct.

"Larned Presbytery embraces one-third of the territory of the state of Kansas. The Home Mission Committee is thoroughly acquainted with the wants of the whole field. It has it well in hand, and all it needs is money. We can secure a good man for every county seat in the unoccupied part of our field, if we can assure them of a support. Very little can be raised on the ground at first. The bulk of support must come from the Board. Three of these counties should be occupied at once. Can you say to us, 'Go ahead'? We will work the home field up to the very highest notch and reduce the applications to the lowest dollar.

"The committee has not time to 'blow its own horn' that the outside world may know what we are doing; but we are always ready to give you any information you may desire.

"Please let me hear from you as to what we can depend on for these new counties. In two months more I think another church will be off your hands."

Equally instructive and encouraging is the following statement pertaining to the Synod of Dakota, which covers only the southern half of the territory, and embraces only the last year. Rev. J. B. Pomeroy, superintendent, writes as follows:

"The meetings of the Aberdeen and Central Dakota Presbyteries and the third meeting of the

Synod of Dakota, were well attended. It appeared from reports that our work in synod was never so hopeful as at present; debts paid, increased amounts pledged for support, additions on profession, missionary societies and bands organized, better attendance on public worship, Sunday-school and prayer-meeting, systematic visitation of churches planned for, were among the things reported. We have gained 16 churches with 243 members, and at Raymond, one of the new organizations, 17 have been added, making 260 members in our new churches. We have also made a gain of 28 ministers, but have lost 10, leaving the net gain 18. We have dedicated churches at Hurley, Alexandria, La Foon, Mellette, Ellendale and Brookings, while Uniontown, Roscoe, Wilmot, Big Stone and Beulah will soon be finished. Manchester will build if possible; Raymond hopes to have a church in a few weeks; Aberdeen, Scotland, Second German Flandrau, Madison, Miller, Warner, and perhaps one or two more, will soon have mansees. The Scotland Academy has opened in a fine new building; so that, all told, we have \$30,000 worth of church property added during the year, and more that will be added soon—would have been this season had it not been for the partial failure of crops, owing to hot winds and dry weather. We have also strengthened our churches by more complete organization—women's societies, children's bands, aid societies, all increasing our contributions, or paying our debts, or furnishing something to make the house of worship more comfortable. I am sorry to report that none of our churches have reached self-support during the year; two or three are moving toward it. Miller will soon have a parsonage, and has asked that Rev. J. A. Greene be installed as pastor, the church pledging the rent of the parsonage and \$50 more than they pledged in April. Madison will soon have a parsonage, and I hope by next May it will swing into line as a self-sustaining church. If Canton had a parsonage, it could be made a self-sustaining church.

"In a few other places there has been such a growth that in any other year it would be evident in an increased amount on salary, but owing to the scarcity of money among our farmers the aid asked is about the same as last year. To sum up, we have now 97 churches, 5 college and academy buildings, 1 college with 60 students, 2 academies in operation, with a fair attendance. We have 18

more ministers than last year. We have, or will soon have, 8 more mansees. We have 6 more church buildings dedicated, and 5 or 6 nearly ready for dedication, and two at least just beginning. We also have a score of regular preaching points, some of them almost ready for organization—some that ought to be simply held until it is known where the towns will be located. And the location of towns depends on railroads; they control in these matters."

But a new West is created every few years, by territory made accessible by railroads. It is but 15 or 16 years since the first railroad across the continent was completed. Now, with the Canadian Pacific, there are five or six. Thousands of miles were laid last year, mostly in the states and territories west of the Mississippi. Along all the lines new towns and settlements will spring up, and the same good work that has been described above will be carried forward if the means be furnished to the Board. We trust our readers will pray that all the crying demands for missionaries may be met and all the wild wide wastes of the great West be made to blossom as the rose.

WAITING FOR SETTLERS.

There is scarcely any portion of our country that on close inspection does not prove better than it had been previously supposed. Great sections that had been counted nearly worthless have proved to be very fertile and valuable. So, at times, we give, as below, some description of these new portions, not in the language of land speculators, but of the sober estimates of home missionaries. Hence we give first an extract from a letter of Rev. W. S. Peterson, of Rapid City, about the country called the Black Hills. He says:

We have just taken a drive of twenty-eight miles through a beautiful valley, which is from one to two miles in width, and runs all the way round the hill proper, or mountain, and is an exceedingly fine and fertile region, if we may judge by the ranches and farms we saw. Outside of the valley are the foot-hills, or lower mountains. This outside range shows vast quantities of stone of various descriptions and a few scattering trees. The mountains proper are heavily timbered with pine and some oak and ash. Of the mines I shall only make mention, that they be not forgotten. We

have not visited them or made a study of their products. The world knows of silver and gold and tin from the Black Hills.

But the valley mentioned above, and all the smaller valleys in among the hills, as well as the vast prairie beyond the foot-hills, constitute an extensive farming country which, under the culture of the farmer and the stock man, must soon add its stores of wealth to those of the rapidly-developing mines.

The only drawback as yet heard of to secure farming is in the hailstorms which are reported as frequent. But these we imagine are no more frequent than in any mountain country. In some respects these mountains correspond to the Catskills in New York state, only these of Dakota are less rocky and abrupt, and rise to greater altitudes, and overlook a vastly wider if not ultimately superior region. The highest peak is Harney, which runs to over seven thousand feet above tide-water. The mountain region in Dakota is about one hundred and fifteen miles from north to south, and averages probably sixty-five miles in width. The region opened by the United States government to settlement is about two hundred and ten miles long by probably sixty in width, and includes therefore twelve thousand six hundred square miles of land.

Another missionary writes us from Yuma county, Arizona. This has been called the hottest place on the continent. But the missionary calls it the home of the orange, the vine and the fig, and speaks of the Mohawk and the Antelope valleys, consisting of about 58,000 acres. He says:

The soil varies from twelve to twenty feet in depth, and both soil and climate are remarkably well adapted, and cannot be surpassed for the raising of almost all agricultural products, such as cereals, corn, vegetables, peaches, apricots, cherries, grapes, oranges, lemons, olives, dates, figs, bananas, citron and walnuts; and the various kinds of shade and ornamental trees, alfalfa, Arabian millet, and all species of grasses suitable for grazing and stabling purposes, thrive and grow luxuriantly. The adaptability of the soil and climate for the growth of all these products has been proven and is being proved by actual experiment. It produces finer wheat and barley than can be grown in any portion of the state of California, and that state is noted for the exceptional quality of its wheat.

"There is much land to be possessed."

GREAT FALLS, MONTANA.

DESCRIPTIVE ACCOUNT OF A LARGE AND WHOLLY NEW FIELD.

REV. JOHN REID, JR.

With gratitude and praise I forward you this my first report from this new and most encouraging field of Great Falls and vicinity, which lies on the east bank of the Missouri, opposite the junction of the Sun river and the Missouri. Great Falls has a Minneapolis-like site for a city, whilst its surrounding resources—of gold and silver, iron and coal, marble, sandstone, and other building materials—are without doubt substantial elements of growth and prosperity; but in addition to these, the Missouri river confers upon us the greatest usable water-power in the United States, consisting of three huge falls—"Black Eagle," "Rainbow" or "Horseshoe," and "Great Falls"—the fall of the river within ten miles of its course being about 500 feet.

As Brother T. C. Armstrong well says in the November *Home Missionary*, Montana is not "nominally" but "practically" a home mission field, and the efforts already put forth are yielding golden harvests all over this territory; but there are yet thousands of "unclaimed" acres for the pioneers of the gospel. Who will answer gladly, saying, "Here am I, send me, send me"?

We (self, wife and child) arrived here in the middle of August, after a somewhat tedious journey of 1000 miles—the latter part being 110 miles by stage from Helena, where good Brother T. V. Moore's great kindness, and that of his excellent wife, shall be had in continual remembrance. Our journey through the Prickly Pear Cañon and over the summit of the Rocky Mountains was one of the grandest drives I ever experienced, although at times it was a "wee bit breath-catchin'," nor did it add to the composure of some of the passengers to see, far below, relics of "upsets" and "turnovers" of recent date. Most of these calamities, however, were due to "John Barleycorn" taking charge of coach or team at wayside stations. On the morning of the second day we heard the roar "as the noise of many waters" coming from Black Eagle Falls, and knew that we were nearing our future home and field of labor, where Brother Wilson had for about three months been doing, faithfully and well, the work of an evangelist.

Not being able to find a house, we took up our humble abode in a 10-by-12 shack or shanty, with a

small 2-by-2 window. Its walls were uncouth and full of cracks, whereas the roof, although not constructed for astronomical purposes, yet "had a tendency that way," the result being that we knew when the wind blew and did not have to look out of the 2-by-2 to ascertain about rain. We suffered considerably from want of clothing and the rickety state of our cabin, which we frequently thought would collapse during several storms of exceptional fury. But the shak is now torn down and I am satisfied. I may state that to add to our discomforts in a new place, the Northern Pacific Railroad mischecked our Saratoga trunk, containing all my wife's apparel, that of my little girl and some of my own, besides articles of peerless worth to ourselves, and had it not been for Mrs. Moore's (Helena) generosity and self-denial, I am sure my wife would not have been alive to-day. Suffice it to say that we are now in a house of three rooms built for us at \$18 a month. Praise the Lord, we can now face winter! Now as to the work. Found fourteen members. Soon after coming I induced a good worker to join us by letter from another church, and having elected, I ordained him and two others elders. We also elected a board of five trustees. At last communion we received two on confession, making seventeen members, and at the next communion (D. V.) we expect to receive two more on confession, one of whom was a Roman Catholic—in addition to which we have some six or seven under deep religious impression.

When I came upon the ground there was a nominal Union Sunday-school, but in reality a Campbellite one. On the 19th of September I organized a Presbyterian Sunday-school with seventeen members. Last Sabbath we had forty-nine present, and the Campbellite Sunday-school on that day "died a natural death." The Presbyterian banner is now the only one floating over the children. There are smaller places all around here where the gospel should be preached—Belt Creek, Highwood, Chateau, etc.—but I cannot reach forty miles on foot. I hold service every Sabbath morning, except when it is unwalkable, at Sand Coulee, about eight miles from here, at 11 A.M. Back to Great Falls for Sabbath-school at 3 P.M.; preach there at 7.30. Of course, it is a stiff day's work, but I am rejoiced from time to time to see tokens for good. I have a most appreciative people, and no effort shall be spared on my part to "build them up in their most holy faith." And if health

and strength be given, labor is invigorating. So far my wife's health is excellent in this drier clime, and one source of continual anxiety and expense is gone. My child grows famously. Headache, from which I suffered much on the Sound, is scarcely known to me now. "His mercy endureth forever." Financially, we have every prospect of doing well here. Whatever is guaranteed will be paid, and I have no hesitation in stating that it is my firm belief that within three years there will be a self-sustaining church here. For this we hope, work and pray. The trustees of the church hope to lay the foundations of a neat house of worship in the spring.

DR. ROBERTS' ADDRESS BEARING FRUIT IN CALIFORNIA.

REV. ALEX. PARKER.

I herewith present my report as your missionary in Orange, California, for the closing quarter of my third year. The regular services have been maintained with a good degree of interest. At our communion on the 1st, seven persons were received to the church, all on profession of faith. Three of them, however, had been communicants in other churches, but had been absent so long that they had forfeited their right to letters. One of these was an old gentleman nearly eighty years of age; he was much affected and very glad to be in his place once more in the church. Four others were young married couples who came together to the Lord's table.

This church cheerfully raised and paid me the fifty dollars which the Board in its necessity saw fit to cut off from the amount applied for. They have also increased the amount of their contribution to the Board. The treasurer has sent you almost three times as much as they have contributed before.

But I must not omit to give due credit, as one of the causes of the increased gift, to the excellent address of Dr. Roberts before the Assembly. I read this address, instead of a sermon, on the day of our collection for Home Missions.

Our Sabbath-school has also become a contributor to the cause. We hold a missionary concert on the closing Sabbath of each quarter. Contributions are divided between Home and Foreign Missions. They will give about as much to each cause as the whole church has done heretofore.

LARIMORE, DAKOTA.

A PROSPEROUS YET TYPICAL WESTERN TOWN—
THE FIRST SETTLED PASTOR—DEDICATION
OF THE CHURCH EDIFICE.

REV. J. A. BALDRIDGE.

I am now settled over the congregation which last May was the "*Flock without a Shepherd*," this motto being suspended over the pulpit platform the first day that I preached here—the first Sabbath in June, and when the General Assembly excursion called here.

All my time is occupied on this one field, and I preach twice on each Sabbath and also work in the Sabbath-school at the close of the morning service. I find more work on this one field than I can do. I now have an interesting class of young ladies and young men in the Sabbath-school. We have had two communion services, one on the first Sabbath in August and the other on the first Sabbath in November, both of which were quite well attended, with a visible deepening interest at the last one. There have been no accessions as yet on confession of faith, but our congregations are increasing in numbers and in interest. We have received two by letter from churches in the East. I find numbers of persons in our town who are members of churches in the East, some of whom hold letters, but have not identified themselves with any church here. They seem to come here with the single object of money-getting, without committing themselves to Christ and his cause, and if they should attain their end they expect to return to the East and there live (?) Christians. This is one of our great drawbacks here. But we have a very intelligent and generous people, and there is much to be done for the Master.

Our installation service took place on Sabbath evening, November 7. Rev. H. G. Mendenhall, of Grand Forks, preached the sermon, presided and propounded the constitutional questions; Rev. J. A. Brown, the veteran missionary of Arvilla, charged the minister, and Rev. D. G. McKay, of Inkster, the people. The congregation was very large, the house being literally packed full, and a deep interest was manifest in the whole service; and there was a special reason for the deep interest that prevailed, as it was the first service of the

kind ever witnessed by most persons present. Presbyterianism takes well with the intelligent classes that come to this new Northwest, and I have reason to believe that the installation service deepened the respect of the people of this "city" and vicinity for our beloved Zion.

I attended the meeting of the Presbytery of Pembina at Grafton, and also the meeting of the Synod of North Dakota at Jamestown. Both meetings were interesting and profitable.

BOARD OF HOME MISSIONS

OF THE

PRESBYTERIAN CHURCH IN THE UNITED STATES
OF AMERICA.

MEMBERS.

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Rev. JOHN HALL, D. D., President.
Rev. HENRY KENDALL, D. D., Cor. Secretary.
O. D. EATON, Treasurer.
OSCAR E. BOYD, Recording Secretary.
Office, 280 Broadway. P. O. Box, 1938.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretary, Rev. Henry Kendall, D. D., 280 Broadway, New York, P. O. Box 1938.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, Esq., Treasurer—same address.

FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of Home Missions of the Presbyterian Church in the United States of America" the sum of _____ dollars, to be expended for the appropriate objects of said corporation.

COLLEGES AND ACADEMIES.

OUR HISTORY THUS FAR.

Having good hope that by means of these new pages our Board is to make not a few new acquaintances, we beg leave to introduce ourselves to them by a short account of our origin and work. Work like ours has, of necessity, been done in our Church on both sides of the ocean, and from the Reformation down. But the founding of our earlier schools and colleges was commonly done by individuals who, when they acted in concert, did so by private arrangement. The present systematized undertaking by our whole Church took form as lately as 1883, when the General Assembly, somewhat tardily, but most heartily, came into the great movement which all the other chief denominations were already making, to keep for our Christian religion its supreme place in American education. Our Church's motives to such a step had been set forth by a large committee in a report presented by its chairman, Dr. Herrick Johnson. The vote was unanimous.

The three years that have now followed have shown—

1. That those newer communities whose educational efforts this Board is intended to aid are ready to do with vigor their own share of the work. Here follows a list of new institutions (seven colleges, thirteen academies), which, probably, would have had no existence but for the help, moral or financial, or both, which they have received from this Board. The dates are those at which the Board took its first decisive action in behalf of each. The amounts described as "Total aid given" are the totals of the Board's outlay upon their annual support, from the beginning until now. The amounts given under the head of "Property" represent the actual property of the several institutions, debts being deducted, as reported to the Board during its last year, of 1885-86. It is to be remembered that the bulk of this property has been made up by local gifts.

The College of Montana is the only one in behalf of whose property the liberality of its near friends has been outdone by gifts from a distance.

LIST OF INSTITUTIONS ABSOLUTELY NEW.

COLLEGES.			
Dates.	Names and location.	Total aid given.	Property.
Sept. 19, 1883.	College of Montana, Deer Lodge, Montana.....	\$8,000	\$38,300
Sept. 19, 1883.	College of Emporia, Emporia, Kan.....	8,892	87,650
Sept. 19, 1883.	Pierre University, East Pierre, Dakota.....	5,200	44,127
June 17, 1884.	Presbyterian College of the Southwest, Del Norte, Col.	1,964	24,800
Sept. 29, 1885.	Coates College (for women), Terre Haute, Ind.....	500	11,500
Sept. 29, 1885.	Oswego College (for women), Oswego, Kan.....	.....	17,000
Dec. 1, 1885.	Longmont College, Longmont, Col.....	2,175	27,440
ACADEMIES.			
Sept. 19, 1883.	Geneseo Collegiate Institute, Geneseo, Ill.....	3,000	12,359
Sept. 17, 1884.	Lewis Academy, Wichita, Kan.....	.....	20,000
Sept. 17, 1884.	Union Academy of Southern Illinois, Anna, Ill.....	1,434	5,475
Dec. 16, 1884.	Oakdale Seminary, Oakdale, Neb.....	185	4,000
Dec. 16, 1884.	Sumner Academy, Sumner, Wash. Ter.....	196	4,512
Sept. 15, 1885.	Rittenhouse Academy, Kings- ton, Tenn.....	400	2,400
Sept. 15, 1885.	Grassy Cove Academy, Grassy Cove, Tenn.....	150	.....
Sept. 16, 1885.	Huntsville Academy, Hunts- ville, Tenn.....	150	2,239
Sept. 29, 1885.	Corning Academy, Corning, Iowa.....	1,500	20,000
Sept. 29, 1885.	Fort Dodge Collegiate Insti- tute, Fort Dodge, Iowa.....	223	10,766
Sept. 29, 1885.	Poynette Academy, Poy- nette, Wis.....	300	3,685
Sept. 29, 1885.	Salida Academy, Salida, Col...	.....	8,500
Sept. 29, 1885.	Ellensburg Academy, Ellens- burg, Wash. Ter.....	.....	8,680
		<u>\$33,269</u>	<u>\$348,433</u>

It must not be supposed that the foregoing is set forth as an exhibit of the Board's whole work. Gifts of property, which are as yet conditional, like those at Jamestown, in northern Dakota, are not here referred to. And there are some important institutions whose organization a little antedated that of the Board. These have both begun their work and increased their properties

under its help and encouragement. Others still, which the Board found already at work, have by its aid added to their strength and usefulness. Careful statistics concerning all these are given in the Board's last report, which will be gladly sent to any who will ask for it. It will there be seen that the Board's present work is covering nearly a million of property, and about two thousand three hundred students.

Still it is the foregoing presentation of what may fairly be called the Board's own offspring that most clearly proves how our Presbyterian people through all our newer regions have needed and deserved this very kind of help. For the footings given above show that the property of these twenty-one new institutions, which are pioneering for Presbyterian learning into the remotest places, amounts to more than *ten times* the entire outlay of our general treasury upon those new points. That is, every church or individual that has given through this Board one dollar to aid the teaching work in those new places has, by that one dollar, secured the planting of ten dollars in permanent school property. And such new property in these three years aggregates more than a third of a million. The brightest hopes of those who saw this Board founded never looked for such results so soon.

2. The Board's short history has further shown how ripe the Church was for approving and aiding such a movement. When was such a thing heard of before as the creation of a new Board after a discussion that did not bring out a word of opposition, and by a vote that was unanimous? No wonder that such facts suggested to those who only heard of them that the Assembly had done with haste what was sure to be regretted. But from that hour to this the signs all set in the direction of the thoughtful and deepening approval by the whole Church of that act of the Assembly of 1883. It was not to be expected that every congregation would immediately attest that approval by a collection. Indeed the greater part of the Board's first year was passed before it was fully organized for work. It was in December, 1883, that it began its

systematic appeal to the churches. Their response has thus far been as follows: In 1883-4 the general treasury received \$14,912.11. The churches contributing toward this amount numbered 480. In 1884-5 the corresponding income was \$21,049.12. The number of contributing churches rose to 1330. In 1885-6 the corresponding income was \$29,755.50; 1529 churches contributed. This advance of a new Board has been made under some unusual circumstances which have been adapted to concentrate the chief interest of all the churches upon our two chief Boards of missions. Very certainly no cause could have gained upon the attention and the gifts of our congregations during the last ecclesiastical year that had not command of their deepest convictions.

Those who are charged with this work have other satisfactory ways of discovering the regard in which it is held. Intercourse which the officers of the Board have lately been having with ministers and elders in many synods puts beyond question the response which the Church's intelligence and conscience make to this Presbyterian rally for Christian education.

3. A third thing is demonstrated by our three years' experience,—the ability of this appeal to reach the consecrated wealth of our Church. Three years is a short period in which to gather much proof of this sort; for large givers are, for good reason, apt to be deliberate givers. It is therefore not a little to say that there have already passed through the hands of our treasurer, in addition to those amounts already named as applicable to our general work, gifts of individuals, specially applied by the donors to preferred institutions, to the aggregate amount of \$38,050. And other individual gifts which have gone into our general treasury in amounts of \$500 and over would swell the last-named figures to \$49,575. And if with these we include the individual gifts which in similar amounts have been sent direct to our institutions, without passing through our treasurer's hands, we show in these three years the final total of \$75,470. The donors of this sum

have been comparatively few,—the few who have been so related to this movement as to know most of its claims. No one suspects them of unwisdom. We who have known of the motives that impelled their gifts know that such motives are certain to work by rule upon the whole awakened heart of our able and liberal Church.

As we put these facts together—the spontaneous local zeal that has responded to our advances with such liberal plans and gifts; the deep and growing approval and sympathy of the Church at large; the generous deeds of individuals in succoring the nascent institutions in their far-off fields—we, first of all, give thanks to God, by whose guidance and help this cause has prospered; and then, in reliance on him, we dare foretell for it a career of breadth and power for which its warmest friends have hardly dared to hope. What the shrewd and patient strategy of the Romish Church has aimed at, and has come too near to compassing, the awakened duty of the loyal Christian heart of America will take up and achieve. It will provide for the religious training of our coming generations.

WHAT ONE SCHOOL HAS BEEN DOING.

The following extracts are taken from letters written at the given dates from Union Academy of Southern Illinois, one of the new academies named above:

SEPT. 10, 1885.

This region is virgin soil for classical learning. Interest must grow from the roots. When, two years ago, the academy opened with 47 students, there were found *just two* wanting to study Latin, *one* of whom *hoped* to be able to take a college course; there being scarcely half a dozen church members in the lot, though the average age was probably over seventeen, and not one having any idea of studying for the ministry. Yet we have already sent three to college.

Our third year opened last Monday. Counting the work of this week, we have started 46 students in Latin and 7 in Greek, and have others expecting to take these branches, not over three or four of whom would probably have ever touched these studies otherwise. It is probable that *twenty*

or more of these will take a college course, though it is unlikely that more than half that number are ready to make definite announcement of this intention. One young man has just gone to college who last year declined to commit himself.

In December, 1885, this academy reported three students intending to be ministers.

Under date of November 1, 1886, it reports as follows:

Enrollment, 68—35 males and 33 females; a marked advance on last year at parallel date.

A larger proportion than ever before are in regular course, expecting to fit for college, or to stay and graduate.

One young man in our senior class has recently united with our church here; another of the same class, and still another, of the junior class, express themselves as about ready to take the same step.

See the clear gain that comes to the highest working power of our Church by means of even one such school!

APPROPRIATIONS FOR 1886-7.

At its meeting of November 16, the Board made the following appropriations:

COLLEGES.

College of Emporia, Kan., . . .	\$1,200
Pierre University, Dak., . . .	1,200
Park College, Mo., . . .	1,000
Galesville University, Wis., . . .	600
Bellevue College, Neb., . . .	1,200
Hastings College, Neb., . . .	1,500
Presb. College of Southwest, Col., .	1,000
Macalester College, Minn., . . .	2,000
Highland University, Kan., . . .	1,000
Sedalia University, Mo., . . .	750
Coates College (for women), Ind., .	700
Oswego College (for women), Kan., .	750
Longmont College, Col., . . .	1,500
Greenville & Tusculum Col., Tenn.,	600

ACADEMIES.

Salt Lake Collegiate Institute, Utah,	1,000
Geneseo Collegiate Institute, Ill., .	800
Princeton Collegiate Institute, Ky.,	600
Oakdale Seminary, Neb., . . .	400
Union Academy of Southern Ill., .	600
Albany Collegiate Institute, Oregon,	800
Rittenhouse Academy, Tenn., . .	400
Grassy Cove Academy, Tenn., . .	100

Corning Academy, Iowa,	\$1,000
Fort Dodge Academy, Iowa,	1,000
Poynette Academy, Wis.,	300
Salida Academy, Col.,	280
Ellensburg Academy, Wash. Ter., .	250
Scotland Academy, Dak.,	500
New Market Academy, Tenn., . .	100

Power was given to the Executive Committee to make certain grants to other institutions, if further correspondence with them shall prove satisfactory.

In regard to all appropriations made this year, the Board voted that "65 per cent. is promised unconditionally, with as much of the remaining 35 per cent. as the receipts will warrant." For this year, accordingly, there is no distinction of "absolute" and "*pro rata*" appropriations; but in the matter of proportion of payment all institutions are put upon one footing.

The aggregate amount appropriated cannot be stated till the action of the Executive Committee on the deferred cases shall have been taken. But it is very safe to say that the whole amount of unconditional obligation assumed by the Board this year will fall several thousand dollars within the similar amount of the last year. That last year came so near to ending with a debt, that a great dread was now felt of that kind of danger. Yet it should be seen most clearly that the limit which the Board has thus set to its positive promises is by no means the limit of the very pressing need of these institutions. The grants, at the full, are far less than the cases were seen to require. If then they be abated by anything like 35 per cent., there will be great suffering among the teachers, and great risk of the arrest and failure of some very valuable beginnings.

But we hope to pay the full face of the grants—and more. We expect that the prudence now shown in avoiding the possibility of a Board debt will so command the confidence and the gifts of the Church that the Board will have a margin, out of which some worthy applicants that have been painfully disappointed by the foregoing grants may get more help than has been foreshadowed.

WHO IS RESPONSIBLE?

The attention of pastors and sessions is respectfully requested to the following showing:

Last year some of the institutions which had secured to our denomination their valuable property, in expectation of the denomination's aid in their work, were utterly disappointed. They did not receive a dollar. To select one example: At Oswego, Kan., a few liberal gentlemen from whom our Church had no right to expect such liberality made over to Presbyterian control a fine house and grounds, at a cost of \$17,000, to be used as a college for young women. The Board, on hearing the application from this institution, did not dare to add to the positive promises by which it was already bound; but it made a promise conditioned on receipts. As the year drew to a close it became evident that means sufficient for meeting the positive promises were not coming to the treasury; so that only the most diligent efforts of the Board's officers, most kindly met, enabled the treasurer to fulfill the Board's pledges. Accordingly for Oswego, as for all other institutions dependent on an expected surplus, there was nothing.

This year there cannot be a return of those same circumstances. The Oswego College, as was shown above, will get its 65 per cent. of the amount voted. But look at the amount! \$750, of which 65 per cent. would be \$487.50. Is that our Church's adequate recognition of the liberal and trusting advance which these Oswego gentlemen have made toward our work of Christian education? They lay down in money for our work \$17,000, in expectation of co-operation; whereupon we let one year go by without co-operation enough to pay their postage upon their fruitless application, and the next year we pledge them \$487!

And notice further that in order to pledge them even this small sum, the Board has been compelled to grade down the whole list of appropriations. The College of Emporia, for example, which is in every way deserving of a vigorous support, this year abated its application from \$2500, the sum asked the year before, to \$2000. For the third year

of a work of its proportions and promise the claim was low enough. But the Board was compelled to restrict its appropriation to \$1200, 65 per cent. of which would be \$780—a sum which the trustees of that college will be appalled to think of. And so of the rest. Is that the way to nourish a broad, strong, fruitful enthusiasm for planting Presbyterian schools in fitting places? Will not the generous givers feel that they have trusted too soon? And will not other men who have been meditating generosity hold fast to their means? The members and officers of the Board have no question on this subject. Let it not be thought for a moment that the November appropriations above given represent their idea of generalship. But what could they do? Promise and not perform? Or, promise and perform for some, as heretofore, and do nothing for others?

They have thrown the responsibility just where it belongs. Estimating as prudently as they could what they might expect from that goodly number of our congregations which already have committed themselves to this cause, they have graded their pledges by that amount. Thereupon they leave it with the pastors and sessions who have thus far kept at a distance to decide whether the Presbyterian Church will this year put off her generous helpers at Oswego, Emporia, and at all the other points named, with the narrow sums which the Board has thus ventured to pledge.

These words will be read in January. February is the month assigned for collections for this cause. In many a church that has made no contribution to it as yet, it may be a matter of some difficulty to arrange for one. But if you avoid that difficulty, dear brethren, a different difficulty and a greater one will settle down upon the tables and the hearts of half-paid teachers, and upon trustees whose local work stops helpless because they cannot make good their promise that the Church would succor it. Do you not think that the same Saviour who would sympathize with them in such a difficulty, would well approve all the trouble you might take to save them from it?

The pastors and elders who read this ap-

peal and know that it is valid at every point could pour power into this movement as an autumn rain pours power into a mill. Will they do it? Will you, brother, arrange for some drops from the church of—?

HASTINGS COLLEGE, NEBRASKA; OPENED 1883.

Under date of November 10, 1886, the president, Rev. W. F. Ringland, writes:

In the enrollment thus far this year we report 168; they are divided as follows: college proper, 28; academy, 64; music and art departments, 76. . . . Our students come from six different states, and twenty-five different counties in Nebraska. . . . Our work is developing rapidly. We were compelled to add a professor in the Department of Natural Sciences this year. His salary is to be provided for by subscriptions from individuals in Hastings and Kearney Presbyteries. I am securing the subscriptions myself by personal solicitation. . . . Outside of \$200 or \$300 in Hastings, they will come from members of home mission churches who are struggling to become self-sustaining. It will be a wearisome, tedious work to gather it, but it will not only have the benefit of helping to provide for our necessities, but will bring a larger number of individuals to aid in the work and have a warmer interest in it.

After allusion to special acts of self-sacrifice on the part of professors, the writer proceeds:

Some of us sometimes stop and ask the question whether we are doing justice to our families in the sacrifices we are called on to make. But when we see students coming to us from all parts of the state, and see the evidences of providential leadings, and of the Holy Spirit's presence; see young men from home missionary families, who have known sacrifices all their lives, coming out and choosing the ministry in this country, where it promises a life of constant sacrifice,—we are encouraged to continue. Of the eight students for the ministry now in college, three are the sons of home missionaries. The ramifications of the work of the Board of Aid in communities and families of the West will some day form an interesting chapter in the history of our Church.

The letter from which the foregoing extracts are taken was written to show that

institution's imperative need of an appropriation of \$3000. It has been voted \$1500, of which 65 per cent. would be \$975.

THIS BOARD AND THE MINISTRY.

Last year those of the Board's institutions that had opened in 1883 and later reported forty-five students as having the ministry in view. Similar statistics for this year are not yet gathered. But one new academy, which has just opened its doors, writes as follows: "A young man, who had felt compelled to give up his preparation for the ministry for lack of means, within two weeks after our opening announced that he had decided to again begin his course of study here. He is now pursuing it." In ten years this systematic culling among the western boys will be telling upon our pulpits and our mission fields, and telling on men's salvation. Returns of that sort war-rant investment.

COLLEGE OF MONTANA, AT DEER LODGE.

No application from this very interesting institution was before the Board at its late meeting. A letter from President McMillan, received at the Board's room December 1, explains the delay, and adds, "This is by far our most prosperous and satisfactory year so far." That application must make a further and considerable draft upon the Board's treasury. But the thought of that growing Christian college alone in its vast field, and inheriting the site and the property at first devoted to an antichristian school, will prompt many a gift to the treasury which aids it.

THE FORECAST OF THE FUTURE.

The Board of Aid for Colleges and Academies is building, as Zeuxis painted, for the illimitable future. This country is still in its *material* age. Forests are to be felled, roads made, land tilled, habitations built, and all the foundations of civilization laid, in many parts of the land. The tendency is to be severely "practical" in our outlays of money and effort, looking to the immediate and imperative wants of our vast material possessions. It takes a prophetic spirit to forecast the future and plan for a coming day.

More important than dwellings are the schools which are to shape the character of the indwellers. Satan goes in the van, not in the wake, of civilization. His schools are built in advance of the first log cabin. His potent and persuasive teachers have their classes formed before the rudest school-house rises amid western wilds. A few years ago I visited a mining village of fifteen hundred people. There was not yet a school, public or private; nor was there but one church, and that was just formed; but there were twenty-seven drinking saloons, nearly as many gambling saloons and brothels, and a book store with infidel publications on its shelves and obscene newspapers and pamphlets on its counter. Who shall preoccupy the growing West, and determine the educational influences of the coming generation?

A. T. P.

PUBLICATION.

AN UNQUESTIONABLE FACT.

If there ever has been an age or a land demanding a living, acting, aggressive spirit in the Church, this is that age and ours is that land; an age instinct with life, in a land whose one characteristic is life, demands a living Church.

In the highest import of the term, the Church's life depends upon her vital union with her living Head; and may God vouchsafe to her more and more of that life! But it is to that external life and activity by which the inner life is impressed upon the world that reference is now had. It is in this sense that a *living Church*—"a live Church," in the language of the day—is demanded by the land and age in which God has cast our lot. The Church that would make headway that would be successful in doing its whole work and in leaving its mark upon our national life, must be a living, active, aggressive body.

The first element of power in such a Church is a ministry with apostolic faith joined to apostolic enterprise. The second element is a membership imbued with the same spirit. The third element is the printed page, the auxiliary of such a ministry, explaining, confirming and supplementing its teachings.

The thought is a trite one; its obvious truth has made it trite. It is a pity that it is so. Axioms often weigh less with the public than paradoxes, not that they are less weighty but less new. Men wonder at the tornado, who think nothing of their daily allowance of atmospheric air; the sunlight is less impressive than the lightning's flash. So, having often heard of "the power of the press," men drink in the words with no apprehension of the fact which they express. They daily see strange, beneficent or horrid results, but have no notion of their unseen causes. The power of the printed page as a bearer of thought and motive, its connection with daily history, are to them unknown,

because unnoticed. They learn in the morning's journal of a munificent gift to a worthy object, but they know not that the *reading of a tract* lay back of that gift. They sicken at the report of bloodshed in the place of debauch, but they know not of *the book* by which the mind of that young man was debauched before his feet had trod the path of overt sin. Like the engineer, who, with his wires and his galvanic battery, is far from the explosion of which he is the unseen cause, the author is not seen in contact with the results of his labors. The press sends the electric spark of thought, flashing from the laboratory of the writer's brain, through sea and land. It flies unchecked under oceans and over continents, and the catastrophe ensues; but to the world the connection is all unknown. We would that they on whose ears those words, "the power of the press," fall with a familiarity which has bred contempt, might learn their meaning. It is not our purpose to unfold the truth with regard to that power, but to assert it, and to invite our readers to bethink them of that which it suggests as to the duty of our own Presbyterian Church to use the press widely, earnestly, and with specific purpose. There is a power here for good and for evil, the neglect to use which is a mistake, an error, a crime. Let not that mistake be made by the Presbyterian Church in the United States!

FOR THE NEW YEAR.

With January, 1887, the periodicals of the Presbyterian Board enter upon new volumes, all through the long list. It is believed that the system which they have gradually assumed, under long experience with the wants and demands of the churches, is well adapted to meet the requirements of the case. The "Westminster" series of Bible Lesson-helps has become as well known as the "Westminster" Confession of Faith and the "Westminster" Shorter Catechism, after

which they are named. By the Board this department of its work is deemed one of great importance, and to it constant and watchful attention is given. It is hoped that the year 1887 will not be an exception, either to the series of improvements made from year to year in the past or to the increase of the breadth of influence wielded by these periodicals through an enlarged circulation.

ONE DOLLAR FOR SUPPLIES.

What would a Sabbath-school in one of our communities say if, with the aid of a home missionary, they succeeded in raising just *one dollar* for their supplies? Our Board of Publication is constantly receiving appeals for aid from such schools. New settlers on uncultivated lands often need everything and have nothing. Shall not those who dwell in better-furnished regions help them? Take as a sample this request from one of our good men laboring in Florida: "We have just effected a church organization in this place, which only a few months since was, and still is, much of a wilderness. I have established three Sabbath-schools along the bay. At the one which I met yesterday afternoon (in a private house) I encouraged them to take up a collection, and by adding a quarter I make it one dollar, and send it to you for *Westminster Quarterlies* for use in the school. I have no copy, nor means of knowing the subscription price per annum. Do the best you can for them. It is a school among homesteaders just struggling through their first season. Cannot the Missionary Department of the Board send us half a dozen papers for the infant class, or make us a donation?" Of course it could and did.

IS COLPORTAGE CALLED FOR?

Is colportage called for? Yes, it is. The Missionary Committee of our Board of Publication has at this time in its hands requests for the appointment of colporteurs to labor within their bounds from the Presbyteries of Portsmouth, O.; Hastings, Neb.; Ozark, Mo.; Sacramento, Cal.; Monmouth, N. J.; Winnebago, Wis., and Austin, Tex. To all these requests the Missionary Committee has

been compelled to say No—a most painful little monosyllable is that little "No!"—from lack of means. As is well understood by intelligent Presbyterians, all the collections taken in the churches for the Board of Publication, the gifts of individuals and the bequests of departed saints go directly into its missionary fund, to be expended in benevolent work under the direction of its Missionary Committee. Beginning the year with a debt, caused by the enlargement of its operations under the pressure of calls for it and the inducement of increased receipts, the committee cannot now expand the work, no matter how pressing may be the pleas or how urgent the wants of our vast territory. But it will not do any good Presbyterian harm to know that colportage is called for by the wants of the fields not only, but by the voice of presbyteries. If the knowledge shall lead to the increased giving that will put the men at work it will be a blessed result. Take one request as a sample of many; it is from Missouri:

"Early in the spring I wrote, on behalf of our presbytery, in regard to the employment of Mr. — as colporteur under the Publication Board. Answer came that shortness of funds prevented such engagement, but that as soon as the treasury was replenished the application would receive favorable attention. At our regular meeting last week, the committee brought the matter before presbytery and it was unanimously resolved to apply to the Publication Board for the commission of this brother as a missionary to visit our Sabbath-schools and families and to do evangelistic work in the feeble churches having no regular supplies of preaching, as well as to introduce our own literature.

"This presbytery covers twenty-four counties and has thirty-seven churches, with, say, nine ministers at work. Just now many of these churches are without a shepherd. Most of them have Sabbath-schools connected with them. We have thirty-five schools, as far as I have been able to get intelligence.

"Brother —, who is a licentiate in our presbytery, served under the American Sun-

day-School Union for many years. He is fully posted in the needy sections of our territory, and has a large experience in holding meetings in school-houses and out-of-the-way places. His pastor is anxious for his employment, as is our stated clerk. Very many of the elders join in the call for his return to the Sabbath-school work. His endorsement as a fitting man for the work designated will receive the names of all our ministers and elders.

"Please give this matter your earliest attention, and if you can comply with our request you will not only put us under obligation, but will also be sowing the seed where in due time it will gather fruit."

In putting men into the field the Board acts as the agent of the churches; it should not go beyond that which they authorize by their deeds, no matter how great the temptation presented by the wants of our scattered people.

WHO SHALL TEACH THEM?

That pastor who cares not who prepare the helps to Bible study which are used in his Sabbath-school makes a woeful mistake. May it not be as well to say squarely that he is guilty of unfaithfulness to his pastoral vows? He would not permit strangers to teach his people by the voice from the pulpit, nor to teach his young people by the voice in the school. Why should he permit them to teach by the printed page? Especially why should he do so when those whose views of religious truth are known to him and approved by him, who, in fact, are appointed to this work by his own Church, stand ready to do for him what these strangers are so eager to do? Why shall he turn away from the Bible-helps which sustain his teachings from the pulpit, which reiterate them and enforce them, to put the youth of his charge under the instruction of those who will not do so?

Some time since one of our pastors in California gave an answer to this question so definite and clear that it is worthy the reading of all whom it may concern. In the printed minutes of his synod, under the question, "Are the Presbyterian Board's Sabbath-school papers

used in your school?" the printed answer was "No." On this he wrote:

"I call attention to this mistake, not in any complaining spirit, but to take our Sabbath-school out of the list of those who use other literature than that of our Board of Publication. With the exception of Bibles and singing-books, our Sabbath-school uses nothing but the publications of our own Board, as our reports to presbytery for two years show.

"And why not? Why should Presbyterian Sabbath-schools use other papers and lesson-helps than those published by the Presbyterian Board of Publication? Surely it cannot be that the publications of our Board are inferior to those of other denominations, or to those 'union' issues which are so industriously circulated. I am in receipt of 'sample copies' enough fully to post myself in regard to their merits; but with respect to the papers and lesson-helps of our Board, I must say that they are not only equal but *superior* to all others I have seen. I examine the 'Westminster Question-Book,' 'Westminster Teacher,' 'Westminster Quarterly,' 'Westminster Lesson Leaf' and 'Primary Leaf,' and compare them with corresponding helps from 'union' presses and by others than our own. Even if they are only equal in merit, the fact that they are *ours* should induce Presbyterians to subscribe for and use them, because they are better adapted to our Sabbath-schools than are the issues of all others. But when it can hardly be disputed that they are intrinsically superior, it is certainly surprising that so many of the Sabbath-schools in our synod should ignore them, and subscribe for and use other publications, and especially those called 'union' publications, which, from the very nature of the case, cannot contain what is positive and definite in doctrine.

"I have noticed with apprehension the fact that in our churches there are so many who are not Presbyterians in doctrine or knowledge, who know little or nothing of Presbyterian faith and government, and who affect to believe that it is fettering to the conscience to teach or preach according to any distinctive religious tenets. This is a disease which inev-

itably destroys the vitality of religion wherever found, and pastors and sessions should apply the remedy which guarantees a cure—gradual it may be, yet it is a certain cure; it is to teach from the pulpit and in the Sabbath-school the plain, positive doctrines of the word of God. But this cannot be done when you use guides and helps which, from their very nature and design, must be free from all clear, positive statements of doctrinal truth. But our ministers must preach the plain, positive, heart-searching truths of the Scriptures as summarized, and our sessions must see to it that these truths of the gospel are taught to our children on the basis of study presented in our matchless Shorter Catechism, using such helps as are furnished by those who believe these doctrines. We rejoice to know that many are falling into line. Why not *all*, that we may present an unbroken front; that the world may know our true position and where we all stand?"

That the writer is but one of a multitude in the holding of these views is evidenced by the rapid and continuous increase in the circulation of the Board's periodicals. This increase has varied little from one hundred thousand subscriptions a year for the past six or seven years. It must be admitted that the acknowledged excellence of these papers and their very low prices help the churches to be true to their duty in this respect; yet, outside of these inducements, there is, beyond all question, a higher sense of responsibility on the part of pastors and elders for the teachings of the press in their Sabbath-schools. May it continue to grow!

STARVING SOULS.

That souls and clusters of souls in our own country should be starving for lack of the bread of life seems strange, but the colporteurs of our Board of Publication, in their explorations of neglected regions and in house-to-house visitation, find many a settlement and many a neighborhood utterly without those religious privileges which we are accustomed to look upon as the universal heritage of Christian America. One of these earnest workers writes from Michigan of his visit to such a neighborhood and securing

the organization of a Sabbath-school, to be a centre of Christian influence, and, it may be hoped, the nucleus of a church. It is a simple story, but full of suggestiveness as to the value of just this form of Christian effort. He says:

I organized two Sabbath-schools on my last tour. One in the town of —, Bay county, where we have a small church organization, but for a long time have had no minister nor Sabbath-school. When I entered that field I found them completely discouraged. They did not know whether it was any use trying to have a Sabbath-school or not. But I visited all around that settlement in the woods, and made an appointment in the school-house for a meeting. I must say here that there were sixteen deaths in this little colony in the last year—one of them being that of the leading elder in this little organization. Notwithstanding all this affliction, I had a good attendance. I organized a Sabbath-school, and never have I seen people so determined to take hold and carry on the work with renewed spirit. I made them a grant of a lot of our periodicals and twelve Westminster Question Books, and sold them more, so that the way is again opened up in another corner of our country where the works and words of our blessed Redeemer shall be taught to the rising generation.

The second school organized is in Saginaw county, at a place precisely in the same condition as the former. Ten years ago a church was organized there, but it had no preaching from any denomination, and, so far as the gospel is concerned, in both of those places the people might as well have been in the centre of India. It makes my heart sad to see these dear, intelligent people, who were brought up under the teachings and the sound of the gospel, left to starve for lack of the living bread. In the last Sabbath-school organized there are three ladies who were once members of Dr. Lord's church in Buffalo, New York.

A pastor writes saying that they are about to take up their collection in behalf of the missionary fund of the Board of Publication. He asks whether we cannot send him leaflets, or circulars, to distribute to his people before the Sabbath upon which the collection is to be made. If there are any other pastors who would ask the same question we can reply to them in advance that a circular has been prepared to meet this very want. If they

will send to the secretary of the Board of Publication, requesting the mailing of such circulars and state how many are needed, they may rest assured that the request will be promptly met. This is just what we want them to do.

IS THIS IN THE UNITED STATES?

During the past month I have been at work in one of the Pacific-coast counties of Oregon. It is most easily reached by the ocean. The coast mountains are very rough and broken, and extend clear down to the beach, so that there are no roads and you must reach all points by boat. I took a trip of nearly one hundred miles in a small boat, part of the time having the tide against me. To reach one settlement I rowed as far up stream as I could go, then left my boat and went some eight miles back into the mountains on foot over a wretched trail. Here I found a settlement of people who had been living there for years. They were as poor as they well could be, and had no energy to better themselves. Yet in some way they managed to raise money enough to subscribe for the "Truth Seeker," an infidel paper, and you would find one or more copies of it in every family. In each house there were a large number of children for whom they had school two months in the year, but never church or Sabbath-school, and they did not want any. When urged to provide something for their children to read they would point to a pile of their papers. It was useless to talk to them; it only stirred them to more than usual blasphemy. I left them a few tracts and Sunday-school papers. For the sum of one dollar they gave me a wretched bed and a worse breakfast, and I left in the morning sad, yet glad to get away.

The inhabitants of the country are mostly coal miners and lumber and mill men. Infidelity is rampant. I sold a number of children's books, though they said they did not want anything religious. I have, however, held service on every Sabbath but one. Travel in this part of the state is very slow and difficult. During the month, however, I have visited nearly two hundred families. From this point it will take three or four days to reach Portland, though the distance is not two hundred miles.

COLPORTEUR.

THE DIGEST OF 1886.

The lapse of thirteen years since the publication of the compend of the Acts and Deliverances of the

Presbyterian General Assembly, commonly known as "Moore's Digest," and the adoption of a new Book of Discipline in 1884, with Amendments in 1885 and 1886, made a new Digest a necessity. The work has been done by the discriminating, faithful and learned compiler of the former Digest, the Rev. William E. Moore, D.D., and has been minutely and critically examined, at the request of the Board of Publication, by the Rev. Drs. E. R. Craven and William H. Roberts, and approved by the Assembly. That it will meet the purpose for which it is designed, and prove a valuable assistant to ministers, elders and intelligent laymen, is beyond a doubt. The action of the Assembly, from 1874 to 1885 inclusive, on the Form of Government and the Directory for Worship, will be found in the appendices to those books respectively; an addendum gives the acts of 1886. The Syllabus is made continuous in order to present in one view the action upon all the books. The Book of Discipline has been wholly recast under the sections of the Revised Book. The Digest makes a handsome volume of 876 octavo pages, firmly bound in sheep, and is sold at \$5 net. It is a book full of instruction for the intelligent Presbyterian, whether minister or layman. It should be purchased not only, but read by them. A wider diffusion of the information it conveys would prove a blessing by the increase of the intelligence of laity and clergy, and would save many a painful scene and wasted hour in Session, Presbytery, Synod, and General Assembly.

FROM ACCADIA TO MACHPELAH.

"From Accadia to Machpelah; or, The Homes and Journeys of Abraham," is the title of a book brought out by our Board of Publication in time to meet the wants of our Sabbath-school teachers just entering again on Old Testament studies. In an introduction to it the Rev. Dr. Howard Crosby says:

"To bring the results of modern research in a practical and useful way before the Bible-reader, so that false notions derived from erroneous knowledge of times, customs, and localities may give place to clear and true conceptions, is a valuable work and needs a careful student and ready instructor. The Rev. James M. Thompson has planned a series of volumes on this basis, the first of which, describing Abraham's life, he now offers to the Bible-reading public. He has brought to the work a conscientious energy and a discriminating tact which make the book a correct as well as attractive guide to those who cannot take time to examine original sources. He has graphically presented the character of Abraham's day in its social and political aspects, and thus produced a broad background for the inspired narrative which will greatly facilitate the understanding of that remarkable story. We now need books to popularize knowledge, especially in connection with the word of God; and as an excellent venture in this direction I take great pleasure in commending this volume of Mr. Thompson to those who honor that word and find in it their spiritual support." (Price, \$1.15.)

CHURCH ERECTION.

THE ASSEMBLY'S ESTIMATE.

"IN ORDER TO CARRY ON THIS WORK FOR THE CURRENT YEAR, THIS BOARD IS ENTITLED TO HAVE A SUM NOT LESS THAN \$200,000."

The above report of its standing committee was approved by the General Assembly at Minneapolis last May. Is there any adequate object to justify so large a demand?

THE OBJECT.

This is to *guarantee* to every church within our bounds a house of worship. This is something other than a general plan to help feeble churches. From the day of the noble-hearted centurion of whom it was said, "He loveth our nation and hath built us a synagogue," notable examples of such aid have not been wanting. The cathedrals of the middle ages, which were matters of national pride and to whose slowly-rising walls high and low, rich and poor, contributed, do not stand alone as the churches of that day. All over England you may find little village churches, often very gems of architectural beauty, that were built by the Christian benevolence of those whose hearts were moved for those who were unable to complete a house of worship for themselves.

Here too in our own land there remain to-day not a few old Colonial churches, monuments of the brotherly love and piety of friends beyond the sea, in the old home of the colonists of that day.

So also from the first missionary days of the Church in this country, as it has pushed forward and organized new congregations, the message has constantly come back to the older churches, "Help us to build." So it always has been and so it always will be, for so it ought to be. The strong must bear the burdens of the weak, and the Church that is loyal to its Lord and King must defend and hold its outposts. The Board of Church Erection was not established then to *inaugurate* this work, but to enlarge and systematize it; in a word, to so order it as to *guarantee* to

every church a house of worship. Under the old *regime*, many churches were aided and our benevolent and wealthy church members were accorded abundant opportunities to exercise their liberality. The venerable Robert Carter, of New York, not long ago told the writer that before the establishment of this Board not a week passed that he did not have at his office from one to a half-dozen calls of petitioners for aid in church-building. Every prominent Christian business man of the last generation, in New York, Philadelphia or Baltimore, can bear the same testimony. Large sums of money were given; much was done; but two things certainly were left undone. The great majority of our church members gave no aid, for they were not reached; and great numbers of the most needy and deserving churches were unaided. There was no guarantee of help for one that had no pastor whom it could send upon a begging expedition, or whose pastor was too diffident or too straitened pecuniarily to undertake it. While some were unduly aided, others were left to languish and die for want of help.

The establishment of this Board was an attempt to meet these difficulties. By its stated and systematic appeals to the churches, it aims to call forth the sympathy and benevolence of all true disciples; by its general oversight and its proffer of aid, it renders it impossible for the weakest or most distant church to say, We are outside the circle of sympathy, or beyond the reach of the helping hand.

Every church knows just where to send its plea. From the most distant territory it has but to mail its application and it is brought into communication with the Board that represents the sympathy and fellowship of sister churches throughout the land.

Thus, through such organization our large-hearted givers whom God has blessed in temporal things know that their funds are wisely bestowed; those equally large-

hearted, but with slender means, have an opportunity to unite in their own measure in the good work, and thus in a way otherwise impossible, the Presbyterian Church aims to *guarantee to every one of its congregations, however feeble, a house of worship.*

CHURCH BUILDINGS A NECESSITY.

Our missionaries upon the frontier and in all of the younger states and territories are energetic, enthusiastic and aggressive. They go into new villages, visit from house to house, hold religious services and seek out the well-disposed, the religiously inclined, and, above all, the Christian people. Wherever they can find a score, or even, in many cases, a half-dozen, who love the Lord Jesus, they organize a church. But what then? If the church is to continue it must grow. If it is to grow it must exert an influence upon the community. If it is to exert an influence it must manifest some outward sign of its presence. It must become the church "visible" in a very important if not the original sense of the expression.

When visiting Dakota lately, the writer was told by more than one of the missionary pastors that until a church edifice was erected, they had no assurance that their work was to have any permanence. One of them said that in several towns the money expended by the Home Missionary Board had been in large degree spent in vain so far as Presbyterian interests were concerned. There should be no ungenerous rivalry between different branches of the one great Church of our Lord, and Presbyterians are not accustomed to crowd their own denominational peculiarities into small places already abundantly cared for by Christians of other names; but when they have been the first to enter a vacant field and have done devoted pioneer work, they may well feel mortified and humbled when others enter in and virtually say, "You are unable to provide for the spiritual needs of this flock or for the evangelization of this people; we will assume the work, and gather your flock into the fold that we build." Yet such has been the case again and again

when the building of a house of worship has been long delayed.

THE EDIFICE A MISSIONARY.

The church building is a means of grace to the new community. Every missionary will testify that his influence and power are doubled if he has a "meeting house" (a good old name) that he can call his own—a pulpit to be his "throne," and thus can announce that he is there to stay. The presence of such a building, however small, if it bears its character upon its face, changes the whole aspect of a frontier village; and, if put to its true use, will soon show its influence in the character of the inhabitants.

HELP NEEDED.

Who shall build these houses of worship? Primarily, the churches that are to occupy them. This they are ready to do so far as they are able; but the instances are very few where without help they are strong enough to complete the work. The people that settle these new states and territories are not rich. They are ordinarily young and courageous, and have gone out to make their fortunes. Worldly prosperity is in the future for them. They can do *something*. They come together, they count up resources, they canvass the neighborhood. Contributions come in, individually small, but for a while rapidly, then more slowly, then cease. They have exhausted their resources. They count up the sum total. They have done well. They have half; two-thirds; three-quarters. Yes! Well, so far; but still not enough. Almost as well nothing, as not enough to accomplish the work. But they can do no more. They have denied themselves to the utmost already. They must give it up. No! It is at this point that they feel sure their brethren and sisters in older churches will help them. But how hopeless the task to reach those brethren upon whose sympathy they rely! Montana or Dakota is a thousand miles from Chicago and twice as far from New York or Philadelphia. Who shall go, and how many weeks will it take to make the round? Is

it not worth everything to such a church to know that practically Chicago and Philadelphia and Milwaukee and Buffalo and Baltimore are in the office of the Board of Church Erection? that their sister churches have not waited for the individual appeal or for the knock of the weary messenger? They have already sent the needed one-third or one-quarter—that last *third*, that last *quarter*, that it is so hard to raise—and it is awaiting the application of the struggling church.

ONE EVERY OTHER DAY.

How rapidly does the reader imagine these new churches are multiplying? Well! since the reunion in 1870 there have been organized 2477 churches, or an average of 155 each year. That is to say, for the last sixteen years we have organized a church every other day for the six working days of the week, whether we call Sunday or Monday the minister's day of rest.

WHAT OF THE FUTURE?

Unless our Church proposes to give up its work and leave to others the duty and the honor of saving the country, the number of churches to be organized in the future is not to be less but greater. Let any one go out upon those great plains where a few years ago the buffaloes ranged in countless herds, and where the Sioux and other Indians disputed the advance of civilization, and see the network of iron rails already laid, and the scores of embryo cities with their broad streets staked out for miles upon the prairies, and he will understand that what our grandfathers witnessed in the Genesee country and upon the Allegheny, what our fathers beheld upon the Wabash and the Chicago prairies, and what our eyes have seen in Iowa and at the Falls of St. Anthony, is to be repeated before the faces of our children upon the central plateau of the continent and the Pacific slope.

Churches certainly are to be planted in unceasing succession. It will be an unspeakable disgrace to the Church we love if she does not do her full share. But if churches, then houses of worship; and if houses of

worship, then the unending APPEAL. Let us thank God for the meaning of that appeal. It means that it is no godless or unchristian host that is gathering in its might where soon imperial states are to give the law to this great nation.

THE PRESENT DEMAND.

The last month has brought to the office of the Board a larger number of applications than for many months previous—an average of one each day—asking in the aggregate for more than \$15,000. The calls are urgent, and far exceed in the amount needed the meagre contributions that have been received. The treasury is really overdrawn, for were we to-day to come to a full stop and wind up affairs, receiving no more money, promising no more money, the balance would be against us and we could not redeem our promises.

THAT BALANCE.

It is sometimes said, "The Board of Erection needs no increased contributions. They have always a large balance on hand; sometimes even as much as \$50,000." That apparent balance is simply no "balance" at all. It represents the money that by the promise of the Board belongs to churches that have made applications for aid. When an application is granted, the money to pay it is set aside—no longer counted among available funds—and awaits the order of the church just as much as if it were a cash balance in the bank to the credit of that church. It may be called for upon any day; and the Board would feel as much ashamed to confess itself unable to honor the draft as a bank would be if obliged to refuse checks of its depositors and to suspend payment. As a matter of fact no church, after perfecting its papers and depositing the required securities, has ever been obliged to wait a day for the promised money.

A GROUND OF APPEAL.

The following words are from the excellent report to the Presbytery of Hudson by the Rev. David F. Bonner, chairman of the Committee upon Church Erection:

PLANS FOR CHURCHES.

By furnishing designs for church buildings and manses, the Board enables congregations to secure, at an almost nominal expense, plans for tasteful and appropriate edifices.

These plans, which are more especially for the smaller buildings needed in the early days of new villages and towns, are furnished by approved architects, and include detail drawings and specifications.

For example, the above very pretty little building can be erected at an expense, varying with location, of from \$1200 to \$1500. It is fifty feet long and twenty-six feet wide, exclusive of the porch, and is designed to seat one hundred and seventy-five people.

What a speaker, upon an anniversary occasion of the Methodist Church, said of their Board of Church Extension is, we believe, equally true of our Presbyterian Board :

"If the Board had done nothing else for the country than provide the good, graceful, convenient, economical, sensible plans for church building, described in the Catalogue, it would have paid for every dollar it has cost the Church. If you doubt, go into a little town and attempt to build a church. You will find any amount of ignorance of such matters and awkwardness, at your disposal. Everybody will have a plan. The preacher has one; each of the trustees has a plan; the carpenter has one; and in the discussion of this question you are likely to decide, by a good majority, that you do not need a plan at all; that a carpenter knows enough to build without one, and you will have as a result, at needless expense, an awkward, ill-proportioned, inconvenient structure, not likely to awaken devotional feelings in those who look at it or who may enter it for worship."

PLANS FOR MANSES.

The value of a manse to a church can hardly be overestimated. What an advantage to be able to say to a pastor, when he is called: "We can ensure you a comfortable home. The salary is not large, but you will not be driven from house to house seeking in vain a boarding place; nor will you have to hire a house a mile away and be exposed to the storm in coming to church. You shall have a home, and that too at the very church door."

It is a great mistake to suppose that a plan is not needed because the house is to be small and inexpensive. In such case it is the more necessary that the most should be made of room, material and money. Those who have not examined will be surprised to find how much can be done for \$1000 or \$1200. Usually the manse can be built upon the church lot without expense for land.

The Board appeals to us on the ground of the *greatness of the work it is actually accomplishing*. At the reunion we had 4500 congregations. Of these not less than 600, or 13½ per cent. of the whole, were houseless. Since then nearly 2500 congregations have been organized. To the work of supplying these shelterless congregations with houses of worship, the Board has earnestly devoted itself. Nobly has it succeeded. It has collected and distributed to some 2600 congregations, scattered through 46 of the 49 states and territories of our Union, over \$1,400,000. It would require a more minute examination of the records of the Board than I have been able to give to determine the exact number of churches which have thus been built, but as nearly as can be determined the Board has gained on the destitution. It is probable that now not more than 500, or 8 per cent., of our congregations are without houses of worship.

To this it may be added that there is every reason to believe that in the case of one-half of the churches aided, such assistance was essential to their continuance. Without it they would have died.

THE MANSE FUND.

The response that has come in answer to the proposal to aid in providing permanent homes for pastors and their families tells eloquently of past suffering and self-denial. No one acquainted with the condition of things in a new country will be surprised at this. Again and again word comes to the Board that a home for the minister cannot be hired at any price.

In frontier villages houses are not built to rent; money is not thus invested. Each new-comer must pitch his own tent, build his own cabin, and, as soon as possible, transform his log hut into a framed and plastered house. The church must do the same thing; and if it is to have a permanent pastor, the next most important thing to the church building is a home for the minister. Sometimes he is able, with the help of friends, to secure a little piece of land, and himself erect, often largely with his own hands, a small house; but far oftener he must depend upon the hospitality of a family already overcrowded, or he must live at a

distance and visit his charge only two or three times a month.

This condition of things has much to do with the appearance upon our rolls of the long columns of names followed with the unpresbyterian letters "S. S."

It was the knowledge of such facts that moved a liberal and life-long friend of home missions to give to this Board \$25,000 as a fund to aid in erecting manses. To this, other friends have added about \$1500, but as yet the churches generally have not awakened to the necessity of aiding in this new form of work.

We now appeal to those who, having comfortable homes, can appreciate such needs as are here represented, asking them to make special gifts to this special fund.

A PERMANENT FUND.

In one sense the fund will be a *permanent* one. Very wisely the General Assembly has decided that the money shall be *loaned* and not *given*; so that in three years it shall be returned again to the Board, to be again sent out to other needy fields. This provision, bear in mind, brings no undue burden upon the church that borrows. The money is to be returned in installments and *without interest*; and a manse is *productive property*. It means so much additional salary to the minister. Let the church that has been aided set aside each year, for three years, what, without a manse, the pastor would be obliged to pay as *rent*, and the amount in most instances will very nearly repay the debt to the Board.

Already so large a part of the fund has been appropriated that, unless it is speedily reinforced, the Board will be obliged to dis-appoint the churches that have so eagerly welcomed this new and blessed mode of help.

"MEMORIALIZE HIM."

We find an article with the above heading in the *Northwestern Presbyterian*, and reprint it as giving expression to a thought that we are confident has occurred to many.

Is the Church intending to forget one of her most notable servants who recently fell in a long and persistent struggle for the upbuilding

of an important arm of our benevolence? Is Rev. Henry R. Wilson, D.D., to go "ashes to ashes," and the Board of Church Erection to give the great Presbyterian Church no concerted opportunity to build him a memorial? Only one method would befit the grand old man. To put the man in bronze, who at his advanced age rode all over this continent day and night in day coaches rather than spend the Assembly's money for sleeping cars, would be to forget what manner of man he was. His true memory can best be kept green in the hearts and minds of thousands whom he helped and blessed, by placing a memorial fund at work while he sleeps, building churches, relieving embarrassment, creating hope, and fostering an enthusiastic liberality in the congregations where his paternal, sympathetic letters would go were he yet at his desk at 28 Centre Street, New York. Grand old man he was—wise as a serpent, harmless as a dove. We cannot help but believe that if the Board of Church Erection will give us an opportunity for concerted action, it will be the joy of the great and rich Presbyterian Church to lift up to God a grateful memorial for Dr. Wilson and his eminent services.

A. W. R.

Most gladly would the Board second the above suggestion. It would be a grand thing if a fund could be raised, the interest of which might each year ensure the erection of churches that should be distinguished as memorials of this faithful servant of the Church. In the meantime is there not some one ready to contribute to the establishment of at least *one* house of worship to be named "The Wilson Memorial Church"? If Dr. Wilson, in his modesty, could have contemplated the possibility of any monument to be erected by the Church to his memory, nothing could have been more in consonance with his wishes than that it should be a memorial church.

FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America," the sum of _____ dollars, to be expended for the appropriate objects of said corporation.

Contributions should be sent to

MR. ADAM CAMPBELL, *Treasurer*.

Other communications to

REV. ERSKINE N. WHITE,
23 Centre Street, New York City.

LETTERS FROM THE FIELD.

FROM EUREKA SPRINGS, ARK.

We expect to dedicate our church one week from next Sabbath, at which time *every* debt against the building will be paid! Please tender my thanks to your Board. Without the expectation of this aid I should not have been willing to put in nearly four thousand dollars of my own money.

Yours, W. L. L.

THE EARTHQUAKE.

The following is from the pastor of one of the "freedmen's" churches. Several of the churches in the neighborhood of Charleston have been seriously damaged. Special contributions have been sent in aid of one such, and others have equal need of help.

CHARLESTON, S. C., Nov. 3, 1886.

MY DEAR BROTHER:—We are not in as fair way of being quieted down and recovering from the earthquake as the papers here state. There are hundreds of families here that cannot make fires in their houses for want of replacing the chimneys, and they have not the money to pay to have the work done and do not know where to get it. It is getting very cold and uncomfortable at night in the house, except in bed with plenty of bed clothing. I am among that number that have no chimneys, and, what is worse, no money to replace them.

Yours sincerely, D. H. H.

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MINISTERIAL RELIEF.

We are glad to call attention, in the first number of the consolidated magazine, to the able report presented to the last Synod of Pennsylvania by Dr. Pierson, chairman of its Standing Committee upon Ministerial Relief. There was a very general expression of opinion among the pastors that this most vigorous and original presentation of the subject should reach more persons than those who heard it or who would be likely to see it in the Minutes of synod; and the elders, at their council held on the Monday following its acceptance by synod, unanimously adopted a resolution requesting the Board to have it reprinted for general circulation throughout the Church. Pamphlet copies of the report in full may be had in any numbers for distribution, upon application to the office of the Board.

After a forcible argument to show the "singular unity in the work of the Presbyterian Church," Dr. Pierson says:

It will thus be seen that the Board of Relief is the *apex of the whole pyramid of our church benevolence*,—let us rather say, of our church work. If the aged servants of God, those prematurely disabled, or the families of those who have died in the work are left to want and destitution, our whole system is wretchedly and inexcusably defective. The *capstone* to our pyramid is utterly wanting.

For ourselves we regard the Board of Relief as *foremost* in its claim on the churches.—

The argument of Dr. Pierson leaves nothing to be added to show that "the Board of Relief is the *apex of the whole pyramid of our church benevolence*." And this estimate of its importance is the same as that formed from another point of view, which regards it as "underlying all the work of the Church carried on by the living ministry"—since in *all departments of church work* the minister grows old, or may break down in the midst of his usefulness, or at his death may leave a dependent family. From either point of

view his words are well chosen: "We regard the Board of Relief as *foremost* in its claim on the churches." This conviction of its

FOREMOST CLAIM

is general among those who have given thoughtful attention to the subject. It is emphasized almost daily in letters that reach our office, not indeed from the recipients of its bounty, but from elders and others who do not come within its aims; and also from pastors who are not likely ever to need its help. In fact, there are no more earnest and eloquent advocates of this sacred cause than the pastors of wealthy congregations, who know that it is well nigh impossible for their less favored brethren to lay anything by for sickness or old age; they know how heavily this thought weighs upon the hearts of many with whom they still maintain the intimacies formed in college or seminary life,—hard-working, faithful, self-denying and ill-paid pastors and missionaries, with whom it is a sharp struggle for daily bread, and who, when disabled from the exercise of their ministry, have no generous and wealthy parishioners to vote them an "emeritus" salary, or in other and less formal ways, through individual generosity, to take off the sharp edge of want from helpless old age. Of course there are

DIFFERENCES OF OPINION

as to some details of administration. Now and then there is a sharp criticism of some presbyterial recommendation; not, indeed, that any are recommended for help but those who really need it, but that presbyteries occasionally recommend disproportionate sums, or fail to discriminate between those who have worn themselves out in the laborious and ill-paid services of the Presbyterian ministry, and those whose only claim upon the Presbyterian Church is a claim upon its general benevolence or Christian charity *because they are poor*. But with such safeguards of thoughtful, conscientious and intelligent

PRESBYTERIAL OVERSIGHT

thrown around the administration of this Fund, so that it may be *impartially* distributed among those who come *legitimately* within its aim, "the foremost position of the Board of Relief" in the scheme of our Church work is everywhere emphasized in our pulpits, upon the floor of our Church courts, and in the columns of our Church journals. The last General Assembly, in adopting the report presented by Dr. R. F. Sample, the chairman of its Standing Committee upon Ministerial Relief, declared that this Board ought to have "*special prominence*" among the agencies of the Church; and a recent editorial in the *New York Observer* (November 4) insists that these Wards of the Church have "*the first claim upon its benevolence.*"

It is, therefore, not the object of the present article either to present or to urge the claims of the Board of Relief, but to inquire what is the mind of the Church as to the *amount of funds* the Board may reasonably expect for its work, in view of the "special prominence" so generally accorded to it. It is of vital importance for the Board to know this. Its policy

NOT TO GO IN DEBT

has repeatedly received the sanction of the Assembly. Our duty is simply to distribute the money placed in our hands. It is not for us to decide for the churches *how much they shall give*; and this the Board would virtually be deciding if, *even in response to presbyterial recommendations*, we disbursed among the beneficiaries of the Board any amount in excess of the receipts—except, of course, as a temporary loan may be necessary owing to the inequality between the receipts and the appropriations, at certain seasons of the year.

What then does the Church mean by the "special prominence" it accords to this work? What are we to understand by its "foremost claim" on the churches?

Of course the Board of Relief is not "foremost" in its claim upon the Church in the *amount of money* needed for its work. In fact, it needs only a small amount compared with the two great missionary Boards, to which last year the Presbyterian Church

gave \$1,413,107. Unlike the grand work of these mission Boards, at home and abroad, which enlarges with each step of the glorious advance, that of the Board of Relief has certain fixed limits, which can be easily ascertained and reached; and it is safe to say that an annual contribution of \$150,000 from the churches—the sum recommended by the last General Assembly, "emphasizing the recommendation of previous Assemblies"—will enable the Board to make the fairly comfortable provision of an average appropriation of \$300 to each family likely to be upon our roll for some years. But this suggests

TWO QUESTIONS.

1. Is an average annual appropriation of \$300 a larger sum than these dependent families *need or have a right to expect* from the Presbyterian Church?

2. Is it more than the Presbyterian Church, in view of other pressing claims, *is able to give*?

It is not for us, as a Board, to answer these questions. As has been said, our duty is simply to distribute impartially the money placed in our hands by the Church for the relief of its servants who have been recommended by the presbyteries as deserving and needing aid. Yet the members of the Board, as individuals, cannot but believe that thoughtful Presbyterians will give a prompt and emphatic no in answer to each of the above questions. And if they are right in this, there arises, therefore,

A THIRD QUESTION—

one of intense practical interest to them as a Board, and one which deserves the serious consideration of God's people:—Why is it that the contributions of the Church have never in any one year enabled the Board to appropriate *an average of even two hundred dollars* to each family upon its roll?—in some years, indeed, even the too small average of the best years being still further lessened by a *uniform reduction of one-quarter or one-half of all the appropriations*!

Or (forgetting the things which are behind) why is it that just now—at a time of unwonted prosperity throughout our land, and while the Board is trying to pay in full

the presbyterial recommendations upon the basis of an average appropriation of less than two hundred dollars a year to each family on the roll—why is it that already, Nov. 22, its treasury for the present fiscal year is more than \$14,000 in arrears?

If it be said in reply that the present small appropriation is, after all, more than the full measure of the ability and the obligation of the Presbyterian Church to those who in such a tender and sacred sense are

THE WARDS OF THE WHOLE CHURCH, then the duty of the Board is plain. There is, if this really be the mind of the Church, only one way to keep out of debt; and that is to permanently scale down the sums asked for by the presbyteries until they can be met by the receipts—whatever may be added to the suffering and sorrow that already exist in these homes of our suffering brethren.

But the Secretary begs to say he does not believe it is the settled and deliberate conviction of well-informed Presbyterians that the present small scale of appropriations *cannot be maintained*, and that the darkened homes of our suffering brethren must be made darker by the announcement of another and a permanent "reduction." He believes that the Presbyterian Church is not only *able* to take proper care of its sick and worn-out ministers while it carries on its great missionary work and all other church work, but that, properly instructed, it will do this *cheerfully and gladly*. This sacred cause goes to the very hearts of God's people; and if effective means be taken to make the facts *known to all the people*, and if some *personal agency* be employed in every congregation to aid the pastor in gathering up the willing offerings for this cause, there can be no doubt as to the result;—the Board will never be in want of money to properly care for these sick and aged servants of the Church, or the families left destitute by their death. But God's people really know so little of the privation and suffering among these families that they regard with absolute incredulity such a case as that published in the *Record* of last October. They cannot believe that one who has been a faithful and devoted missionary for nearly half a

century is now with his sick family, as a neighboring pastor writes to me,

—living in the same old log house that sheltered him forty years ago,—only four little rooms, and too cold and too uncomfortable for an honored minister of the Presbyterian Church. The house is scarcely fit for the shelter of cattle!

While this case may be one of exceptional hardship, yet among the nearly five hundred families upon our roll—all of them poor—there are many cases of extreme and pitiful want, as their letters to us almost daily show. One just at hand, written by an aged servant of the Church, says:

We are living from meal to meal, scarcely knowing where the next is to come from. I never expected to see this day!

If God's people only knew of these cases, how they would hasten with their full hands to these bare and comfortless homes,—the homes of refined, cultured families, whose distress is sharpened by the memory of other and happier days when the husband and father was giving his strength to the sacred work he loved so well! Nor do God's people want their honored ministers to come down to this humiliating and distressing poverty before they are willing to help them! No; they will insist that these faithful men, in their sickness and helpless old age, shall have not only an appropriation sufficient to take off the sharp edge of extreme want, but one that shall afford them some of the comforts which they themselves enjoy in such abundance. Presbyterians do not want an aged minister, or his widow who has shared with him perhaps for half a century the privations and self-denial of the manse, to become a pauper before aid is extended!

But we repeat, God's people know very little about the whole subject. This ignorance as to the aims and needs of the Board was emphasized by almost every one of the speakers at the elders' meeting, held in the interests of ministerial relief during the sessions of the General Assembly at Cincinnati year before last. The chairman of the meeting, a distinguished lawyer of New

York city, in his opening address, while recognizing the fact that "the elders who are sent to the Assembly are representative men, somewhat above the average Presbyterian in knowledge and interest and therefore in liberality," gave the key-note to many of the speeches that followed when he said:

Most of us, I think, came to this General Assembly in what I may call, without offence, an *indifferent* and *apathetic* frame of mind towards this Board. We knew, in a vague, indistinct way, that there was some sort of organization in our Church, called the Board of Ministerial Relief, for which an annual collection was taken up in some of our churches. But since we came, our Secretary's address has given us *new knowledge* of the worthiness and importance of the object and of its claims upon us, and *therefore* of our duty in regard to it.

Another speaker, also an eminent lawyer, said:

I have been an elder for more than twenty years, but not until the last meeting of our presbytery did I really appreciate the importance of the subject we have under consideration. It was brought very forcibly to the notice of the presbytery by a sad case in our own midst. A learned and faithful pastor, upon a salary of from four to six hundred dollars, had raised a large family and educated one of his sons for the ministry. He was suddenly stricken by paralysis. His aged wife was sick, and other members of his family were invalids dependent upon him. What could this veteran of the cross have done had it not been for the Board of Relief? and this is not an exceptional case. There are many, very many, in the Presbyterian Church.

Another speaker, frankly acknowledging that his "indifference" to this sacred cause "was the offspring of ignorance," goes on to say:

—but when the report of the Board of Ministerial Relief was placed in my hands, and I listened to the address of Dr. Cattell, my eyes were opened; I saw that I had been in the wrong, and I repented.

If there is this "ignorance" and consequent "indifference" among elders,—“representative men somewhat above the average Presbyterian in knowledge and interest,”—is it surprising that among the people gene-

rally there should be such a plentiful lack of knowledge upon this subject?

While, therefore, the Board awaits with respect the response of the Church (made in their contributions) to the question whether even the present scale of appropriations can be maintained, and must regulate the amount of their appropriations by this response so as not to go in debt by distributing more than the Church places in their hands,—will not the pastors, busy as they are in the laborious duties of their sacred calling, and God's people, also busy and burdened with their affairs, thoughtfully consider the two suggestions that follow, before they decide that there must be another and a permanent "reduction"?—

FIRST SUGGESTION.

1. That more earnest and effective means be employed to inform God's people as to (1) the needs of our suffering brethren, and (2) the ground of the special claim they have upon the Church—that this claim is not merely that of *poor people*, but of people who are poor *because* they have been ministers of the gospel, and have given to the Presbyterian Church their best years at salaries so small as ordinarily to preclude the possibility of laying up anything for sickness or old age; that the aid extended to them is therefore not *charity* or *alms*, but the payment in part of a just debt incurred by the Church in availing herself of the services of able and learned men at a remuneration in *many* cases scarcely equal to that of the poorest unskilled day-laborer, and in *most* cases at salaries which, in view of the style of living demanded by the congregation of their pastor, have made the life in the manse a sharp struggle for daily bread even while the minister was in his prime, doing his best work!

Appeals to the generous sympathies of God's people, by presenting cases of extreme destitution and want among ministers, may not be out of place, humiliating as they are to the Church. They exist, and ought to be known; but, after all, God's people need to be instructed by the pastors as to the righteous claim which these worn-out min-

isters have upon the Church which they have served so faithfully and with such self-denial—a claim upon its *justice*, not merely upon its *benevolence*.

SECOND SUGGESTION.

2. And while no plan (the Secretary repeats what he said to the Assembly at Cincinnati, and with an increased conviction of its truth) can be formed in aid of the Board that will be successful “without the prayerful, persistent and enthusiastic co-operation of the pastor,” ought there not to be in every congregation some *personal* agency to aid him in bringing the Board—its aims and needs, and the true grounds upon which it rests—to the thoughtful attention of God’s people, and also to gather up their willing offerings? The remarkable

MOVEMENT STARTED BY THE ELDERS

at Cincinnati, during the sessions of the Assembly year before last, gives promise of such an efficient agency, followed, as it has been, by similar meetings of elders in several synods and in many presbyteries. The elders know that the pastors are overworked. They have not only the great burden of pulpit and pastoral duties, but *there are eight Boards* each of which presses its claims upon the pastors month after month and year after year. They recognize, too, the delicacy of many pastors in pleading for this cause, and they resolved at Cincinnati, with great heartiness and enthusiasm, “to go forward actively and earnestly in this matter.” In their address to the eldership throughout the Church, adopted at this meeting, they say:

Let us solemnly, and in the fear of God, *charge ourselves with this responsible duty*. While we use all proper efforts to induce the rich to devise liberal things for this Board—especially to make generous contributions to its Permanent Fund—let us *give our special attention to the annual contributions of the churches in which we respectively hold office*. If the amount secured by the general collections on the Sabbath for this Board be not a fair proportion of the benevolent contributions of the church, *let it be supplemented by our personal appeals to individuals throughout the congregation*.

The elders at the General Assembly of last year, in Minneapolis,* took an important step in advance. Recognizing the fact that even in a church session what is every man’s business is apt to be overlooked by all, they unanimously resolved that—

each session appoint one elder who shall charge himself with the special duty of disseminating information in his church and awakening its interest in the beneficent work of the Board of Relief, and who on the day of the annual collection shall be ready himself to address the congregation in behalf of the Board in case the pastor shall consent.

And the General Assembly recognized the importance of this aid to the pastor “on the day of the annual collection” by the following recommendation in one of their resolutions: “And the Assembly recommend that each session select an elder to assist his pastor in presenting the cause to the people on that occasion.”

There is nothing more hopeful for this sacred cause than this help, so generously and cordially tendered by the elders; and if pastors will accept of it and give it proper direction, they will be relieved of much of the burden of this Board, and the question need never be asked again of the churches, *Shall there be another reduction?*

But of course the same “personal agency” to aid the pastor may not suit all congregations. Some may prefer the plan adopted by some churches, which, in addition to the usual committees on home and foreign missions, appoint a

WOMAN’S COMMITTEE UPON MINISTERIAL RELIEF.

Such a committee will in any congregation be a most efficient aid to the pastor and the elders, not only in disseminating information as to the aims and needs of the Board and in securing the personal interest of those whom God has blessed with means and the heart to give largely, but also in gathering up the “multiplied littles” which

* Full reports of these meetings at Cincinnati and at Minneapolis, containing the speeches of the elders, will be sent to any address upon application to the office of the Board.

in the aggregate would so largely replenish our treasury. And why should not

THE AGENCY OF THE CHILDREN

also be enlisted—for their own sakes as well as for the “multiplied littles” they, too, will gather for this sacred cause? This has been done by some pastors and superintendents of Sabbath-schools. Our treasurer has just received a letter containing the collection of a church and a contribution from its Sabbath-school; the amount contributed by the Sabbath-school is larger than the collection taken up by the church! Some who read these pages may recall the fact that at Cincinnati the Secretary urged his brethren to interest the young in the work of the Board, and again at Minneapolis, emphasizing the fact that to interest the young in the Board of Relief would not only train them up in Christ-like sympathy with the sick and poor, but would do much in bringing back that respect for the ministerial office which is not so prominent a characteristic of this generation as of the last. If the children are told *who these poor are* for whom the Board of Relief is caring, and *why they are poor*; if they are made to understand the services these pastors have rendered to the Church and what they deserve in return from the Church—the office of the ministry will be elevated in their estimation, and a generation will be trained up who will place the Board of Relief above the plane of mere general benevolence or even of Christian charity, giving to it the higher position it deserves as the agency by which the Church pays a just and righteous debt to its faithful and honored ministers.

And when there shall be more light on this subject, and some agency in every congregation to aid the pastor in gathering the glad offerings of his people for these sick and aged ministers, there can be no doubt as to the response of the Church to the question, *Shall there be another and a permanent reduction?*

THE FACTS SHOULD BE KNOWN.

The following extracts from a letter, received since the foregoing was sent to the

printers, will be read with interest in connection with the statements above given. The writer is chairman of the Ministerial Relief Committee in his presbytery, and has put his warm, earnest heart into the great work which he has taken in hand. Rightly regarding the beneficiaries of the Board who are upon his roll as a sacred charge, he visits them as he would members of his own congregation, or by frequent correspondence learns personally of their circumstances. In his letter, just received, he refers to a widow of one of our honored ministers who told him that “for six years she has had no new clothing except one cheap dress.” And visiting another—in her seventy-fifth year—who shared the trials and self-denials of her husband in the ministry for more than half a century, he says:

I shall never forget the situation. She was lying in a small, ill-ventilated bed-room, very sick with pneumonia, without any kind of nursing or medical attendance, huddled up in bed with her dress on—such as it was—and a feather tick over her to keep her warm. Her condition was pitiable in the extreme. The aged saint knew that she was near her end, and that there was little any one could do; but when she saw me, she thanked God with tears in her eyes that there was some one who cared enough for her to come and see her and to smooth her dying pillow.—

And the letter of this faithful, earnest, warm-hearted brother concludes:

It seems to me that I have come in contact with more heart-breaking trouble and poverty since I have been on the committee than ever before. It is stirring me profoundly. Appeals for ministerial relief? I find that men don't need them! I simply told my people *the facts*—facts, too, which I had seen with my own eyes—and men with tears rolling down their cheeks gave as they never gave in this church before; while the women went to work with all haste to prepare warm and comfortable clothing for the scantily clad and feeble ministers and their widows under our care—one woman even going so far as to take the blankets and quilts off her own bed in her haste to have a poor minister's widow made comfortable during a storm then raging. All our people need is to know the facts, and, if God continues my strength, the people of this presbytery *shall know the facts*, and that speedily!

EDUCATION.

THE BOARD OF EDUCATION—ITS TRUE POSITION.

For the extension and upbuilding of the Redeemer's kingdom in this world, the main instrumentality is divinely declared to be the preaching of the word. The chief weapon for conquest is the sword which proceeds out of the mouth. In accordance with this idea our blessed Lord began his work in calling and training a body of men whose business it should be to proclaim his truth to the nations. This order, therefore, it becomes his Church to follow. Its first care should be to raise up and equip a ministry of "faithful men, able to teach others also." No Church can expect to be strong or aggressive unless thus adequately furnished. Defective either in the number or the quality of its ministry, it must remain weak to the same degree as an army would be that lacked in leaders and in armament. The cause of ministerial education (a word which we use in the broadest sense—that of bringing forth and properly instructing a set of men to be ministers of the word) therefore would naturally claim, one would suppose, the foremost regard from all entrusted with the management of the Church's affairs and interested in its welfare. It would therefore be no undue magnifying of its office to say that in point of function that Board which the Church has established in furtherance of this cause ought to be held in the forefront of the Church's consideration as essential to the successful working of all the other Boards. To affirm that there is no need of such an agency is to discredit all the history of the Church in this particular. It was a pressing necessity that called this Board into existence. Those denominations that have sought to do without such an agency have at last been obliged to organize one. And the results accruing have in every instance demonstrated the wisdom of its policy. The truth is that a ministry sufficient in numbers and duly trained is not the spontaneous pro-

duct of human society, as are the occupants of other professions, or even of the Church itself, imperfect as it is in spiritual life and vigor. Especially is it so in this country, where the population is increasing at so marvellous a rate, and the demand for ministers is so great, and the allurements to other vocations are so tempting, and the labors imposed on the ministry, particularly in new regions, are so taxing and so scantily remunerated. Here more than elsewhere, therefore, are special efforts required to enlist and to fit young men for the sacred service. Explain it as we will, it is a fact unquestioned that young men professing faith in Christ, and endowed with the means for a good education, do not consecrate themselves to the ministry in sufficient numbers to supply the demand. Many of them need to be convinced of their obligations to Christ and of their duty to their country and their Church in order to be persuaded to do this. And on the other hand there are numbers of the worthiest and best, both in character and in gifts, among those not favored with wealth, who are ready for the service if only they could be aided in obtaining the high education demanded by our rules. These the Church cannot afford to lose. In proof of this let the doubters but look at the number and quality of those who, having been aided by the Board in their education, are more than cancelling all their indebtedness by the services they have given. Elsewhere we present the statistics on this point. Let them be examined. We hold that they furnish a sufficient answer to all objections both as to the necessity and the operations of this Board. Its crippling is the crippling of the Church in its most potent factor.

CLOSER KNITTING OF THE BOARDS TO THE CHURCH DESIRABLE.

There is need of a more effective communication between the Board of Education and

the churches generally. It needs to be borne in mind that no one of the Boards can do its work independently. Each is but an organ of the Church; and the efficiency of an organ depends upon its close attachment to the body which it serves and upon the supplies it receives from that body. Remove the eye or the ear but an inch or two from the head, or diminish the number of the nerves running to them, and what a weakness of the function of each there would be! A like weakening of efficiency happens whenever any of the Boards fails to sit closely upon the heart and conscience of the Church, and to obtain from it cordial sympathy and support. This is true of the Board of Education. It needs to have a steady communication between itself and the pastors, and through the pastors with the churches, regularly kept up in order to secure the required results. Hitherto this has been secured but in part. A large portion of the Church is still in ignorance of the object of this Board and of the methods it is pursuing. Indeed, large numbers of our people have very faint ideas of any obligation resting upon them to do anything for the ministry. Their feeling seems to be that the profession will develop itself just as the other professions do, under the law of supply and demand, and that they need have no concern in the matter. Accordingly, we see there are whole presbyteries who report not a single candidate for the ministry, though it is to be hoped there may be some among them not as yet declared; and more than one-half the churches give nothing to support the candidates that from other churches need aid in their education, and whom they may yet be calling to fill their pulpits. One can hardly believe that all this failure arises from lack of interest in this cause. It is owing, we have reason to believe, rather to a lack of information in regard to its nature and importance. They have not been told what is wanted and what is doing about it. The result is a serious deficiency in the numbers of the ministry, and many are surprised when told how serious it is. For further information we give the statistics hereafter. Let these be read and pondered.

Now to obviate such an evil it becomes an important problem to secure an effective connection between this Board and the churches. This problem, always a difficult one, has become more so since the consolidation of the synods. An hour and a half consideration of it in report and speech before the General Assembly, composed as it is of commissioners, does not suffice to reach all the ministers, much less the churches. At the synods, as formerly constituted, there was a chance to meet all the ministers and many of the elders within a certain district, and so to touch the churches more nearly. But now that the synods have become mostly delegated bodies and are smaller than the older ones they have superseded, the chance of getting at the churches is so far diminished. So our chief reliance now must be the press. Hence it is we hail with joy this, our new Church magazine, which, it is to be hoped, will command attention and be read by ministers and people commensurately with its increased size and importance. Here our cause is presented in connection with those of the other Boards as an integral part of a system of agencies which are all bound closely together and are each essential to the healthful working of all the rest. Throw the Board of Education into the background and you cripple Home and Foreign Missions and compel them to resort elsewhere for the men whom our Church ought to supply out of its own ranks. And so too the churches which we build through the Board of Church Election stand comparatively useless when the pulpits are not filled, and are in danger of being thrown upon the market. And what would the Board of Freedmen do without the Board of Education, when nearly all its candidates for the ministry are under our care? We rejoice therefore in the prospect of having our cause presented in equal line with the other Boards, in the hope that thereby its importance will be fully recognized, and that those who contribute or bequeath funds to the other Boards will bear in mind the indispensableness of this cause to the success of the others, and remember this likewise.

ITEMS OF IMPORTANT INFORMATION.

A careful study of the statistics given in the Minutes of the General Assembly for 1886 reveals the following facts worthy of note:

I. As to churches.

(a) Out of the whole number of churches, viz., 6281, 1226 were marked "vacant," a larger number than ever before. Of these full 500, judging from their size and the amounts contributed for congregational expenses, seem entitled to the entire services of a minister. Most of the others might be cared for in twos and threes. Several seem too small to live.

(b) Seventy-six churches were dissolved during the year, a larger number than ever before.

(c) Notwithstanding this large number dissolved, there was a net increase of 188 churches.

II. As to ministers.

(a) One hundred and one ministers died, and 29 were dismissed to other bodies, making a loss in all of 130.

(b) The net gain of ministers after supplying this loss was 72, of which 69 were received from other bodies, i. e., 40 more than we gave, leaving to our credit only 3.

(c) The supply furnished by our seminaries this year was 156. These include such as belong to other denominations, and cannot be counted on for our service. Deducting for these, say 16, and we have 140 available for home use. The ordinations of men, not all educated in our institutions, were 154. Comparing either of these numbers with the number of vacancies to be filled, and with the probable increase of churches for the coming year, it will be readily seen that for some reason the law of supply and demand in the case of the ministry is not operative. The two items do not balance thus far.

(d) A better showing is made for the future. Our licentiates, most of whom are still in the seminaries, number 337,—15 more than last year. The other candidates, still scattered over a seven years' course of study, amount to 906, an increase of 67. May

this advance be maintained in geometrical ratio!

(e) There is an uncertain element still to be taken into the account, that is, the ministers unemployed, marked as W. C. or Ev., or *in transitu*. We put them down at 600. A rapid glance will show that the majority of them are among the older members of their presbyteries, and past their prime, capable of being utilized for temporary service, but not likely to be invited to a settlement. Others are taking a little vacation, and will be settled soon. Several are failures, and engaged in secular business, and should be placed among the retired. A more active episcopate in the presbyteries would reduce this number largely. There is too much available talent wasted in the Presbyterian Church, which ought to be employed in cultivating idle and weed-covered fields.

The showing thus made indicates the need of still greater effort on the part of our Church in raising ministers. Though gaining somewhat, we are a long distance behind our proper goal. Too large a portion of our Church is uncultivated, and in consequence its resources are undeveloped. We receive largely from other denominations, and give but little in return. As the result, while many excellent men are gained, our ministry is suffering a dilution from the infusion of heterogeneous elements,—of men not one with us in sentiment and practice, and ignorant of our general work. To this fact may be attributed much of the lack of interest in the operations of our Boards on the part of our people. The causes are not made known, because little or nothing is known of them by the new-comers, and no information is imparted. Instances of ignorance among intelligent people who would be supposed to be well acquainted with our Church operations have come to our knowledge that are perfectly surprising. Very confident are we, from abundant evidence, that the difficulties our Boards are laboring under from empty treasuries are not attributable to a lack of generosity or self-denial on the part of the people, but to defective instruction as to what is needed of them. And this instruction will not be given unless

our ministers are thoroughly in sympathy with the Church in all its various enterprises. A sound policy requires, therefore, that we raise our ministers out of our own body, to a much larger degree. Rome began to decline when she sought her leaders from the nations she had subdued. Let the Presbyterian Church be more self-reliant.

CONTRIBUTION OF THE BOARD TO THE MINISTRY OF THE CHURCH.

For the sake of more permanent preservation and for repeated and more extensive perusal we give again our "account of stock" invested in the ministry of the Church, such as we have taken now for the third time in ten years.

Of the 5546 ministers enrolled in the Minutes of the Assembly of 1886, the Board has more or less aided 1894, nearly 1900 in round numbers; that is more than one-third of the whole number. Of this, 882 are reported pastors; 415 stated supplies, a form our ministry is largely taking on our home mission fields; 64 are foreign missionaries; 33 are employed as synodical or presbyterial or city missionaries; 22 are presidents in colleges and academies; 37 are professors in colleges and theological seminaries; 35 are chaplains; 11 are secretaries; 10 superintendents, whatever that may mean; 3 are editors, and 1 a colporteur. In all, 1527 are in active service. The honorably retired number 85. The unemployed, marked as W. C. or Ev. or *in transitu*, amount to 223. Of these, most are among the oldest members of their presbyteries, and 59 are licentiates. To these must be added a number, not discoverable, who had been aided when a part of our body were co-operating with the Congregationalists in the American Education Society, and also several who have been given in exchange to other bodies, from which we have received two or three for one. Whether this showing is a good one we leave for others to judge. Furthermore, let one imagine what would have been our condition had the services of these 1900 men been lost to the Church or even abated by an imperfect education.

REASONS FOR CORDIALLY SUPPORTING THE BOARD OF EDUCATION.

1. Because it is an effective agency in supplying the pulpits of our churches and furnishing men fully trained for our home and foreign mission work. Without its help both our Home and Foreign Mission Boards would be sadly crippled in their endeavors to evangelize the country and the world. The interest cherished in these two Boards ought, therefore, to attach no less to that Board on which they are so dependent for their forces.

2. Because without the aid afforded by the Board of Education, many young men of superior gifts and sincere piety, among whom may be counted many sons of our ministers, would be virtually lost to the ministry, as they would not be able to obtain the costly preparation for ordination which the Church requires.

3. Because from lack of the means for education it is probable that under the great stress of the demand for more ministers, many young men will apply for and receive ordination when imperfectly educated, and thus the general standard of the ministry will be lowered.

4. Because our present experience shows conclusively that from lack of ministers educated among ourselves, the Church will be obliged to draw the supplies for their pulpits from other bodies to a still greater degree than at present, and thus introduce into our ranks persons not in sympathy with our doctrines and methods. As the result, it is to be feared that we shall be preparing the way for future discords and divisions, as was the case in the past from like causes. We must preserve our homogeneity by training our own sons for our work.

5. Because the Church, as the mother of us all, owes it to her Lord and to such of her sons as he may call to his service, to aid in qualifying them for their duties whenever they have not the means for so doing. To neglect them is a sin against the Lord who calls them.

6. Because in those who have been inured to hard toil and few comforts we find just

the persons who are most disposed and are the best qualified to endure the hardships of a mission life and to live on such scanty salaries as are of necessity often given to ministers.

7. Because the past history of the Board in aiding into the ministry so large a number of serviceable and able men is a proof that it was needed, and has done its work well, and gives a guarantee of much larger benefits in the future if it be properly sustained.

8. Because in giving its scholarships to such only as are under care of presbytery and have been examined as to their purity and the soundness of their faith, and thus furnish evidence of genuine worth, there is a stronger pledge that the money designed for educating candidates will be strictly employed for its object than if invested in the form of endowments to our colleges and seminaries and academies, which are independent of ecclesiastical control.

9. Because it is the duty of every Church to do something towards supplying the means for its own extension—even as it is appointed to every plant to produce the seed for its own propagation. And there is no truer mode for discharging this duty than to assist in raising up preachers of the word; and, when a church has none to offer out of its own number, to contribute towards educating candidates from other churches that may need aid.

10. Because to do something towards a supply of well-trained ministers is one of the best premiums a church can give for insuring a worthy occupant for its own pulpit in the time of its need.

These ten reasons ought to suffice for justifying the Church in establishing a Board of Education, and to convince our ministers and elders and the people of their duty to aid in sustaining it systematically. To us it is a matter of sincere surprise that any should doubt the expediency of such a policy. In our view, failure here is nothing less than a weakening of the Church in the very sinews

of its strength. Let no lover of the gospel be guilty of such folly.

THE SITUATION UP TO DATE.

The number of candidates received up to the time of writing is seventeen more than was received during the whole of last year, and more are promised. This, in one of its aspects, is encouraging. It shows that the growing demand for ministers is drawing a larger supply. A larger proportion of those received are what are termed "special cases," being either in the academic department or in the theological seminary, without having taken a full collegiate course. These have been received only upon special inquiry as to their particular merits, or through explicit request of presbytery in view of the loud call for the labors of such men as were recommended. Several have been declined because they hardly justified the exception. The exercise of discretion in such instances has been one of the painful tasks of the Board. Every refusal has been compelled by a careful consideration of all the circumstances involved.

On the other hand, the sum total of moneys received is less by about \$10,000 than that of last year up to date. But the excess then was owing to the large legacy of \$16,000 which then became available. The contributions from the churches alone, however, amounted to \$4500 more than were sent in last year. This is a happy evidence of increased attention to this cause. It is very desirable that such attention continue. Let no church fail to contribute because the sum may be a small one. Many, little make a large aggregate. If the 3373 churches that gave us nothing last year had sent us even five dollars apiece, it would have saved us the necessity of drawing upon the legacy, which we were enjoined to add to our permanent fund. The Presbyterian Church has got to learn the mighty power of the mites.

FREEDMEN.

A CALM VIEW OF THE FREEDMEN'S CASE.

REV. B. B. WARFIELD, D.D.

We already recognize it as a commonplace to say that the greatest work before the American people to-day is the elevation and civilization of the seven millions of blacks that form so large a section of its fifty millions of souls. But, like so many other commonplaces, it is easier to bandy this phrase from mouth to mouth than thoroughly to realize the very serious meaning that lies in it. Some appear to think that they have done all that can be required of them when they have yielded their assent to the assertion; though, at that rate, we cannot hope that the great work thus acknowledged will be soon overtaken. Almost nowhere, however, is its magnitude adequately appreciated, although it is difficult to see how any one who has had much contact with the masses of the blacks, with his eyes and heart open to see and feel, can have escaped a certain amount of deep anxiety as to their future. He sees adequate capacities for rising in them; but he sees also great obstacles to their rising; and he asks himself, in doubt, whether any capacities can avail to lift a people upward on whom rests so great a weight of prejudice, evil custom and sad fate.

We need not speculate as to the causes of so great an apathy in the face of so great a problem. Men are indifferent only because men are insufficiently acquainted with the true state of the case and have inadequately realized the difficulty of the task now set before the American people. For instance, the terrible legacy of evil which generations of slavery have left to our freedmen is scarcely appreciated by any of us. We are prone to represent the average slave to ourselves as a carefully nurtured and taught inmate of a Christian household, sent out at last into the world to care for himself with almost the same preparation in character and moral training that was given to the sons

of the house themselves. The foundation of this fancy is a no more than just recognition of the constant efforts of the slaveholders of the South to teach their bondmen the truths of religion and to frame within them a sound system of morals. But when we so state the results attained we forget two very important considerations: that the house-servants were but a small proportion of the whole body of slaves on the one side, and on the other that the very fact of slavery was the most potent of demoralizers.

The southern slaveholders did what they could to teach a true Christianity to their slaves, and the results attained by them, which, all things considered, are nothing less than marvellous, are the sufficient proof not only of their own vital and yearning piety, but also of the strenuousness of their efforts to indoctrinate the souls which were in their charge with the truths of religion. But the masses of plantation hands could be only partially reached by any efforts; and, as a mere matter of fact, here as always elsewhere the fruit of slavery was ingrained immorality. When we grieve over the odd divorce of religion and morality which is so frequently met with among the blacks, let us not indeed blame the slaveholders for it, as if their Christian teaching was at fault, but let us equally remember that slavery itself is responsible for it. I do not forget what contact with Christian masters of a higher race has done for the thousands of heathen savages which were being continually landed on our shores, up to the very outbreak of the war itself. Let any one simply compare the average self-respecting negro in America with the naked savage of the African forests, and thank God for the marvellous change. But I am concerned to have it clearly seen what the very conditions of slavery prevented this contact from accomplishing; and in what moral state it necessarily sent forth its millions of freedmen to cope with the world. Let us only remember that, by its very nature, slavery cannot allow

to its victim a will of his own; that it leaves him master of none of his deeds; that it permits him ownership in nothing, not even in his honor or virtue. Who need ask after the moral effect of such a state of things? How could the moral instruction of one member of the family hope to overcome the immoral compulsion of others? I could name some colored women who were nothing less than martyrs of chastity. But the masses are never martyrs, and the curse of slavery eats to the roots of all life.

This, it is to be observed, is not to deny that slavery did form and compact a moral character in the bondmen. It is to point out what kind of moral character it compacted. There is an honor among thieves; and there is a strict and binding morality among slaves. But as in the one case it is a different honor from that that obtains among honest men, so in the other it is a morality of a different stamp and of a separate standard from what obtains among freemen. What is virtue in the slave is vice in the freeman, and this reversal of all moral principle is one of the chief characteristics of the terrible institution of human slavery. The task now before us would be easier had slavery only demoralized. As a matter of fact it did worse: it moralized on a false and perverted system. The freedman has his code of morals, and in his way and from the slave's point of view he is an intensely moral man. He is not unmoral; he is an enthusiast for an immoral ethic—an ethic that now that he is a freedman will not range with his new position and his new duties. In a word, slavery, so far from fitting its victims for freedom, unfitted them for it. The task before the American people in dealing with the blacks is nothing less, then, than the uprooting and expulsion of a settled and ingrained system of immorality, in order that a true morality may be substituted for it.

It is another result of the state of things which I have tried to point to as the inevitable effect of generations of slavery, that the freedman's sons are, morally speaking, a distinct deterioration from the freedman himself. That this is a fact every careful observer at the South recognizes, though it must not be misunderstood, as if it involved a denial of the very rapid growth upwards of those who have had the op-

portunity of growth. Unfortunately, however, it is the few of the new generation who have received this opportunity, while the many thus far have been caught in the toils of necessity and are working out their own destruction without help from without. We do not share fully in the distress of many that the old type of negro is dying out with the generation which had the severe discipline of slavery; but it is a fact that it is dying out, and that, generally speaking, what it leaves behind it is something apparently worse. But the very reason of this sad phenomenon is that the old type was an artificial product. The slave was trained into and held in a bearing of dignity and self-respecting conduct by external pressure. He stood by virtue of props from without. When those props were removed he still stood by virtue of old habit. But there was no sufficient inner centripetal force to hold him together. He was like a barrel which has stood so long that its contents have solidified, and, when the hoops are knocked off, still retains its uprightness. The sons of the freedmen came into the world without hoops, and they simply betray to us the artificiality of the product which we have admired. Their morality is not only wrongly centred, but is in a fluid state; and it is our task to see that it crystallizes around some solid kernel of truth and righteousness. This were better than to gather it up and try, as of old, to tie it into shape by the pressure of outside institutions.

And here we are face to face with our problem; for it is with the sons of the freedmen that our generation has especially to deal. And we are face to face with the knottiest part of the task. What pressure can we bring to bear on these wandering souls to draw them within the formative influences of a true and sound morality? The strongest motive with most men is the hope of rising. The most degraded immigrant that reaches our shores is under this spell: the lure of hope dances ever before his eyes. However high above him others may stand, he has but to lift his eyes to see that the plain pathway runs from his feet to theirs, and it is only a question as to whether he is willing to climb—whether he will not stand by their sides to-morrow. If he has no ambition for

himself, he has for his children; and it is rare indeed that the civilizing influence of this single hope is not the sufficient excitement to endeavor, self-respect and growth. But this is lost for the African. The class to which he belongs by birth is the class with which he must make his home until death sets him free. He bears a brand on his brow that closes all avenues of advance before him, and the despondency of his heart, that makes him reckless of public opinion as to his deeds, is but the inward answer to the stern outward fact that, become what he individually may, he cannot rise into the classes above him. It is probably impossible for any of us to realize the deadening burden of this hopelessness. It clips the wings of every soaring spirit, and drives every ambition back to gnaw its own tongue in unavailing pain. Yet an adequate appreciation of it is one of the conditions of our understanding the gravity of the problem that is before us, in our efforts to raise and educate the blacks to take their proper place in our Christian civilization.

Those who expect, in such circumstances, the freedmen to elevate themselves are building castles in Spain with a vengeance. And it is but little less unreasonable to expect the South to take the whole burden of their training for the important duties of free men and women. To go no further, the South has not the means in men or money for the task. Apparently illiteracy is increasing among the blacks, even now; and it is certain that were northern aid removed the burden would be so hopeless that it could not even be undertaken. It must be sorrowfully added (for I too am a southerner, in birth, training and affiliations) that the southern people are not thoroughly awake either to the necessity of, or to their duty in, this matter. Many individuals are already alive to it; the Christian South has not lost its pity for these suffering and ignorant claimants to its aid; and multitudes there are ready for any personal sacrifice for their elevation and improvement—as they understand what their elevation and improvement ought to be. But the spirit of caste (for it cannot be called by any milder name) is practically universal, and colors the opinions and paralyzes the efforts

of the whole South to such an extent as to render it unfit for much useful work in this field. For it cannot be too strongly emphasized that it is not he who feels persuaded that the negro was made a little lower than man, and who is graciously willing to train him into fitness for such a position, who can educate him into true and self-centred manhood. It is only he who is thoroughly persuaded that God has made of one blood all the nations of the earth, that has the missionary spirit, or that can serve as the hand of the Most High in elevating the lowly and rescuing the oppressed.

I am not saying that the spirit of caste is confined to the South; I have met with it in full bloom in the North also. But it is practically universal in the South. And the community is so entirely imbued with it that it can scarcely believe any other sentiment possible to self-respecting people, and gravely asserts it when intending to deny it. "It has been charged," said a Mississippi delegate only the other day, to the General Conference of the Protestant Episcopal Church, held at Chicago, "that the colored race has been expelled from attending church by the white members. This is not so; they would be gladly welcomed, *and seats have been set aside for them in all the churches.*" The saddest thing about it is that the good brother actually seemed to suppose that he had made out his point. "Only such a prejudice" exists against the colored people "as would exist against any uneducated and unrefined people," indeed! In what community are special seats set aside "in all the churches" for the "uneducated and unrefined"? It would be a marvellously instructive sight to see *this* division carried through by some sure touchstone! Ah, no! we are hand to hand here with the pure spirit of caste; a caste which we cannot call unnatural when all the circumstances are taken into consideration, and which I should be one of the last too sharply to blame the South for entertaining, but none the less a caste the existence of which we must explicitly and calmly recognize if we are ever to grasp all the contents of the problem of the elevation of the colored population of the South, and which it is painful to see in this nineteenth century anywhere out of India. I

have myself known a negro woman who had, in anxiety for her soul, ventured to enter a crowded church during a series of revival meetings, to be asked out by the elders. It would be unfair to say it is the settled policy of the South towards the negro, but it is at least the inbred instinct of southern men and women, whether in church or state, to make the negro know what they are pleased to call "his place"—as if, forsooth, his place as a man was not side by side with men, and his place as a Christian was not in the midst of God's children. Are we to-day to reverse the inspired declaration that in Christ Jesus there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman?

The harm that caste does towards those whom we would elevate cannot be overestimated. It kills hope; it paralyzes effort; it cuts away all of those excitements to endeavor that come of intimacy with those above us, and the example of those who, having trodden where our feet now walk, have passed into the regions beyond, leaving footprints for us to follow. It is a marvel to me that its dangers too are not more fully appreciated. Apart from all question of religion and the kingdom of God, is it good public policy to compact a lower class, escape from which, by reason of the indelible stain of color, cannot be had, into a solid phalanx of opposition to the ruling class, and by heaping, year after year, petty injustices and insults upon it, to beget undying hatred in its heart and to perpetuate all the evils of race alienation into an indefinite future, if not even to treasure up for ourselves wrath against a day of wrath? For after a while this blind Samson must awake, and the issues which depend on these two things—that when he awakes he shall not be still unmoral, and that he shall not awake with a deep sore in his heart against his fellow citizens of another color—are simply tremendous, for the South and for the nation.

What I have said, I have said only with the purpose of outlining the seriousness of the problem now before the American people. But it seems to me that it will avail also to suggest the instrumentalities by which alone the problem can be successfully attacked. If it is a true moralization of the blacks that is needed,

this can be secured only by a careful moral teaching such as can be furnished only by religious organizations which will educate as well as preach. Secular training will do small good; simple preaching of the gospel does not reach deep enough. We must have Christian schools everywhere, where Christianity as a revealed system of truth and of practice is daily taught by men and women whose hearts are aglow with missionary fervor—who find in every creature of God the promise and potency of all higher life. Can the Presbyterian Church safely neglect to do her part in this great work?

EARNEST WORDS FROM A COLORED MISSIONARY.

REV. F. J. GRIMKE, JACKSONVILLE, FLA.

I read with interest the article in the July number of the *Record* entitled "The Negro Problem Viewed from the Standpoint of our Republic," and trust that it may have the desired effect in exciting a deeper interest in the intellectual, moral and spiritual elevation of the millions of the South. The Church is not doing the one-tenth of what it ought to do, or what is necessary to be done if these millions are to be saved for Christ. It is true something has been done, but what has been done is as nothing in comparison to what remains to be done. Our Church cannot allow this work to remain in its present condition without neglecting one of the most important trusts ever committed to it. Its contributions ought to be increased, and ought to be increased at once, in order that the work may be enlarged. Instead of the small sum contributed annually, a half million of dollars ought to be consecrated to the work. There is no class of people to-day in our land that has a stronger claim upon the sympathy and generosity of the Church, or that offers a more inviting field for Christian work, or where the Lord's money can be expended to a greater advantage. The fields are already ripe to the harvest, as those of us who are in this southern land know, and the prayer of our hearts is that the Lord will send forth more laborers into his harvest. But it is very evident that this can be done only by increased contributions on the part of the churches. The Board, we are sure,

is doing all that it can possibly do in its present condition; so that if there is any blame that more is not being done, it must rest upon the churches. More than one half of our churches give nothing to this cause. More than one half of our churches practically say they care nothing about the condition of these poor, perishing black brethren. What will these churches say when the books are opened? When the Master shall begin to say, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. . . . Inasmuch as ye did it not unto one of the *least* of these, ye did it not unto me." It is a fearful thing to neglect the millions in India and Africa and China; but to shut our eyes to the sore and pressing needs of the millions of our own land who are perishing for the "bread of life" is to expose ourselves to still more serious consequences. It will be well for some of these non-contributing churches to remember the solemn and impressive words of Ezekiel, "When I say unto the wicked, thou shalt surely die, and thou gavest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but *his blood will I require at thine hand.*" This work among the freedmen may be neglected, these millions may be allowed to grow up in ignorance and superstition and vice for lack of schools and competent ministers to break unto them the "bread of life," but we shall answer for it at the bar of God. This letter is not written in the most cheerful tone, but it is impossible to feel cheerful when we see how little is being done in the midst of so much that ought to be done. And yet in spite of this indifference on the part of so many, I am persuaded that there is a brighter future for the Board; that the important work which has been entrusted to it will yet receive from the Church the recognition which it deserves. God hasten the time, is my earnest prayer.

The receipts of the Board of Missions for Freedmen for November were \$4789.84.

A VOICE FROM ARKANSAS.

REV. F. C. POTTER.

It pains me to hear of the cramped condition of the Board's treasury,—not so much on account of our salaries now due and so much needed, but because the work is thereby hindered. In reading your report in last month's *Record* where so many schools, fields ready for the harvest, had to be refused or abandoned for want of funds, this question arose in my mind, Must the work cease? There are several excellent fields in this state that could be occupied, and which, through earnest work and prayer, would become strongholds of Presbyterianism and great centres of Christian work. It is said by some that Presbyterianism is not adapted to my race, that the masses do not belong or are not in sympathy with the Presbyterian Church. The negro may be Methodist by nature, but grace makes him the strongest kind of a Presbyterian. The Presbyterian Church is adapted to the negro, and the negro is in sympathy with the Presbyterian Church. The question may arise then, "If the Church is adapted to the negro and has the sympathy of the race, how is it, comparatively speaking, that so few negroes belong to the Church?" The fault lies in this one fact—our Church is too slow in entering new fields, in occupying the desolate and waste places. Lack of money compels us to refuse fields white with harvest. Places where strong Presbyterian churches could be built, and which in a few years would become self-sustaining, have to be abandoned. But while we are waiting for means to carry on the work, a sister denomination steps in, enters the work, and uses the opportunities God has given them. Then in after years we attempt to train the people in Presbyterianism when they are grounded and rooted in some other kind of *ism*. Is this state of affairs to continue? Cannot the Church be made to seize the opportunities given it? Will not the Presbyterian Church do the work the Master has assigned it? I pray that some of God's stewards, out of the abundance with which God has blessed them, may relieve the Board of its embarrassments.

SYSTEMATIC BENEFICENCE.

WANTED—REVIVAL FOR AN EN-FEEBLED GRACE.

If the Christian graces go in groups, so that the disablement of any one is a clog on all the rest, we need to look out for ourselves. In the Presbyterian Church our piety must confess a need of revival in a direction too little regarded. The scriptural grace of liberality still needs tonics, food, exercise; or it will continue to debilitate the other graces and lower the tone of the general system. What multitudes of Christian souls (for this is not exclusively a Presbyterian distemper) must be at the lowest point of emaciation, if the Old Testament promise has a particle of truth in it, that "the liberal soul shall be made fat"!

It seems to be forgotten that this particular grace of liberality is suited to test and exhibit the piety of the individual and the sincerity of the Church in a way peculiarly impressive and easily understood. Outsiders, who could not for their life decide as to a professed Christian's doctrinal soundness, can accurately judge of the reality of a prosperous member's consecration when his practice advertises that a dollar per month or year is enough to expend for the Lord that bought him. Among the lamentable features of the situation are the tardy movements of reform and the apparent satisfaction of the Church at large with its condition. If half the evidence were present for a low appreciation of orthodoxy, or for neglect of prayer and preaching and praise on the part of churches, as for the sorry refusal to give for God as God hath prospered, we should see synods and assemblies appointing days of fasting and prayer for the sinning churches, if God peradventure will give them repentance to the acknowledging of the truth.

But the claim to give for God, "every man as he is able, according to the blessing of the Lord thy God which he hath given thee," holds as fully under the light and

freedom of the gospel as it ever did under the shadow and ceremonial of the law. Indeed, in view of our Lord's ascension command, those immense modern providential openings for sending gospel liberty to enlighten the world have amazingly increased the Christian obligations of to-day. No valid reason can be alleged why adequate giving for God is not just as truly binding on the Christian life as adequate praise or prayer. Our disbursements may seem large in gross; but regarding the sources of supply, it seems wellnigh farcical to talk about our *beneficence*, systematic or otherwise, when this great wealthy Church is giving at the rate per member of *eight and a half mills* a day for all our Boards, or one cent and two mills a day for all benevolences, including the assessments in the Assembly's column. So far as regards the truth in the case, it might be whispered that systematic parsimony would be a more accurate title, though somewhat lacking in complimentary allusion. Truly there needs a trumpet blast of godly challenge from every watchman on our Zion's ramparts when he compasses the outlook in this particular. Enlarging experience teaches us that where the ordained office bearers in the Church—pastors, ruling elders, deacons—are sound in principle and practice as to the grace of benevolence, unflinching in their pressure of the truth upon the local flock, the flood of benevolent giving rises as surely as water when the tide comes in.

Our people must be taught to be honest with the Lord Jesus Christ, to stop robbing God, to realize his claims upon them in the matter of money as truly as his claims upon soul and body. Prayed for, labored for and prized, this grace of liberality will have its growth and blessed harvests in any church or any life—to match its sister graces of faith or hope or joy. Prayer for the coming of Christ's kingdom can never be rendered an economical operation, so long as the petition rises any higher than the ceiling.

Such prayer means contribution. It challenges, "freely ye have received, freely give." From every disciple imperative duty and melting gratitude claim, not for this Board or that, but for Christ who bought us with his blood, a fair proportion of his own gifts. Only by strange misconstruction of the very terms of the problem can such a claim, when voiced by human lips, be called "begging." Giving needs to assert and occupy its rightful place among our most regular, familiar, hearty, hallowed acts of worship.

This our Church has slowly learned to believe, and professed its faith by the newly-adopted chapter in the "Directory" upon the "Worship of God by Offerings." The

recommendations of that chapter followed with push and spiritual conviction, upon almost any line of method suited to the local church, will be found of large practical benefit, not merely by increasing the amount of aggregate offerings, but by changing each gift from a response to human solicitation, and making it more distinctly a reverent tribute to our God. Work, watch, pray, for a divine revival of the grace of liberality. We have the welcome encouragement this year of an advance in benevolent giving along the whole line, of fifteen cents per member—an average of \$4.46, to match the \$4.31 of 1885. Does it indicate a moving in the tops of the mulberry trees?

C. S. P.

In closing the Home Department of this magazine, the Editorial Committee would state that the necessity for an "introduction" to the first number reduced our available space, and crowded out into the February issue contributions from the Committee on Temperance, and upon "Lincoln University." THE CHURCH AT HOME AND ABROAD is designed to be a catholic and impartial organ of expression, communication and appeal for all the Christian and benevolent work of our beloved Church; and it was our desire and design that every one of its Boards and committees should have a place in the opening number. We hope this explanation will be accepted for the time in lieu of the ampler recognition, to be accorded later.

In future numbers of our magazine there may be expected also a monthly survey of the Master's whole field, so white unto the harvest. This catholic conspectus of the common work for "the common faith" is earnestly desired by not a few of our active, aggressive pastors, and by many watchful and prayerful "king's remembrancers." We need this world-sweep for Christ. This missionary hand-book must have not only an inlook and an outlook, but also a round-

look, keen-eyed, generous, sympathetic. It will not do to traverse merely the city streets of our home missions and the rapidly-opening ways of our foreign fields; but we must walk at liberty over Christ's broad world. The conquering Lord is everywhere. We must learn how the battle goes at its thousand points of struggle. As the ocean-going steamer keeps ever at her sharp bow the far-sighted watcher sweeping all the sea-reaches, so must the clear eye ever look ahead and outward for everything that may help or hinder the supreme struggle. Our own Church requires this information. Our Christ-loving brethren deserve it because of their splendid works of faith and labors of love. The loving Elder Brother will rejoice over this true brotherhood. Such honest, generous, cheerful recognition of the holy toil of others will accord with the catholicity of our Presbyterianism. It will stimulate our own Church. It will prove richly suggestive. It will broaden our brotherhood. It will cheer our companions in labor. And it will be one part of "the travail of the soul," seen by the Lord, thus stirring larger joy "in the presence of the angels."

ED. COM.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

INTRODUCING OUR READERS TO THE BOARD OF FOREIGN MIS- SIONS.

The first number of the new consolidated magazine will reach many thousands of readers who have not been accustomed to see the *Foreign Missionary*, the organ hitherto of the Board of Foreign Missions, and who are therefore, many of them, comparatively unacquainted with the Board. They may not even know the names of the men who compose it, who have been selected by the Church to direct its vast work of evangelization in other lands. We beg leave, therefore, to introduce to our readers the members and officers of the Board, and to present a few of the salient facts outlining its history, its work and its prospects.

The members of the Board are as follows : John D. Wells, D.D., William M. Paxton, D.D., LL.D., Charles K. Imbrie, D.D., Charles H. Parkhurst, D.D., James P. Wilson, D.D., George Alexander, D.D., R. Russel Booth, D.D., William A. Booth, Robert Carter, Henry Ide, Ezra M. Kingsley, Robert Lenox Kennedy, George S. Coe, Hooper C. Van Vorst, LL.D., and David Olyphant.

President, Rev. John D. Wells, D.D.; *Vice-President*, William A. Booth; *Secretaries*, Rev. John C. Lowrie, D.D., Rev. Frank F. Ellinwood, D.D., Rev. Arthur Mitchell, D.D., Rev. John Gillespie, D.D.; *Treasurer*, William Rankin.

The mission rooms are at 23 Centre Street, New York.

HISTORY.

The Western Foreign Missionary Society was organized at Pittsburg, 1831. This was adopted by the General Assembly of 1836, and was thenceforth called the "Board of Foreign Missions of the Presbyterian Church of the United States of America."

In a little over half a century it has extended its work, till now it has thirty-four distinct missions. The missionary first ap-

pointed is still in active service as senior secretary of the Board. For the last decade the cost of administration, not including missionary literature, has averaged about 4 per cent. During the whole period of fifty years the amounts received as government aid, together with gifts of residents on the mission fields and earnings of printing presses, have nearly equalled the total expenses of administration.

After the reunion of the two branches of the Church in 1871, and the accession of several missions from the American Board, the number of communicants in the mission churches was 3512. These have increased nearly six-fold in fifteen years. Had the Presbyterian Church at home increased in the same ratio during that period, its total membership would now be over two and a half millions.

LABORERS.

Last year the ordained American missionaries connected with the Board numbered 172; native ordained ministers, 122; licentiates, 164; lay missionaries, 326, of whom 297 are ladies; native helpers, 731; total number of persons employed, 1515. Little change has been made in the aggregate force during the present year.

THE FIELD.

The field embraces 11 tribes of American Indians, and the Chinese and Japanese in this country; also Mexico, Guatemala, Colombia, Brazil and Chili. Of African fields, Liberia, Gaboon and Corisco. In Asia our missionaries occupy important centres of influence in India, Siam, China, Japan, Korea, Persia and Syria. Certain evangelical societies in papal Europe are also aided.

RESULTS.

To tabulate these so as to exhibit the actual outcome of missionary effort is impossible. The following figures give approximate tangible results: Churches, 288; com-

municants, 20,294—of whom 2533 were added during the past year; contributions on the field, about \$24,000; pupils in schools of all grades, over 30,000; pages printed of books and tracts, nearly 70,000,000; patients treated in medical missions, about 75,000, of whom not a few have been led to Christ.

From this it will be seen that the Board of Foreign Missions is really several boards in one; embracing Ministerial support, Education, Publication, Building of churches, schools and mansees; the erection and support of Hospitals, Dispensaries and Orphanages, besides such evangelistic work as Bible-reading and Colportage. All the forms of work at home provided for by many separate collections are thus laid upon the Foreign Board, while this, heretofore, has received but one annual collection.

RESOURCES.

The income of the Board during the past financial year from all sources, including contributions from Women's Societies and special gifts for the debt, was \$745,164.46. The obligations were \$803,017.74, including the debt carried over from the preceding year of \$57,651.72, leaving a debt resting upon the Board of \$57,853.28 at the beginning of the present year. The last General Assembly unanimously recommended that the Church should raise for this work during this year \$750,000 in addition to the debt of \$57,853.28, making a total of \$807,853.28. At the close of the first six months of the current year, however, the receipts had fallen behind those of last year almost \$82,000. It is gratifying to report that by December 1 this difference had been reduced to \$68,000.

OUTLOOK.

The outlook in the various fields was never more encouraging. The pressing demand from all parts of the world is for reinforcement and enlargement. Increasing access is being had to the superstitious Romanists of Mexico and South America; Africa with her untold millions is accessible, though as yet but a beginning has been made in her evangelization; almost every mail brings

tidings of providential openings in Siam; Japan, strong in the consciousness of a new life, is reaching after a Christian civilization; Korea begins to appreciate the motive and value of missionary effort; while the brethren in India and China, Syria and Persia, beg for reinforcements. Nor are reinforcements wanting were the means at hand, for men and women are waiting to be sent, and a spirit of consecration to foreign missions is known to be abroad in our theological seminaries.

The Board can only look to the Church under God to meet the obligations already assumed. It dare not recall the missionaries on the field, nor can those already under appointment to relieve overburdened laborers be retained at home without serious embarrassment, if not injury, to the work already in hand. And yet, after much anxious thought, the Board has felt constrained to resort to this latter alternative, and postpone the departure of missionaries now under appointment and eager to be sent to their field of labor. How long shall they be detained? What shall be the reply of the Board to the volunteers offering themselves for missionary service? It is for the Church to answer.

A great revival is in progress in the Baptist mission on the Congo. More than a thousand converts have been baptized, and multitudes are seeking to know the truth. Persecution also has followed upon success.

SUBJECTS FOR MONTHLY CERTS, 1887.

JANUARY.—General summary in connection with the week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Guatemala.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

EDITORIAL NOTES.

IN conducting the monthly concert, good maps will be of the greatest assistance. A missionary map is published by the Board, very large, twelve by seven feet, and strongly colored, so that its principal features are plainly seen across the largest lecture-room or church. Its cost is four dollars. Home-made maps will also be of much service, especially when it is desired to represent on a large scale particular fields. Very explicit and helpful directions for making these will be sent from the Mission House, 23 Centre Street, New York, to any one who may ask for them.

The committee on the consolidation of the magazines having decided that the number of pages assigned to the Boards respectively shall be edited by the Secretaries of those Boards without change, the Secretaries of the Foreign Boards will maintain much the same classification of matter as in the past. A *Department of Editorial Notes* will be responsibly conducted by Dr. Ellinwood. The *Monthly Concert Department* will be under the charge of Dr. Mitchell, while Dr. Gillespie will be responsible for the *Departments of General Articles and Letters from the Fields*. Dr. Lowrie will make contributions to the *Department of General Articles*. The Youth's Department will be discontinued.

It was stated in the closing number of the *Foreign Missionary* that unexpired subscriptions to that magazine would be transferred to the consolidated magazine, unless the subscribers should prefer to have their money refunded pro rata.

But the business managers of that magazine cannot undertake the complex adjustment of these small sums, in some cases amounting to only a few cents, and it has therefore been arranged to send to all whose subscriptions have not expired an equivalent number of copies of *Woman's Work for Woman*. Those who are already subscribers for *Woman's Work* may be willing to present the extra copy to a friend. Those who pre-

fer to have the money returned will please address the Treasurer of the Board, William Rankin, Esq., 23 Centre Street, New York.

Let it not be forgotten that, of the eighty-one young men who at the late Inter-Seminary Alliance at Oberlin signed a paper signifying their willingness to enter the foreign field of missions if the way were opened to them, *over forty were from the Presbyterian Theological Seminaries*. This measures the responsibility laid at the door of the Presbyterian churches.

"Persecuted for righteousness' sake" was undoubtedly the pious reflection and comforting thought of two Roman Catholic priests of Noria, Mexico, when a month or two since they found themselves in jail by order of the governor. There are, however, different kinds of righteousness; and theirs was that of having preached on Sunday morning in favor of mutiny, and the putting down of the local authorities which had prevented them from making war upon the Protestants. So firm was this governor in the maintenance of the laws of reform that the influence even of the archbishop of the state was not sufficient to set at liberty these dangerous sacerdotal mutinists. What a change from those days, only a few years since, when any one thus daring to put his finger on the Church of Rome would have "died the death"!

As might be expected, men emerging from the darkness of heathenism into the light of the gospel must at first be expected to see men as "trees walking." In particular it is difficult for them, with the New Testament in their hand and medical missionaries at their side, to understand why something of a miraculous nature should not now, as in earlier times, attend the work of healing. Christ and his disciples restored the blind and the sick, and even raised men from the dead. Why may not those who are now laboring in the name of Christ and are moved with the same benign spirit which characterized his mission?

Dr. Robert Coltman of Chinanfou has had

some recent realizations of the difficulty of answering such questions. A wealthy Chinese family pressed upon him large rewards if he would cure a hopeless case of consumption.

In another case he was asked to raise a child from the dead after an interval of three weeks. The parents had probably been reading of the widow of Nain and her son.

At the close of the Presbyterian synod in Japan, November, 1883, a series of lectures were given upon Christian doctrine and the errors which it encounters. While one of the speakers was assailing the teachings of Mill and Spencer, which had become current in Japan, a tumult was raised by some university students, especially by their leader, who sprang to his feet and created such an uproar that the meeting was adjourned. This leader belonged to a good family in the province of Bosshiu, and was a superior Chinese scholar. At the university he had become a staunch infidel. On leaving the institution he joined the liberal party, and in his zeal for the propagation of liberal views he spent a large part of his patrimony. There, as here, atheism and socialistic or anarchic theories seem to go hand in hand, and when one of the leading liberals in a neighboring province had been detected in a plot to destroy the headquarters of the police (somewhat after the Chicago riots of last May) and had been obliged to flee, this young man, Sakuma Kichitiro, secreted him for some days at his own home. For this he was arrested and confined in jail, pending his trial. There he found a copy of Dr. Martin's "Evidences of Christianity," and the final result of his study was an apparently sincere and thorough conversion to the truth. Being released from prison on bail, he began to labor for the conversion of others, and opened his house as a preaching place, where in the course of a year some twenty-five or thirty were hopefully converted, several of whom were his relatives. His sentence upon trial was a fine of \$10 and imprisonment for five months. In prison, also, he has steadily labored for the salvation of others, and one of his converts,

a physician of notorious character, has, since his conversion and release from prison, become active in all forms of Christian work. Sakuma is still in prison, but he is regarded by Rev. Henry Loomis, from whom we gather the above facts, as a bright and shining light.

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (Heb. xi. 37).

This history has often repeated itself, and last of all in Uganda.

The terrible persecution and massacre of the native Christians by Mwanga, the son and successor of Mtesa, are confirmed. As a man-eating tiger, after once tasting human blood, is thenceforth more ferocious, so a tyrant is always spurred on by the remembrance of one bloodthirsty act to another and another. The murderer of Bishop Hannington might have been expected to destroy the church over which he was sent to preside.

"About a dozen were butchered at once," says a letter from Mr. Mackey. "Several were afterwards mutilated, many were speared or otherwise killed in the endeavor to capture them, while thirty-two were burned alive in one huge pyre after having been kept in prison for a week."

The greater number of those who had been connected with the mission succeeded in making their escape.

As an evidence that these atrocities do not destroy, but may even promote the growth of, Christianity in Uganda, it is stated that twenty-three adults have been baptized since the massacre.

The fact that the Supreme Court of the United States has sustained the validity of the claims of the Choctaw Nation to the amount of \$2,981,247, for lands taken by the government in adjusting the boundary between the Choctaws and the state of Arkansas, is a proof that the national conscience is not wholly dead; that all treaties and contracts and agreements and promises relating to Indians are not mere waste paper.

Let us hope once more that the spirit of eternal justice has not yet taken her flight from the temple of American liberty, and Ichabod is not yet to be written upon its gates.

We have received a letter from the *Comité Central International Des Unions Chrétiennes de Jeunes Gens*, Geneva. It is addressed to the Presbyterian Board, as to all other boards and societies laboring for the evangelization of the heathen. It sets forth the fact that the Young Men's Christian Associations of Christendom are seeking the extension of their alliance, which now embraces three thousand associations in different lands. The plan is to secure similar organizations in all mission fields—to belt the globe with these Christian fraternities, whether descended, like us, from Druids and savage Norsemen, or from Hindus or Buddhists or Moels or worshippers of fetishes. The conception is a grand one, and the plan will doubtless be welcomed by all missionary societies.

We have long felt, however, that this good work should begin farther back; that these Young Men's Christian Associations, which now embrace so large a proportion of the vigorous lay talent of the Christian Church, should recognize the duty not only of fellowshiping with those already received from heathenism, but of *winning* those still in heathen darkness. If the association work, which so largely represents the talent and the wealth of the Protestant Church in Christian lands, is to turn its whole thought and effort, its youthful magnetism and moral earnestness, into home channels only, or at most to the establishing of associations among the converts already won, who shall look after the regions beyond? Literally and figuratively, who shall carry the war into Africa? Shall this greater and more difficult task be left to the women and children and the older men? Has such generally been the order of battle in the wars of the world? We were glad to see that at the missionary convention at Mount Hermon last summer Mr. L. D. Wishard brought this subject of missionary work prominently before the

minds of young men, and advised the inauguration of missionary movements in all Christian associations. In many recent associational services the same subject has received attention, and the recommendations of Mr. Wishard have been generally adopted. We hail these indications with delight. If it be objected that undenominational societies would find difficulty in the financial support of missionary enterprise, we reply that the difficulty is not insurmountable. The funds can most wisely be given through the Boards of the churches represented. The one salient truth in the case is that this vast army of three thousand Young Men's Christian Associations is a force too great and too valuable to be lost to the conquest of the benighted millions of this generation to Christ.

And in this conquest the great need just now is not so much men as money—not so much the finding of candidates as the finding of means to send them.

At the last Inter-Seminary Convention eighty-one young theological students signed a paper signifying their readiness to go to the foreign mission fields, if the way should be open. What a challenge is this to the thousands of young Christian laymen in this land! Are they prepared to respond, "We will help send you by arousing an increased interest in all the churches which we represent, and thus filling the wasted missionary treasuries; and above all, while we encourage you as our brethren to devote your lives to the actual service at the front, we will see to it that we too share the sacrifice and privilege by our gifts"?

The Danish government has within the last two years made extensive surveys on the east coast of Greenland, where, amid scenes of desolation and sterility nowhere exceeded, a population of 600 Greenlanders was found. The trade to that country is a Danish monopoly, but it is not without great advantages; it seems to be maintained rather in a paternal than in a grasping spirit. In fact, there is not much to grasp, while chief among the advantages is the fact that intoxicating liquors are wholly excluded. How will that compare with a governmental monopoly in opium?

"Yesterday a very full day. Baptism administered in the morning and the Lord's Supper in the afternoon; both very solemn. The little church was so crowded that several women sat on the pulpit steps, and extra benches were brought in for the men."

This our readers may suppose to have been some interesting Sabbath service in one of our country churches. But, on the contrary, it was an oasis amid the wastes of heathenism. It was the First Presbyterian Church of Peking whose aisles were filled with men in extra seats and whose altar steps were covered with devout women. The picture is a peculiarly interesting and encouraging one for a land in which women have so long been shut apart and down-trodden.

During the coming Week of Prayer, when Christians in all more favored lands shall pray for the outpouring of God's spirit on all nations, will not our readers remember this and other little germs in North China? This is "the handful of corn in the top of the mountains." It is just that and no more compared with the millions of China. But shall we not remember the fulfillment as well as the prophecy? only a handful at first, but the fruitage will also come and will shake like Lebanon.

The efforts of the Board of Foreign Missions to establish a boarding-school among the Nez Perce and Umatilla Indians, and the difficulties encountered from first to last, constitute a curious chapter of missionary history.

Something over a year ago a petition was presented to the United States government for permission to utilize a property in the Lapwai Valley formerly used as a barracks for government troops. The Board stood ready to comply with all the conditions required in the maintenance of industrial schools among the Indians, but it was decided that the government would itself conduct the school.

The claims of another locality, sixty miles distant and well up among the foot-hills of Idaho, were canvassed, but found impracticable on account of remoteness from the great body of Indians and from all kinds of sup-

plies. Finally the Umatilla Reservation, with a population of several hundred Indians, presented a field more promising than any other, and the native church of about one hundred members was found even solicitous for the establishment of a Protestant school. Their pastor, Rev. Archie Lawyer, formerly pastor of Joseph's band in the Indian Territory, showed great interest in the measure. About eighty Protestant children, it was said, were ready to enter the school. In these circumstances the Board resolved to erect buildings and start the school, provided any kind of title could be secured from the government to the requisite amount of land, and provided the usual allowance per capita of \$108 should be granted. But no title can be secured at present, and our yearly allowance is promised. Meanwhile the government proposes to establish its own school. The Board has done what it could.

The promptness as well as the courageous faith with which Christian women sometimes undertake any work which Providence seems to assign them was illustrated during the recent sessions of the late conference at Lake Mohonk.

Among the invited guests was Mrs. Belangee Cox, who, with her own resources and the aid of wealthy friends, is carrying on a school for Indian children in a suburb of Philadelphia. She has accommodations for two hundred children, and one hundred and ninety-eight are in actual attendance.

On the last day of the Mohonk Conference she received a telegraphic dispatch from Secretary Lamar, setting forth the wretched condition of the three or four hundred Apaches recently removed to Florida, and asking if she could receive any of the children under her care. With but two vacancies left she at once sent a reply offering to take all of suitable age that should be sent. No one who knows the efficiency with which the Lincoln School, as it is called, has thus far been managed, has any doubt that adequate accommodations will be furnished.

"Where there is a will there is a way," and red-tape is unknown.

It has long been a question how far missionary societies can undertake the education of those who are sent as missionaries to heathen lands. The Presbyterian Board, like most others, has as a rule declined to do more than to defray the expenses of outfit and passage and an adequate support while acquiring the language of the country. A few exceptions have been made by our auxiliaries in the case of female medical missionaries. But at length medical missionary training-schools for both sexes are springing up which are likely to supply quite as many candidates as the missionary boards can commission and support.

If the funds contributed for such plans of education should be allowed to detract from the aggregate contribution to missionary boards, the cause of missions would after all be taxed for the training as well as for the work; and as such objects near at hand are generally more popular than general work on the field, the result would soon be an over supply of medical missionaries and diminished means for employing them in actual service.

It must not be forgotten that the great deficiency is that of funds for employing men and women who are already prepared or in course of preparation.

Because the General Assembly recommended that the Sabbath-schools of our Church raise \$50,000 as a Christmas offering, it does not necessarily follow that all effort in this direction must cease with Christmas. Some have begun the effort too late to make it much of a success by the holidays, and have written to the Mission House to know whether contributions made later for this purpose will be counted in the offering. Certainly. We have sent mite-boxes and jugs to some Sabbath-schools who mean to keep on gathering till January, and some even till Easter. If any who have not taken part in the effort would like to begin now, it is not too late. Let them send at once for these little treasures, and we will fill their orders promptly; or let them devise some other plan for gathering the mites. Any money sent to our treasurer designated for the Christmas offering shall be so credited.

The *Independent*, speaking editorially, makes the estimate that if the members of the Congregational churches in this country were to give a tithe of ten per cent. on their income for benevolent objects they would realize the handsome sum of \$20,000,000. And it adds:

That would mean three times as many churches, three times as many ministers, three times as many missionaries for the home and foreign field, and with the consideration which such an offering would imply, ten times as many converts to Christ. Ten years of accumulating consecration on this line of giving would enable the Church to complete the testimony of Jesus to every creature under heaven and usher in the day of the Lord's glory. Will the churches rise to the occasion?

As matters now stand the Congregational churches—and they are probably in the lead of other bodies—give, according to the *Independent*, only one per cent. of their income for all Christian benevolences. For their own church accommodations they give two and one-half per cent. For all religious objects for themselves and others they contribute three and one-half per cent., leaving ninety-six and one-half per cent. for the interests of the life that now is.

Rev. Josiah Strong's interesting book, "Our Country," states that evangelical Christians in this country give less than one-sixteenth of one per cent. of their income for foreign missions. Putting his estimates and those of the *Independent* together and applying them to all Protestant Christians of whatever name, we have the following scale of expenditures by Protestant Churches:

For the secular interest	96½ per cent.
For religious privileges of themselves and their families	2½ per cent.
Christian benevolence in this country	½ per cent.
Conversion of benighted nations	1⁄16 per cent.

The Methodist General Conference, in furtherance of union and co-operation of missions on foreign fields holding the same faith and order, permits its missionaries everywhere to form such unions with other Methodists.

A conference of representatives of the mission boards or committees of Presbyterian churches of Great Britain, invited by the European branch of the Foreign Mission Committee of the General Presbyterian Alliance, was held in Edinburgh, October 6. The Presbyterian churches of England, Scotland, Ireland and Wales were represented. The object of the conference was to ascertain the views of the churches on the question of union and co-operation in the foreign mission work. After full conference the following resolutions were adopted unanimously.

1. It is in the highest degree desirable that mission churches should be encouraged to become independent of the home churches, i. e., self-supporting and self-governing,—self-government naturally following upon self-support.

2. It is desirable that churches organized under Presbyterian order, and holding the Reformed faith, should be placed under a presbytery within territorial boundaries suitable for effective government, and that such presbytery, wherever constituted, should, as far as practicable, include all the Presbyterian churches within the bounds, by whatever branches of the European or American churches organized.

3. In the incipient stages of the native church, it is most desirable that the foreign missionaries should be associated with the presbytery, either as advisers only or as accessory members with votes.

4. It is undesirable that presbyteries of native churches should be represented in supreme courts at home, the development and full organization of independent native churches being what is to be aimed at, whether these are founded by a single foreign church or by two or more such churches.

It seems to be fully well agreed (1) That the native churches of the mission fields cannot be represented in the courts of the home churches, and (2) That for a time at least the missionaries must hold full ecclesiastical relations at one end of the line and partial or exceptional relations at the other. As one of the above resolutions puts it, they may be "accessory members with votes" and at the same time full members in the home presbyteries.

If this is ecclesiastically sound, might they not with equal propriety be full members

abroad and hold qualified membership at home?

The *Independent* publishes the following interesting note from the Rev. H. G. Appenzeller, of the Methodist mission in Seoul, Korea, under date of September 13:

Western medical science has reached the throne of Korea, and both the king and queen are now treated by foreign doctors. The "Korean Government Hospital," in charge of Drs. H. N. Allen and J. W. Heron, has been such a success among the natives as to recommend itself favorably to the attention of his majesty. The king, from the beginning of the medical work here, has taken a lively interest in it, and the doctors had but to make their wishes known to him and their requests were granted. For some months past the king received medicines from Dr. Allen at his private office. During the recent cholera epidemic his majesty sent for a large supply of carbolic acid. Dr. Annie J. Ellers came to Seoul under the auspices of the Presbyterian Missionary Society, in July. In August the queen was taken sick, and Miss Ellers was sent for and has been very successful in her treatment. The native court physicians have been dismissed from the palace, and our doctors have thus a clear path before them.

Probably the most rapid growth to be found in any mission field, unless it be that of the great revival in the Sandwich Islands or the ingathering of the Baptist mission in Ongole, occurred in Madagascar soon after the cessation of the reign of Queen Ranavalona I., the Bloody Mary of Madagascar. After twenty-five years of terrible persecution she died in 1861, and her son and successor, Radama II., welcomed the missionaries, even writing an autograph letter to the London society for men. He was soon succeeded by a Christian queen.

Six years later (1867) there were ninety-two congregations, with 5255 church members. After two years (1869) that number had just about doubled, making 10,546. After another decade, ending 1879, the number was 70,125, or nearly seven-fold. Radama II.'s successor has been followed by another Christian queen of the same missionary spirit. Would that all "Christian governments" were equally *Christian*.

MONTHLY CONCERT.

A WORLD AT WORSHIP.

All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name (Ps. 86: 9).

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord (Isa. 66: 23).

Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts (Zech. 14: 16).

O thou that hearest prayer, unto thee shall all flesh come (Ps. 65: 2).

THE SURE ADVANCE.

Whoever would watch critically the progress of the Church of Christ is confronted with the caution, "The kingdom of heaven cometh not with observation." It may be venturesome to say, "Lo here," or "Lo there." And yet, on the other hand, we are liable to rebuke, if we do not "discern the signs of the times." Though we cannot survey the kingdom infallibly, it will not be presumption, we hope, if we try to cast a glance over the world of missions, for the lapse of a year from autumn to autumn, and note the token of the SURE ADVANCE.

The solid growth lies, of course, round about a thousand mission stations with their incipient churches. The increment of souls saved is the imperishable addition to the kingdom. Still, the training of choice men who are to carry the message to their neighbors is a grand accession to the force of the kingdom. But we should despair of bringing together in one exhibit the total accessions at posts so many, so widely scattered, so obscure singly and so diverse in circumstances. How many have been converted in a year? Let the recording angel tell. It is more than we can say how many have been graduated from schools, how many have entered the ministry, how many have passed the line from mere converts and become successful agents to turn others. We know that such a process of conversion and training is going on throughout mission

fields, and that while the effort at any one point has not been sufficient to attract the gaze of the world, the aggregate puts the kingdom forward a large stride even in one year. But there are more salient features which we can present.

TRANSLATION AND LANGUAGE.

In the matter of translation the year has brought forward Missionary John's Wenli New Testament, an important contribution toward the final Bible for China. The completion of the Japanese Bible is nearly reached. The careful revision of the Malagasy Scriptures is reported. Dr. Moffat's Bechuana Bible has been gone over again thoroughly. A missionary is coming up to London with the Rarotongan Bible in manuscript. The Ponape Scriptures are in a similar condition. These represent the front line of translation which has come into view in the year, while behind them patient work proceeds in scores of languages. Our own people are calling for the Word in the Laos and Korean. Then there is the process of reducing spoken jargons and preparing them to express the words of Life. The "Polyglotta Africana Orientalis," a vocabulary of languages for equatorial Africa, has made its appearance. Missionary Bentley has accumulated 20,000 slips, each containing a word or phrase of the Congo language. Missionary Laws on Lake Nyassa, after putting the New Testament into Chinyanja, has now printed a vocabulary of Tschigonda. In Bailunda a good start has been made in taming the Umbunda speech. Missionary McFarlane comes from New Guiana to tell us that he has captured four wild languages and set parts of the Bible into them. These are examples.

CONSOLIDATION AND CO-OPERATION.

We have become familiar with the idea of constituting presbyteries in mission fields, of which we have recent illustrations in Japan, Mexico and Syria. A conference of representatives from all the Presbyterian churches in Great Britain and Ireland was held in October, and resolved, among other things, "That it is desirable that churches organized under the Presbyterian order, and

holding the reformed faith, should be placed under a presbytery within territorial boundaries suitable for effective government, and that such presbytery, wherever constituted, should, so far as practicable, include all the Presbyterian churches within its bounds, by whatever branches of the European or American churches originated." What a simplifying of things that measure would accomplish! During the past year the first Federal Assembly of the colonial churches of Australia has been held. Although it is as yet but an advisory body, it seems to foreshadow a Presbyterian General Assembly of Australia, which, if it were formed, would be a mighty feature in the evangelization of the southern hemisphere. In Jamaica the fiftieth anniversary of the first presbytery has been celebrated, and the 8868 communicants on that island, besides providing for their own ordinances, have sent to the home treasury in Scotland \$6000 to support missionaries in India and Africa. The United Presbyterians are not the only board or society bringing its "sons from far, their silver and their gold with them." The London society has just made arrangements to commission men from Australia for fields in the South Sea on the same terms as if they were dispatched from the London office. The American Board has a plan by which the Congregationalist churches of Canada may support men in its west African field. The Church of England in Ceylon has become this year a disestablished and free body. Church councils are becoming more and more clearly defined in the English mission in India. So the energies of the kingdom are coalescing and gaining the advantage of organization and co-operation.

OUTPOSTS.

The sure advance is indicated by the occupancy of outposts. The gaps are filling up. Yucatan ties together Mexico and Central America. Korea has suddenly become like an old acquaintance. While our men push in at the capital, the Scotch come down from the north by the way of Manchuria, and the Chinese converts of Fuh-Kien cross over of their own accord, as if they had heard a Macedonian call. Mongolia is at-

tractive to the brave spirit of Missionary Gilmour, of north China. The Free Church of Scotland opens work at Aden and reaches out after the Bedouins of Arabia. The Hon. I. Kieth Falconer, professor of Arabic at Cambridge, and his wife, give themselves to this mission at their own expense, accepting the advice and direction of the Free Church Committee. Seconded by a physician, they are on the ground. They are finding readers for the Arabic Bible and making friends with a people who have been regarded as most unapproachable and dangerous. The Church Missionary Society has dispatched a discreet agent to reconnoitre the shores of the Red Sea with a view to new missions. He is to keep his eye out toward Khartoum, where it is desired to erect a memorial to General Gordon. Perhaps, after all, this is to be the true English occupation of the Soudan, the Christ-like avengement of the death of one whom the whole Church honored! A year ago we were shocked by the cruel killing of Bishop Hannington; his successor is now in the field with full plans for a system of stations from Mombasa on the coast to inhospitable Uganda. The intermediate region has been called the Switzerland of Africa. May Chagga, under snow-capped Kilimandjaro, just occupied by missionaries, become its Geneva! The other posts in Africa have been strengthened or moved forward everywhere, unless Uganda should be an exception for the moment. A new steamer, the *James Stevenson*, is on the way out for service on the lower Zambesi and Shiré; the *Charles Janson* is afloat on Lake Nyassa; the *Peace* is pushing her way up the Congo. Missionaries will presently shake hands across the continent, and the route from the mouth of the Congo to the mouth of the Zambesi will be covered by steam whenever the water-way is navigable, and dotted by stations where Christian charity is dispensed for both body and soul.

GERMAN PROTECTORATES.

The review of the year draws attention to the German protectorates. In southwest Africa the empire assumes authority over a sparsely-peopled area as large as Germany itself. The Cameroons country comes under

the German flag. In east Africa claim is laid to a region too immense to be estimated. One-third of New Guinea is German. Parts of Micronesia seem to have the same assignment. It is gratifying to see that the missionary societies, with a spirit loyal at once to Christ and to the fatherland, appreciate the responsibility laid upon them. A conference was held in March at Halle—at Halle whence Ziegenbalg went out 180 years ago at the request of the king of Denmark, and where Professor Francke for many years trained missionaries for India. This conference issued a powerful appeal to the German people to unite in gathering extraordinary revenue for new missions. It is noticed that in the districts brought under German protection only one German society has been at work hitherto—the Rhenish society, on the Atlantic side of Cape Colony. A new society, organized in Bavaria, has now begun in east Africa, and the Basel society has just purchased the “plant” of the English Baptists at Cameroons. The Rhenish society would be glad to extend its work from Borneo and Sumatra over to Kaiser Wilhelm’s land in New Guinea. The Halle Conference subscribed on the spot 6700 marks for expansion, and hoped that the example would be contagious. Dr. Warneck has come out with a powerful book discussing the relation of the German government and people, as a Christian government and people, to the degraded population over which they have taken authority. He maintains the right of the nations to three things, viz., protection, education, and Christianity. He asks of the colonial office three things, viz., no state missions indeed, but such an attitude of good will as the English and Holland governments maintain in their colonies; that officers sent into the colonies should be men of proper moral and religious character, certainly not enemies to missions; and that the trade in intoxicating liquors should be restricted. It is permitted us to hope that the time has arrived for a grand reviving of missionary interest and effort in Germany.

JUBILEES.

Each year now is a jubilee somewhere in

the mission-world. In 1884 it was the turn of our Lodia, and in 1885 of our Persia, mission. In 1886 the Zulu mission of the American Board has celebrated its fiftieth anniversary. Jubilee festivals have been the order of the day in Germany. It is remembered that in 1836 the North German Society, now at Bremen, was organized at Hamburg. It maintains at present only a single mission, on the Gold Coast, but Hermannsburg and the Schlesvig-Holstein Society have arisen to divide its home support. In the same year, 1836, the Dresden Union became an independent society, and began to send out men to reoccupy the places in India where the missionaries under Danish auspices had worked in the last century. This is now the Evangelical Lutheran Society at Leipsic. In the same year also Pastor Gossner withdrew from the Berlin society and set up the organization which, still bearing his name, has had remarkable success among the Kohls of India. These then have had semi-centennial celebrations and received the congratulations of other societies. This may be another impulse toward bringing Germany forward in the work of evangelization. While on this point, let us notice that the Waldensians at their last assembly ordained their first young missionary candidate, and sent him out to join the one man who before represented them on the foreign field. And what is still more remarkable, the poor Protestants of Bohemia, not waiting to be asked, have forwarded their first collection of money for the conversion of the heathen. The Paris society received their gift.

So, on the field and in home lands the kingdom cometh. Secular minds may not observe it. It is not a theme for the newspapers. They gather the froth and foam, but the deep, still current of affairs is toward making disciples of all the nations! This is the clew which interprets events. Christian flags are unfurling over the remaining barbarian lands. Organized pagan nations are yielding to Christian principles and tolerating the presence of churches. Explorers are winding up the business of discovery. Languages that are worth saving are coming to

paper and printer's ink. The Holy Scriptures are entering them as rapidly as the laws of scholarship will permit. Clusters of converts gather in countless corners, far apart and unknown to each other. Ecclesiastical organizations take shape. Each year increases the breadth and energy of the movement. The life of any one missionary may be toilsome and trying to faith, but the spectacle of all missionaries in their simultaneous movement upon the unbelieving world is as inspiring as the sight of a disciplined army. They can call back to the faint-hearted Church in lands called Christian: "Ye are not straitened in us, but ye are straitened in your own affections." But even the inappreciation and insensibility of the Church may be overcome. There is ground enough for demanding—and the grace of God aiding our faith, we can bring it about—that every member of every congregation in every denomination, in our land and in all lands, in this age should be a lover and helper of missions.

P. F. LEAVENS.

The Baptists of England by the last report of their missionary society commit themselves "to a *forward* policy, firmly believing in the sympathy and resources of the churches to sustain them in such action." There is a continued increase in the general church contributions. The increase in 1885-86 was nearly \$9000 over 1884-85. During the last year the society accepted twenty-one new missionaries for service. It wholly sustains 117 "missionaries and assistant missionaries," 366 native pastors and evangelists; its communicants number 45,113, and the pupils in its schools, 16,351.

Mr. William Duncan, of the Metlakatla Missionary Colony, British Columbia, is seeking permission of our government to remove his colony to Alaska. He feels aggrieved at the action of the Dominion government in relation to the solemn treaties which had been made with the Indians by the Hudson Bay Company and its successor, the Parliament of British Columbia.

THE NEED OF CHRISTENDOM

Foreign missions are the need not of heathendom only; they are the need of Christendom.

The theology of Christendom needs the influence which they supply. This influence is, in the first place, conservative—conservative in the broadest sense. The great doctrines of the fall and depravity of man, the moral unity of the race, its brotherhood in spiritual need and spiritual capacity, have been rewritten in the annals of missions in letters large enough to be read across the seas.

And this work trains the Church also to a constructive theology. The man, who in the excessive scholastic refinements of a merely studious life, had nursed his doubts, bemoaned the obscurities and dwelt too exclusively on the difficulties of Scripture, no sooner is face to face with the ignorance and with the practical, piteous, hungry inquiries of heathendom, than he finds it necessary to decide what he knows and to employ what he knows. Doubts are of no service in lifting a heathen from the pit. Hidden things must be remanded to God. The things which are revealed, to these he must cling, these he must teach, if he is to stand fast himself and to save those who hear him. He is to be a builder now. He must have done with the small chips of doubtful speculation. Men are sinking in the great morass of ignorance around him, or crouching before the blasts of sorrow on life's unsheltered moor. Without delay he must build a habitation for souls. Unspeakably precious now becomes that sure corner-stone, Christ Jesus, and on it with all speed he lays those courses of old and settled truths—the tried stones which have formed the shelter and dwelling-place of God's people through all the Christian age.

And this is another of the needs of Christendom which missions to the heathen tend strongly to supply. They reassert the surpassing value of those truths which are the common heritage of the Church. They promote her unity, therefore. They have already evoked a new brotherliness of feeling, but they have as yet only begun their work of bringing together in close alliance all true Christians for the holy war. How

odious and calamitous are the waste and rivalry of Christian sects seen to be in view of the urgent and awful necessities of the heathen world! The note which shall announce the advance of the Church in force upon the great enterprise of evangelizing the eight hundred millions of the heathen—that note will be the knell of sectarianism. It was after he had made his marvellous survey of foreign missions that Christlieb, though he holds no visionary doctrine of the outward sameness of the Church as a panacea for all its ills, exclaimed, “How much to be desired, the disappearance of special denominational interests behind the one common task of bringing salvation to the heathen!” And one can understand even those warmer words with which the Evangelical Alliance was greeted by the ardent missionary, Alexander Duff: “It may be that all our present ecclesiastical organizations must go down in the dust of dissolution, that there may rise a new Church, a Church cosmopolitan, crowned with light and love.” We exult in the belief that during the next generation the Church of Christ is to make advance towards that unity for which Christ prayed, greater than in any century of her past. And on that advance she will be led by no more constant and inspiring voice than the logic of her own labors for the conversion of the vast heathen world.

Christendom has still further need of foreign missions. It needs them in order that it may never lose sight of the *spiritual* quality of all true religion.

Religion among ourselves is very much associated with certain social forms and habits, outward customs, education—in short, with the better peculiarities of our own civilization. It may almost be counterfeited by an assemblage of these using the dialect of piety. The Church may easily be deceived, therefore, in the estimate of her success. That success may be social, industrial, educational, more than spiritual. But the materials for such a deceptive similitude scarcely exist in heathendom. There our civilization is unknown. We are in little danger, accordingly, of being deceived as to the progress made. The actual fruits of the Spirit

must be discerned in very truth, or we know that we have failed, and so are sent anew to God. Indeed we are even in some danger, in dealing with those of another order of civilization than our own, of doubting the presence of faith because it may not have developed in the forms to which we are habituated. In this we are to learn charity for the heathen, but meantime we are also taught discrimination as to ourselves. The eye of the Church at home is made more discerning; her apprehension of the true object of her efforts in her own field is made more distinct; her estimate of her real spiritual power and her spiritual gains is made more sure.

And so also she is trained to keep constantly in view the spiritual *basis* on which all her hope of a genuine advance must rest.

Social or ecclesiastical successes can be won by social or ecclesiastical diligence and skill. Education, personal refinement and all the outward exactness and amenity of life can be secured among ourselves by earthly pains and art. But the quest for these things the Church is obliged, from the very nature of the case, to postpone, in her labors among the heathen races. She has soon learned there to look for nothing else, or nothing less, than this—the new birth of the soul. She has been driven to pray for the miracle of regenerating grace, for the descent of spiritual power, supernatural and divine. She has prayed for it. And she has seen the miracle. The missionary annals of Tahiti, of Japan, of Burmah, of Madagascar, of Sierra Leone, have taught the Church to look directly to God for a purely spiritual power, and to expect it. Christendom itself has had the habit of faith maintained, she has been taught new recourse to the Holy Ghost in her own behalf, by her first despair in front of the pagan world.

And if by the quality of her foreign missionary work, then much more by its magnitude, are the eyes of the Church lifted to the hills from whence cometh her help. She is taught to regard her Lord not only as Head over the Church but as Head over *all things* for the Church. Providences on a scale of vastness her faith is compelled to expect. God has already given them, to open the

gates of brass by which her way was barred. He has brought to an end in one day the distance and seclusion of three thousand years. Already mountains have flowed down at his presence. Not a feeble growth, but Pentecosts of national extent, the great hope of the Church bids her ask. And there is not, accordingly, a single great organized evil which has confronted Christendom on its own soil which the Church has not opposed with new heart and faith since she began her foreign missionary age. She is taught that the Almighty can quicken his footsteps at her call, and come striding over the space of former centuries in a day.

Yes, Christendom at large has need of foreign missions, and American Christendom has special need.

The writer makes bold to say, with Prof. Craig of Chicago, that he would rejoice to see scores of young pastors and whole classes from our theological seminaries, and still increasing numbers of Christian women, devoting themselves to the unevangelized heathen. The sight would be life from the dead to our American Church. We know that it is said, The churches in America need these laborers. Yes, indeed, the churches in America need them—as the churches of Antioch and Judea needed Paul and Barnabas when the Holy Ghost separated them to go to the Gentiles; as they needed Paul and Silas, and later, Barnabas and Mark, when they commended these chosen workers to the grace of God and sent them upon the mission to pagan Europe. Yes, indeed, the churches of America need these young laborers; the Presbyterian churches of America need them—and for what? To help roll away our great reproach, the reproach of a Church numbering more than six hundred and fifty thousand members, with fifty-five hundred ministers of her own, laboring beside fifty thousand evangelical ministers of other churches, in a land where there is already one preacher of the gospel to every eight hundred souls, with more than one-seventh of all its population enrolled as communicants; a Church whose ministry is reinforced by more than twenty-one thousand elders, many of them educated men, able actively to share in the work of

evangelism; by sixty-one thousand Sabbath-school teachers; by numberless Young Men's Christian Associations; by a Christian atmosphere, our inheritance from godly generations; by Christian colleges and schools on every side, and a Christian literature flooding with its leaves every portion of the land—a Church which, with all this array of forces for her own maintenance at home, and carrying in her hands a thousand millions of wealth, can still spare *less than two hundred of her sons* for the whole heathen world, and can scarcely sustain the work of even this feeble band! The Church at home needs her sons and daughters: Yes, but she needs them *abroad*—that by the gift of themselves they may stir her dreadful apathy, and rebuke the indifference, the selfishness, which, with an hundred million of pagans within forty days of our homes, as accessible as the people of New York, permits us to give on an average less than three cents per day, each, for the salvation of their souls.

If we speak of the needs of the American Church, the Church needs *nothing* in comparison with the necessity of having this awful opprobrium removed. So long as this is the scale of her foreign missions, while as a Church she is opulent, living in luxury, laden with gold, her work at home must be half paralyzed. America herself will not half listen to the message of such a Church. The multitudes will enjoy her music, applaud her rhetoric, admire her civilizing lessons and arts, but they will smile in mockery when she tells them of a world lost in sin, and for whose salvation there is none other name given under heaven but the name of Jesus Christ. "Why do you not then obey your commission?" they will ask. "At least make Christ's name known to the millions who in thirty short years will be beyond your call."

Let America see a Church simply obedient to her commission, and at that sight a new thrill of faith will run along its nerves—faith in *her*. Beyond everything else, that will prepare the way for faith in her Lord.

"Foreign missions are the salvation not of heathendom only, but of Christendom itself."

THE PRESENT TASK OF THE CHURCH, AND HER HOPE.

Ninety-four years ago a young school-teacher in the little village of Hackleton, England, wrote a book whose appearance marks an epoch in the history of Christianity. The book was entitled "An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens; in which the Religious State of the Different Nations of the World, the Success of the Former Undertakings, and the Practicability of Future Undertakings are Considered." But one copy of the book, so far as known, is now in existence. The biographer of Alexander Duff characterizes it as a "marvellous compendium of accurate information, wide generalization, and impassioned appeal." Not content with printing his views, then regarded as wildly chimerical, the young teacher, now become an ordained minister, preached soon after, before an assemblage of ministers, a sermon on the same theme. The pathos and strength of the sermon may be known from the fact that one of the most celebrated dissenting clergyman in England who heard it—although himself up to that time an utter and almost angry disbeliever in missions—declared, "If all the people had lifted up their voices and wept as the children of Israel did at Bochim, I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God."

It is not needful, however, to repeat the story of Carey's wonderful Christian discernment and apostolic power. We are only desirous at present of pointing out the wonderful changes in the "religious state of the different nations of the world" since he wrote his startling *Enquiry*, and of calling attention to the manner in which these changes strengthen his argument and lend both new pathos and new hope to his plea.

When that plea was first heard, the population of the world was estimated at 731,000,000, divided as follows: Christian, 174,000,000; non-Christian, 557,000,000. To-day the population of the earth is known

to be not less than 1,450,000,000, probably more; that is to say, double the numbers as estimated in Carey's day. The numerical strength of the Christian world has also greatly changed. It has risen from the 174,000,000 numbered by Carey, to not less than 440,000,000. Of these, however, 280,000,000 are Romanists or of the Greek Church; scarcely 160,000,000 Reformed or Protestant. Large numbers of the so-called Protestants, also, are utterly irreligious; while a small but powerful fraction are among the most virulent enemies of Christianity. Not more than 30,000,000 of the 160,000,000 are actual and voluntary communicants in the Evangelical Churches. These, with those associated with them in their families and their church life, may number 75,000,000. Making all reasonable allowance for the instances of true piety to be found outside the pale of all churches, and for those in the Roman and Greek communions, is it not true that these 75,000,000 of Protestant Church members and their families form the main force, at present, upon which we must rely for the spread of Christianity throughout the world? Does it appear harsh to assert that we have little hope of efficient aid toward this end from the Roman Catholic Church? From that Church, purged, purified and thoroughly reformed, help may yet be given. But Romanism, except where it has labored in the presence and under the stimulus of Protestantism, has given to the masses in pagan lands only a milder form of paganism. Witness South India, Mexico, and all South America. No, our hope, the hope of the world, is in the Protestant Churches. It is they, well nigh alone, to whom we must look for the evangelization of heathendom.

Does the force seem inadequate, insignificant? Its insignificance is found only in its numbers. The deep foundation of our assurance that true religion is yet to possess the world is found in the sure promises of God, recorded, repeated, emblazoned in his Word. But already the signs of the fulfillment of these promises are unmistakable. The apparent weakness of Protestantism, we say, is found only in its numbers. In knowl-

edge, in wealth, in power of every form, it leads and rules the world. The mightiest nations of the earth at the present day it has impressed with a character which, however imperfect, lifts them distinctly and immeasurably above all other kingdoms and commonwealths. Their superiority is read in their laws, their schools, their homes; it is seen in the amazing increase of their numbers and the yet more amazing multiplication of their wealth. But Protestant peoples have been God's chosen instrument in the evangelization of heathendom in this modern age. The marvellous and sudden growth, therefore, which he has given to his instrument, becomes significant.

The population of the world has greatly increased—it may have doubled—in the past hundred years. The population of Protestant lands, however, has increased fourfold. That of the United States has doubled every twenty-five years within this period. As for the increase of wealth, the advance gained in our own country only, during but twenty-five years, would buy the whole Turkish empire, with Italy, Spain, Mexico, and probably all South America. It is entirely true that numbers, wealth, political and commercial power, enterprise, learning—these are nothing in themselves; but what may they not accomplish, employed by him who is head over all things to the Church?

And are they not employed by him? Under his hand they have already, for example, since 1804, increased the area of Christian knowledge to tenfold that which it had previously gained in the whole history of the race; they have put into circulation in *heathen lands alone* a far larger number of copies of God's Word than were "in the hands of mankind through all the ages of the world from Moses to the Reformation." This has been made possible, even to Christian zeal, only by the progress of learning, invention and wealth in the lands of Protestantism. These same factors have also brought it to pass that one-third of the whole pagan world is now actually under the sway of Protestant rulers. It is a fact of immense import that in lands inhabited by at least 300,000,000 of pagans, among

whom Carey could not have set his foot, the Christian missionary may now enter, freely travel, and everywhere proclaim the gospel of Christ, and that he may do this under the sure protection of laws dictated and administered by Protestant powers; while among other 400,000,000, utterly and hopelessly inaccessible in Carey's day, he enters unchallenged, and pursues his work sheltered by valid treaties whose permanence and extension are made more sure with every passing year.

There is reason for the fervid words of Bishop Foster, returning from a voyage of religious observation around the globe—words written even after he had painted for us in colors too dark the awful sins and woes of pagan lands:—

No human ken is keen enough to penetrate the future, but any eye that is not dull can see that we stand on the eve of great revolutions, world-wide and radically transfiguring. Christian truth saturates the atmosphere of the globe; it is borne on every gale that sweeps the ocean; it is painted on every keel that cuts the sea; and flashes from every pennon. It is silently undermining the ages-old structure of superstition. It is not the Bible alone that preaches, nor the missionaries alone that carry the glad tidings. There are thousands of voices in the air, some in one way, some in another, sounding resurrection trumpets, and summoning the dead nations to come out of their graves. A thousand years work at an avalanche, loosening it from its rocky fastenings and changing the centre of gravitation; it falls in a moment. The crash of hoary systems may come suddenly.

To the doubts and forebodings of fearful souls contemplating the gigantic task of discipling all nations, and whispering with white lips, "It is impossible!" it is enough to say, "With God all things are possible." We need not attempt the prediction of what he *will* do. It is enough that we see what he *may* do. Meanwhile we ourselves have only to obey his plain commands. We are unable to foresee what far-reaching changes, what Pentecosts of spiritual power, the Most High may be preparing for the world within the coming year. He may come quickly, through his promised Spirit, and convince the world

of sin and righteousness. No apostle, even, would have dared predict, while the awful darkness hung over Calvary and the groans of the deserted, dying Nazarene were heard through the gloom, that within sixty days three thousand souls, in a single hour, pricked to the heart with contrite fears, would kneel to him, as none other than the Son of God, the Saviour of the world.

Honor to the Episcopalians of England! The income of the Church Missionary Society of England has risen to \$1,161,095. The society added during the last year *twenty-seven* missionaries to its force. Its laborers are found at 271 stations. Its European missionaries number 230; Eurasians, 11; native clergymen, 250; European lay missionaries, 38; European female teachers, 20; Eurasian teachers, 25; native Christian unordained teachers of all classes, 3289. Its native Christian adherents (the great majority baptized), 185,878; native communicants, 42,717; schools, 1868; scholars, 69,256.

The Congregationalists of England closed the last year of their missionary history with thanksgiving. The year at its opening found the London Missionary Society with a debt of \$55,000, while all England and her colonies were facing a period of commercial depression exceptionally severe. It was a dark prospect. But the society, after careful deliberation, decided *not to retreat*, but to "make known clearly to the friends of missions the position in which the society was placed," and then to "go on without doubting or shrinking." In the first five months of the year the churches paid the debt by a special fund of \$53,500. The legacies for the year rose from the average of \$50,000 to \$80,000, and at the same time the ordinary contributions increased by \$20,500. The society sustained 146 English missionaries, ministers; 23 female missionaries; 1072 native ordained ministers; 6096 native preachers. Its Church members number 90,561, and the native adherents connected with its congregations are not less than 327,374. It has 2114 schools, with 140,000 scholars.

SUBSCRIPTIONS AS WELL AS COLLECTIONS.

Recently a pastor in Chicago determined to make an effort to secure from his people, whom he knew to be both wealthy and generous, larger gifts to the objects of Christian benevolence cared for by the Church—gifts more proportionate to the magnitude which these interests have now assumed. He felt that one annual collection was a basis preposterously inadequate for such a cause, for example, as foreign missions has come to be in our day. He felt certain that a moderate amount of effort in securing also personal subscriptions from his parishioners would result in something vastly different from a collection taken up on any given Sunday morning in church. He commenced his efforts accordingly. What was the fruit? He had absolutely not more than made a *beginning* before he had obtained subscriptions, thoughtfully and freely given, equal to the total collection from his large church the previous year. It is already practically certain that this method insures a gain to foreign missions of thousands of dollars.

The truth is, it would be difficult to devise a more precarious and insufficient foundation, financially, for a large and growing movement like foreign missions than the custom of merely taking up one annual collection for it. This is true even if a sermon devoted to missions is preached by the pastor. Any one of a dozen different accidents may that morning make the gift, even of one friendly to the cause, very small, perhaps not half what he is really quite willing to give. But although willing, he may not be actually eager to contribute. When the collection has passed he has no such zeal as will lead him, in the midst of the business of the next week, to send to his pastor spontaneously a larger gift. His good will comes to nothing. His contribution is lost. Such instances as these are numbered by tens of thousands, taking the whole Church into view; and these cases of mere *default* alone, if they could be remedied, would, we are convinced, add many thousands of dollars to the income of the Board. We have supposed that the man was in church on collec-

tion day. Of course some other accident may have kept him away, and several others with him. This percentage of mere default in giving among those perfectly willing, to say the least, to give, more than covers the frequent deficits of the Board.

But no system of giving through plate collections, as they are called, is complete without the habit of securing personal *subscriptions* to the cause of missions. The substitution of the latter for the former was one of the great objects of Alexander Duff's labors among the churches of Scotland after his return from the mission field. We have not access at present to the figures, but that single change, when he at last secured its general adoption by the churches, increased their gifts at least four-fold.

Church collections cannot be dispensed with. The practice of bringing our offerings to the Lord every Sabbath is to be encouraged. Above all, no plan is to be thought of which omits the preaching of at least one earnest sermon on the subject of foreign missions by the pastor in connection with the gifts of his people. The contributions of the monthly concert must not be suffered to fall off. But all these means are not enough. There are many pastors who can testify to the immense advantage of subscriptions, supplementary to collections, in securing funds for missions. In large churches and small churches this plan can be pursued. It is the method employed by the women of the Church, and it is the secret of their success. Their simple substitution of subscriptions—weekly, monthly or annual—for mere collections, has wrought marvels. It is beyond all question that a similar method of securing subscriptions from the *men* of the Church, if pastors would introduce it and watch over it, would produce results even more astonishing. In one year it would fill the whole Church with praise.

The Presbyterian Church of England contributed to foreign missions in the year 1885-86, \$121,120. It reports a missionary force of 16 ministers, 8 physicians and teachers, 7 female teachers, and 73 native evangelists.

The Free Church of Scotland rejoices in a missionary revenue for 1885-86 of \$486,145, an *advance* on the previous year of \$28,135. This is for foreign missions; excluding work among the Jews, on the continent of Europe, and in the colonies. For the first time in *eight years* the church collections showed a slight decline, of \$375. The missions include 40 European missionaries; 4 medical missionaries; 45 European teachers; 24 native pastors and preachers, and 482 other native helpers—teachers, evangelists, colporteurs, etc. The mission churches number 5206 communicants, with many adherents. In its schools are not far from 16,875 pupils.

The United Presbyterian Church of England expended on its foreign missionary work in 1885-86 \$215,450—an advance of nearly \$10,000 on 1884-85. It has 89 European missionaries, including both men and women. Its native preachers and teachers number 494. It has enrolled 12,777 communicants, 1953 "inquirers," and 13,197 scholars in its 213 schools.

The American Board received last year from all sources \$657,828, an advance of \$1602 on the previous year. The whole number of laborers from America connected with its missions is 434, of whom 173 are men and 261 women. The whole number of native laborers is 1964, making a total force of 2398. Connected with the 310 mission churches are 26,065 members, of whom 3481 were added the last year. In its 56 high schools are 2352 pupils; in its 856 common schools, 32,577.

The recent report of the Society for the Propagation of the Gospel says:

The prospects of missionary work in China are heightened by the addition of Upper Burma to the British dominions. The Irrawaddy is the natural highway to China, and was so used until about thirty years ago. It is hoped that from this newly-opened country evangelists may go eastward into China and meet their brethren who have been attempting these many years to carry the gospel westward into that mysterious land.

GENERAL ARTICLES.

THE ATTITUDE OF EXPECTANCY.

This is the attitude of faith, and well becomes the Church at such a time as this. The people of God—many of them—have been on their knees before the throne. During the season of special prayer recently observed, they have been wrestling with the Angel of the Covenant for the divine blessing on the great work of foreign missions. This concert of prayer was a happy thought, and came none too soon. It is not to be denied that, with all its business activity and materialistic tendencies, ours is an age of large benevolence. Naturally enough, however, this benevolence finds its objects mainly within our own land, but a very small per cent. of the contributions to benevolent work finding its way to the perishing millions of heathen. These objects are so multiplied, and, in themselves, so worthy, that it is scarcely to be wondered at that a spirit of lethargy seems to have stolen over many of our churches with reference to foreign missions. Now, however, special attention has been turned to this subject during the season of prayer just referred to. The burden has been carried to the Lord. From information which has reached the Mission Rooms, it is believed that the observance of the day has been quite general. Services appropriate to the occasion were held not only in many of our congregations, but also in a large number of the Sabbath-schools. Many of the auxiliaries of our Women's Boards connected with our churches also united in spreading the case before the Lord. It is gratifying to learn that, in addition to all this, arrangements have been made by pastors here and there to hold brief conventions in the interest of the work in the near future, for the double purpose of pressing the matter on the attention of the people and of continuing the supplication at the throne of grace. Now what? Ought it not to be with us a time of expectation? When Elijah prayed for rain, he sent his servant to the top of Carmel to see what the outlook was for a

coming shower. Now that our prayer is before the Lord, is it too much to ask that we confidently look for an answer, and in these directions?

The Baptism of the Holy Spirit on the Work Abroad.—The past year has been one of precious ingathering in some of the fields occupied by our missionaries, such as north China, Siam and west Persia. Not a few of the vessels of divine mercy thus gathered were received without having enjoyed the advantage of much previous instruction. They need the sanctifying power of the Holy Spirit that their Christian character may be developed, and that they may become epistles of commendation to their fellow countrymen. There are other fields, however, which have not enjoyed such manifest tokens of the Spirit's presence, where for many months, and even years, some of God's servants have toiled on without such visible fruits as carry joy to the missionary's heart. Is it too much to expect that, in answer to prayer, the seed so faithfully sown in these fields may be watered and soon spring up to an abundant harvest? Then the *missionaries themselves*, charged with such grave responsibilities, cut off from the delightful and helpful fellowship of the brethren and churches at home, their hearts burdened with the magnitude of a work all too great for their strength,—how much they need a rich baptism from on high! Shall we not expect it?

But as the outcome of the season of special prayer our faith should also lead us to expect a *re-quickening of the Church at home in the work of foreign missions*. The Holy Spirit is the enlightener of believers, and believers need light on this important subject. It is to be borne in mind, however, that he is no longer the revealer in the sense of communicating truth not otherwise within reach. The Paraclete was to take of the things of Christ and show them to the disciples. Does not the recent intercession of the Church, therefore, in behalf of foreign missions virtually pledge every sincere Christian in our communion to a more intelligent and diligent study of the great subject? The Holy Spirit cannot be

expected to do for us what he has given us the ability to do for ourselves. What we may expect in answer to prayer is that he will incline the hearts of the people to read and think.

May we not look also for a deeper spirit of personal consecration among the sons and daughters of the Church to the great work of foreign missions, and among the fathers and mothers of the Church with reference to these sons and daughters? But here again this can only be expected through the use of divinely-appointed means. Our children and youth must be brought face to face with their covenant obligation, and then made to see that the grandest openings for Christian service are waiting to be entered; and parents in turn must be led to reflect on their side of the covenant, and of the surrender they have made of their children to the Lord. Surely, such an outcome of Christian intercession is not too much to expect.

But our faith should lead us also to look for larger and more conscientious consecration of means on the part of those who love the Lord. We have reverently bowed before the throne to seek the divine blessing. Part of the blessing needed is a large increase of funds to fill the Board's exhausted treasury, and enable it to redeem the pledges which the Church has given to the self-denying toilers on the field, to equip and send forth laborers already under appointment and anxious to go forth to their chosen work, and to encourage the hope that the Board may soon be able to assume the aggressive again and enlarge its work in fields already occupied, and long since white to the harvest. Is it a stretch of faith to expect such an answer to the prayers which have gone up from many a burdened heart? John Eliot, the "apostle to the Indians," put this suggestive inscription at the end of his Indian grammar: "Prayers and pains through faith in Jesus Christ will do anything." We have offered the prayers; it becomes us now to take pains to help forward the answer by diligent effort and large-hearted liberality. "*The effectual fervent prayer* of a righteous man availeth much."

AFRICAN MISSIONS VIA LIBERIA.

Three missions were begun by the Western Foreign Missionary Society in 1832-33, the society preceding and afterwards merged in the Board. These missions were to the Indians, to Africa and to India.

The mission to Africa was intended for the interior, not for Liberia except as a stepping-stone for inland work. But it has so happened that even after so long a time the interior and great population of "the dark continent" has not been reached from Liberia. Not because of Liberia, however, unless in recent years; but because of apparently insuperable difficulties in the way of entrance interposed by the inland tribes themselves. These difficulties are probably much less serious now than in former years. It may soon be found practicable to send missionaries inland through Liberia, a work in which the churches near the sea may yet share labor and honor.

In the meantime let us give some attention to our work in this nearer and more accessible field—Liberia.

1. It was a work well begun. From 1832 to 1843 eleven missionaries were sent out; twelve, if Mr. Barr be included, who died on the eve of embarking for Mouravia. Of those who entered on the field seven were men, and four the wives of ministers, all white persons. Seven died, one continued in the field, and three returned to this country; one of them, the late Dr. Pinney, went back to Liberia, but after repeated attempts to live there felt constrained to enter upon kindred work here at home. We must not leave these notices of our first missionaries in Africa without paying a brief tribute to their memory. They were men and women who represented the best religious character of our Church. We personally knew them all, and we never knew more devoted missionaries. They did not live nor die in vain.

2. It became practicable and expedient to employ colored persons as missionaries. One was obtained in 1842, and from 1843 to 1885 thirty-two men of color were appointed,—women not here enumerated,—and five white persons from 1844 to 1866. Of the latter,

one died, and the others returned to this country. Of the colored men eighteen died, some resigned, and three were deposed. Some excellent and useful missionaries were found in their ranks, but quite a number were early removed by death. Of the two classes, white and colored, eight of the former out of sixteen died, and as many returned to this country; and eighteen of the latter out of thirty-two also died.

Passing from these statistics, we may note:

1. The change of laborers was not solely owing to the question of health, as between white and colored persons; it was due in a considerable measure to the marked preference of the Americo-Liberians for missionaries of their own color. But some of them doubted, and still doubt, the expediency of the change to so great extent.

2. The Board was led to regard the Liberia mission as one that should be conducted somewhat on home-mission methods. The Americo-Liberians are already a professedly Christian people. Moreover, it was hoped that they would do more than heretofore for the support of the gospel among themselves, a hope as yet but slightly fulfilled. This point involves the subject of salaries. These for colored missionaries were formerly about the same as for white laborers, but were afterwards, in the case of new appointees, partly conformed to what is paid in the two leading churches of Liberia, though still not on so low a scale. This reduction naturally caused some dissatisfaction, but it seems to be a reasonable measure, especially as natives, living permanently in the tropics, can usually avoid certain expenses to which foreigners are subject, and at any rate can better understand how to increase their income by the use of gardens, etc. Our brethren in Liberia should remember that the supporters of their churches and schools through the Board have always been among the warmest friends that their people have ever had in America; such friends, on any right views, should not be sharply criticised.

3. A late feature of Liberia mission work is the employment of aboriginal young men who have been educated in this country. It was hoped, and in two cases settled on their

appointment by the Board, that these young men should be stationed in their own tribes respectively; but this has not yet been done. The presbytery, it is understood, interposed its authority and appointed them, and also a teacher of the same education, to what are mainly Americo-Liberian places. Their American ideas and acquired ways and habits of life had much to do with these cases. This is to be regretted. The foreign training of young men for the ministry, as shown in all mission fields, if not also in our country, is hardly ever to be commended.

4. It is true, and it is important to keep in view the fact, that the aboriginal and heathen Liberians very far outnumber those of American parentage. The two classes are a good deal intermingled, but are quite separate for the most part. We fear that the latter do but little to make the former acquainted with the gospel. Some of these native tribes, living in Liberia, are large in number and of growing importance, the Vays for instance; they have too long been neglected.

Here endeth this brief account, for the present, of our work in Liberia. In connection with the pages of the last Annual Report of the Board, it may be of some use. And it may serve to direct attention to "the regions beyond." In Liberia as yet the work is small, but we must not despise the day of small things. We may from these remarks see partly what still awaits our missionary Boards in their long-cherished purpose of penetrating through the coast stations to the larger populations and the better climate of inland Africa,—a subject to which we may recur hereafter.

J. C. L.

NORTHERN BRAZIL.

REV. A. L. BLACKFORD, D.D.

When we in Brazil speak of northern Brazil as a mission field, it is understood to embrace the province of Bahia, which extends to 17° south latitude, with all the provinces to the north which border on the Atlantic ocean and the Amazon river. It thus includes one-half of the ten provinces of the empire, very nearly half of the territory, and half the population, amounting to about five millions of souls.

Of the ten provinces, Amazonas and Piahy are not occupied, so far as I know, by any permanent evangelistic agency. In Para Rev. Justus H. Nelson, of the Methodist Episcopal Church of the United States (North), has been laboring for several years on an independent basis. But for want of means the work has not been and cannot be vigorously prosecuted on the plan adopted. Para is a point of great importance, since it is and must continue to be the commercial centre of all the vast Amazon valley.

Rev. G. W. Butler, M.D., of the Southern Presbyterian Mission, occupied Maranh in 1885, and has already organized a church in the capital. The outlook there is very hopeful, if the work be prosecuted with vigor. There is urgent need of another man at that point, in order to push the work into the interior of the province, and perhaps, also, carry it into the adjoining unoccupied province of Piahy.

Rev. De Lacy Wardlaw, of the Southern Presbyterian Church, is stationed at Fortaleza, capital of Ceara. The work there early bore fruit, and a church was organized in 1883.

Mr. Wardlaw has extended his labors into the adjoining province of Rio Grande do Norte, and the Lord has blessed them so that a church was organized last year in Mossoro, one of the principal towns of that province. Mr. Wardlaw writes that he could find a hall to preach in and a congregation eager to hear, in nearly every town in his district (including two provinces), if he had the time and means to visit them.

The province of Parahyba has been occupied, in some measure, for three or four years by Bible-readers and students from the church at Pernambuco, and a church was organized in 1884. The work has latterly extended into the interior, and its success is sure if the means employed shall at all correspond to the demands.

Pernambuco is the third province, and its capital, Recife, the third city, in point of population, in the empire. It was occupied by our brethren of the Southern Presbyterian Church in 1873. A church was organized in Recife in 1878, and another in Goyana, an interior town, in 1880.

The station of Pernambuco is at present manned by Rev. J. R. Smith, the first to occupy the field, and Mr. W. C. Porter, not yet ordained.

The church at Recife has furnished a number of colporteurs and Bible-readers, who have rendered

good service in evangelistic labors, all the way from Bahia to the Amazons. Three members of that church have been prepared for the ministry, and are awaiting a suitable opportunity to be ordained to the full work. In the meantime they have given important aid in evangelistic work. One of them at present occupies the province of Parahyba, another the city of Goyana, province of Pernambuco, and the third is at Maceio, capital of the province of Alagoas. In two or three places in this latter province, besides the capital, there are believers ready and waiting to be organized into churches, as soon as an ordained minister can visit them.

The city of Pernambuco (or Recife) and its suburbs alone afford a vast field, requiring an amount of labor entirely beyond the capacity of the brethren with the actual force on hand.

When Dr. J. L. Wilson, the late noble Secretary for Foreign Missions of the Southern Church, visited Brazil in 1874 and 1875, he expressed the desire that the Church he represented should be allowed to take charge of the evangelization, so far as Presbyterian missions were concerned, of the provinces to the north of the San Francisco river, which empties into the Atlantic about 10° 30' south latitude. This would leave our Church, already occupying Bahia at that time, the provinces of Sergipe and Bahia.

Some influences, emanating from Rio de Janeiro about 1860, had been quietly operating in Sergipe. Short visits were made to the province in 1878 and 1881. At a third visit, in 1884, a church was organized. Subsequent visits have been made by the two missionaries at Bahia, and one native helper and some colporteurs. The work there is most encouraging at present, and our plan now is that the Rev. J. B. Kolb shall occupy that field about the beginning of the coming year. This will again leave but one missionary for Bahia, a city of 150,000 souls, and the province of the same name, containing a population of about 1,400,000. We have had a church organization in the capital since 1872, and another in Cachacira, forty-five miles distant, since 1875. There are a number of important towns, and some of them within easy reach of the capital, where preaching should be inaugurated as soon as possible. We urgently need for this field not less than three more missionaries and their wives, and one lady missionary for the city of Bahia.

In Pernambuco there is a small Independent church, whose pastor is an Englishman. There is also an Independent native minister there, who does some preaching, though mainly engaged in teaching. The southern Baptists have a mission in Bahia, with a branch in Maceio. With the exception of these last named and Mr. Nelson's work in Para, already referred to, the Presbyterian churches of the United States are the only ones which maintain missions in northern Brazil. The feebleness with which they have prosecuted the great work thus given them by their Head and Lord cannot but be a matter of deep regret. To-day there is but one ordained Presbyterian minister in this vast field to every million of inhabitants, although it is over fifteen years since we first occupied it. Counting all who claim to be laboring as ordained evangelical ministers of the several denominations mentioned, there is but one for every 416,000 souls in the district, whilst in the United States there is more than one to every thousand.

Brethren in the Lord, why should this be so? These five millions of people are your near neighbors, only fifteen days distant from you. They are perishing for lack of vision, and are calling to you for help. We beseech you, for Christ's sake, to hear their cry and obey your Lord's command in reference to them.

MEMORIALS WHICH ENDURE—A HINT TO PARENTS.

A few weeks ago a bereaved mother, the wife of a home missionary, with tears in her eyes handed to one of the secretaries of this Board a silver dollar. It was a memorial gift for foreign missions, for the Zaidee Hille Memorial School in north China. Two of the dear lambs of her little flock had been taken to be with the Good Shepherd, and her desire was that, though dead, they might yet tell of God's love to the unevangelized millions of our race. About the same time another memorial gift was received for the same object, amounting to \$1.17. This was the contents of a little bank which had belonged to a dear covenant child in one of our western states. When the silver cord was loosed and the little boy had entered into rest, the parents decided that the money in his little bank should be given for

the memorial in China just referred to. These are significant facts. Memorials to departed loved ones are common the world over. We erect in our cemeteries beautiful and sometimes elaborate monuments to the memory of our departed. This is well. Let the resting-place of our beloved dead be marked and neatly kept for the sake of the living; but, in addition to this, can we not erect a more enduring memorial, that shall continue with increasing power for good, long after the marble and granite shall have crumbled into dust? Such memorials are not uncommon. They are met with on every hand in such substantial structures as hospitals, orphan asylums, public libraries and other noble institutions, with now and then a house erected for the worship of God. But such memorials are out of the reach of most of those who sit by the empty crib and weep by the newly-made grave. The widow's mite, or the special gift which can be spared from a slender income, must look for some less expensive method of erecting a memorial for the little ones who have fallen asleep. Such a method is at hand. A gift, great or small, put into the treasury of the Board of Foreign Missions, either for some specified object or for the work at large, would be an enduring monument. It might not be possible to trace the stream of influences thus set in motion, but the donor might rest assured that the eye of him who loves the little ones and watches over their sleeping dust, and who at the same time looks with intense interest on the development of his blood-bought Church, would follow it in its life-giving mission. Years ago in one of our western cities a beloved little daughter, the joy of her parents' heart, was called from a home of Christian love. She had been consecrated to the Lord in infancy and was regarded as his by covenant right. When it pleased the Good Shepherd to take her to himself the sorrowing parents resolved sacredly to set apart to the Lord the amount it would have cost them to support and educate the child. Years have passed since then, but the resolution is still kept, and the money is regularly appropriated to benevolent work. Surely this is an example well worthy of imitation!

LETTERS FROM THE FIELD.

JAPAN.

YOKOHAMA, Sept. 20, 1896.

REV. H. LOOMIS:—The city of Kanazawa presents one of the best examples of faithful work and one of the most encouraging fields of missionary labor in Japan. For some time the Rev. Mr. Winn with his family was there alone. In case of illness he had to send to Osaka, which was a three-days journey distant. With most untiring zeal and heroic courage he kept faithfully at his work until compelled to leave on account of severe sickness. As soon as he was able, he returned to the work, and has been joined by Rev. Mr. Porter with his wife, sister and Miss Hesser.

From the very first there has been a steady and healthy growth. As an evidence of the position which Mr. Winn had gained in the community, he was honored at his recent departure with a grand farewell entertainment, at which the vice-governor was present, and expressed with others his good wishes and sincere regards.

A flourishing boys' school is now established under Mr. Porter's care, and Miss Hesser has also a prosperous school for girls. There is already a self-supporting church in the city, and a preaching station in another part of the town. There are five out-stations under Mr. Porter's care, and other desirable places are soon to be occupied.

CHRISTIAN FELLOWSHIP AND GRATITUDE.

On a recent visit to that city I called upon a colporteur of the American Bible Society and was deeply impressed with the deep piety and the blessedness of the Christian hope which was manifested by his wife. She could hardly express her joy in seeing one more who had come from a Christian land to extend the knowledge of Christ among her people. She grasped my hand and said, "We are not of the same nation, but we are kindred in Christ." Turning to Rev. Mr. Porter she said, "When I think of myself I am filled with sorrow at the thought of so much infirmity and sin; but when I think of Christ all my sorrow goes away and I am full of thankfulness and joy."

Some time before she had visited Mrs. Porter and was asked to try on a pair of spectacles to see if they would help her sight. She did so, and was astonished to find how great was the change. When told that she could have the glasses she fell

upon her knees and began to thank God that her prayer had thus been heard and answered. She had especially desired to be able to read the Bible, and to derive from it the comfort and help that is found in the constant and careful study of God's holy word.

RAVAGES OF THE CHOLERA.

The hot season is about ended, and with it the cholera epidemic is fast decreasing. The disease has been the most general and fatal in its results of any similar scourge that has ever visited this country. Over 40,000 deaths have been reported, which is about 65 per cent. of the persons attacked. The natives are much more liable to the disease than the foreigners, and until recently there has been a feeling that with proper care there was little danger to the people from other lands. But within a few days there have been ten missionaries in Tokio attacked by the disease, and it is evident that none can regard themselves as exempt. One thing, however, is certain, and that is that an ordinarily temperate foreigner has more power to resist and overcome the disease than the natives. The result will be more and more care on the part of the government as to the observance of sanitary regulations and the ordinary rules of health.

In regard to a knowledge of medical science, Japan has made as great advancement as in any other direction. So well is the practice of medicine now understood and conducted that it is no longer considered a proper expenditure of time or mission funds to conduct hospitals or general medical work in this country.

THE GREEK CHURCH.

The statistics of the Greek Church in Japan have just been published, and the aggregate membership is nearly the same as that of the Protestant churches. But they baptize all persons who accept their teachings as true and are willing to avow their faith. In this way they are enabled to report a very large following, while their real strength is not what the numbers would seem to indicate. Without a change of heart wrought by the Spirit of God, the profession of Christianity is a delusion, and the state of the converts is not essentially improved. It is generally found that the habits and conditions of the Greek Church members are much the same as those of the heathen.

And yet there is no doubt that there are many sincere and good people in connection with that body. Bishop Nicolai is a devoted and very noble

man. His zeal and faithfulness in his work are a pattern to all. He does not ignore the Bible like the Catholics, but uses it freely, and has made and published a translation of the book of Psalms.

KOREA.

There has been trouble again in Korea, and matters there are quite unsettled. The last excitement was caused by an attempt on the part of the Chinese representative at Seoul to accomplish the death of four of the most enlightened and trusty men in the country. His object was evidently to get these men out of the way so that no one of influence and ability could be found to oppose the Chinese claims to sovereignty and the various schemes to thwart the will of the people. It is probable that the result will be the opposite of what was intended, and the man who originated all the trouble will be deprived of his position and power in Korea.

The missionary work in the land is looking more and more hopeful. Dr. Allen has been decorated for his distinguished services, and is honored with the position of third rank in the kingdom. He is thus enabled to visit the palace and attend the king in person, and Miss Ellers, M.D., attends the queen. In this way the confidence of those highest in power is being secured, and the hatred and prejudice of the past will be removed.

It has been predicted that if the king and queen would only become Christians all the nation would follow. That the first may be the case is among the possibilities of the future. The missionaries at Seoul need our most earnest prayers for wisdom and grace to guide them in their important position.

DR. HEPBURN'S DICTIONARY.

The third edition of Dr. Hepburn's dictionary of the Japanese language is to be issued in a few days. It is the result of twenty-seven years of patient study, and will be an invaluable help to all who desire to master this most difficult tongue. The combination of the Chinese language with the Japanese makes it a laborious task to be able to speak or read the Japanese with any degree of ease or fluency.

A second edition of the Romanized New Testament is soon to appear, being a joint issue of the three Bible societies now working in this field. The introduction of the Roman characters is making considerable progress, and could it only be generally adopted would be an unspeakable benefit to the country.

AFRICA.

[The following from the Rev. A. C. Good, of Kangwe, is "good news from a far country." It is all the more refreshing in view of the serious difficulties mentioned in the same letter, growing out of the persistent opposition of French Roman Catholic priests, who are seeking to bring our missionaries into disrepute with the French government.]

Ever since the beginning of this year there have been evidences of an unusual interest in spiritual things all over the Galwa field. At our March communion three were baptized, and inquirers were added till the class contained over thirty names. We felt encouraged, but thought that for the time we had gathered about all that was ripe for the harvest. I remember that, before the June communion, I was counting on an addition of from three to five to the inquiry class. Imagine my surprise when we added twenty-three, making the whole number over fifty. Two were baptized at the same time. I then thought of writing to you announcing the good news, but still hesitated. I doubted the motives of so many coming. I feared a reaction, and there is nothing I so much dislike as writing good news and afterward being compelled to take it back. In any case, I felt that this was flood-tide and the ebb must follow. I went to Gaboon, Benita and Batanga, returned to Gaboon, waited to see my wife and child off for America, and only got back here a month ago. Meanwhile my best Bible-reader had to stay at Kangwe to keep the station, and so very little preaching was done over most of the field until my return. Naturally, we did not expect much of an advance.

MEMORABLE COMMUNION SEASON.

The Wednesday before communion Sabbath I returned from a preaching tour of ten days, somewhat encouraged by what I saw and heard. It was the busy season and we hardly hoped for a large attendance, but we expected to receive a few into the church, and add eight or ten to the roll of inquirers. The result surpassed all our expectations. The attendance was the largest ever seen at a communion here. The house was packed at almost every service, but not by people from the towns near by. Most of them came from a distance of five, ten, and all the way up to forty miles. Nor were they attracted by mere curiosity. Almost all were members, inquirers or persons seeking admission to the inquiry class. We are peculiarly situated here. Our station is not in or very near any town.

The nearest is on the other side of the river, and there, for some reason, we have very few members. Our membership is nearly all down the river, in districts distant from twenty to forty miles from Kangwe. As a consequence, frequent attendance at Kangwe is for a large part of our members an impossibility. So we have here fallen into the habit of looking to the quarterly communion seasons, as the Jews did of old to their feasts, as the time when all the tribes shall go up to the house of God. It is the time when the scattered followers of Christ, one, two and three from a town, are all met together, to enjoy for a little while Christian communion and fellowship. And these communion seasons are the only opportunities the missionary has of giving to many the instruction, the counsel, the warning and the encouragement they so much need. We have, therefore, beginning Thursday afternoon, preaching service every afternoon, and the people themselves have meetings every evening till the Sabbath is over, when they all scatter again to their towns as suddenly as they came. As we examine all applicants for admission to the inquiry class briefly, and all applicants for baptism very carefully, you will see that the session has no light task at such times. Lately we have had to begin session meetings early and keep them up through almost every available hour of the days, and even far into the nights, to get through with all applicants before the Sabbath. At this communion we accepted, after a great deal of sifting, four persons for baptism. As all must be inquirers at least a year, and many two or three years, before they are accepted for baptism, any revival of interest will be the most noticeable in the inquiry class. We had the pleasure of adding to the roll of inquirers at this communion the names of forty-three persons, making the whole number of inquirers about ninety. Of course these figures must not be taken for their full face value. Not all of these ninety persons will finally become baptized members of the Ogove church. But a large part of them will, and though some of them will fall away for a time, I believe comparatively few of them will go back to the world and be lost. But even allowing that a large proportion of these professions are not genuine, there is still enough to convince us that the Spirit of God is at work mightily here.

GROWTH IN GRACE.

We see not only these crowds coming to Christ,

but we see a still more marked increase of interest and spirituality within the church. We see a disposition to call offenders to account and to cut off the unworthy, instead of shielding them as was too commonly done formerly. Christians are beginning to realize that it is their duty to preach Christ wherever they go. We begin to see in some quarters a disposition to give of their means to help the cause of Christ. The gifts are small, of course, but full of promise. Time will not permit me to more than allude to a few such points, but I have said enough, I think, to show that our work here is looking up. God was at work when we had least reason, apparently, to expect it, and now, having seen his power, we begin to realize what we might accomplish by his power. Pray with us that his hand be not stayed till he work a great change in this river region.

SYRIA.

WORKING WHILE RESTING.

SIDON, October 2

REV. W. K. EDDY:—The summer is over, and soon we shall be busy with the new pupils coming to the seminary and boys' schools. There is often a very vague idea connected with the summering of missionaries upon the mountains and the vacation they are supposed to enjoy. To give you some idea of the summer's work, I will state that the time has been spent in itinerating, visiting churches or new places, attending missionary meetings and the presbytery of the station. In this time since the family came up to the mountains I have had work in twenty-four villages, and in one period of thirty-eight days spent one whole day at home.

OVERSIGHT A NECESSITY.

Where the work has been going on sometimes it is necessary to inquire as to the growth of church members, the harmony of the community, the efficiency of the native helper, and the thoroughness of his work, to ascertain the preparedness of the church for self-support and active Christian work, to visit the sick and rebuke the erring. This is beside holding preaching services and examining candidates for the church and pupils who are applicants for college or the high schools. To proclaim the gospel in the sense of just telling people in a sermon the plan of salvation is not the whole of a missionary's duty, as one soon finds to his sorrow. Suppose a community where an

ignorant priest has always conducted service in Syriac, Greek or Latin, where girls and women rarely attend mass, where under a religious despotism the priest forgives all sins and decides all questions of right and wrong, while the bishop rules in all questions of church polity. Now the change in such a village does not consist in casting off old superstitions and false beliefs and believing in gospel truth, but a total change of practical life must follow. Individual responsibility for work in the church, congregational meetings, the session, the relation of church to presbytery, self-support, education of the young, the Sabbath-school, prayer-meeting, etc., are ideas all new, diametrically opposed to all that the people have known as their custom of old, and it is no wonder that such innovations are met with suspicion and at times strenuous opposition from those who have accepted the gospel theoretically and are, we hope, sons of God. I speak of this as showing why we need to spend so much work upon churches where one might suppose gospel truth to be by this time well diffused, and why organizing and attending a presbytery largely composed of such material is not much more of a triumphant joy than were Paul's relations to the churches of Galatia.

INCULCATING PRINCIPLES.

Our last meeting of the Sidon Presbytery was an interesting one. It showed greater readiness on the part of those present to take part and to strive to accomplish some practical results. It also brought out very clearly that the best and most earnest of native helpers could only slowly relinquish old principles and methods of work and adopt the advanced ideas and ways of American missionary spirit. To urge people to give directly to a teacher or preacher savors to the natives of the hated exactions of the priests. To bring careful economy to bear upon the help given churches, while we are able to open new out-stations among the non-Protestants, looks as if we put a premium upon unbelief or were unfaithful to our trust. "Is not this money sent out to support Protestants in Syria? to give them schools and build them churches?" is a question often asked; and as the answer is given by those who are chief offenders in this respect, I am afraid that it does not always carry conviction with it. This steady inculcation of right principles upon the churches is an education which, it is hoped, will, by God's blessing, result in a number of earnest, self-supporting,

active churches, instead of communities of Protestants expecting everything to be done for them and complaining that more is not given them. This result will not be sudden, easy or pleasant always to those most interested.

Again, it is but natural to expect and find that any movement of progress has but a tendency to excess and also to a reaction. After centuries of servitude, freedom is so welcome that any restraint is disliked. So much for what we might call the old work, that is, in churches now organized with a regular session.

NEW WORK—ENCOURAGING OUTLOOK.

The new consists in preaching to people whenever we can find them; in opening up a new out-station by means of a day-school which closely resembles a Sabbath-school; in the distribution of tracts, papers, sale of Bibles, etc.; in dealing with the people so that they will find out that we are not the dissolute infidels many priests represent us to be. We have lately found such a growing appreciation of Protestant schools that villages applying are also willing to pay down cash before the teacher arrives, besides hiring the school-room.

Our Maronite village gave twelve *majeedies*, which was quite a sum considering the small size of the village and the poverty of the people. In the large village of Jedeideh, where our schools have had during the past year as many as two hundred and fifty pupils, the Jesuits have been driven out, and the people see that two of the Greek priests and some of the most bigoted Greeks send their children to the Protestant rather than to Greek schools, and to improve the prospects of their schools the managers are now negotiating for a Protestant teacher. Such facts show an appreciation of conscientious work and Christian love which counteracts much of the abuse poured upon us.

We look for a grand outpouring of God's Spirit, which will quicken the consciences of those who know the truth, revive the indifferent and fill the churches with power and joy. May that time be near!

SOUTH AMERICA.

UNITED STATES OF COLOMBIA.

PRIESTS AND THE BIBLE.

Rev. M. E. Caldwell, our missionary in Bogota, sends the following from the pen of a young man who, with a friend, is acting as *colporteur* under

Mr. Caldwell's direction. In their tour they reached the village of Melgar. He writes: "After having canvassed the village we were going in the direction of the pasture field, when a boy, to whom I had sold a New Testament, called me and told me that the priest had said that those books were bad. As it happened, the priest was standing at the time in the door of a house near by, and we went to him and asked him why the books we were selling were prohibited. He answered, 'Because they have no notes.' Then Alexandro read to him Rev. 22 : 18. After this a gentleman who was with the priest, and also the Sisters of Charity, took part in the discussion, but they could only say that the Bible without notes was prohibited because the Church had prohibited it. They had no other reason except that the Church and the pope had commanded it. They also said that outside of their Church there was no salvation. The other gentleman then said that we Protestants believed that each one had a right to interpret the Bible for himself. To which I replied that 'we had the command of Jesus Christ himself to search the Scriptures.' We then asked the priest to bring out his Bible and we would compare it with those we were selling, but he replied that he had no time, for he was going to the country."

BEFORE THE MAGISTRATE.

"Soon after a man came to us and said that the mayor had sent to call us. We went immediately, and he said that he had sent for us because the young man had brought a complaint that we were selling bad books. He had also sent for the priest to bring his Bible that he might compare it with those we were selling, but the priest had gone to

the country. The mayor told us that he could not prevent the sale of our books, because he could not judge whether they were prohibited or not. We then showed him our passport and told him they must be good books, as the government had given license for their sale. I then told him that the mass, if right, should be said in Spanish, and both he and the schoolmaster showed themselves in our favor, and advised the boy who had brought the complaint against us to read the books to see whether they were bad or not."

FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America" the sum of _____ dollars, to be expended for the appropriate objects of said corporation.

The corporate name is "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board or containing remittances of money should be sent to William Rankin, Treasurer.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address C. Cutter, 23 Centre Street, New York city.

The postage on letters to all our mission stations is 5 cents per each half ounce or fraction thereof.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, FEBRUARY, 1887.

EDITORIAL.

TO THE MINISTERS, ELDERS, DEACONS AND
PEOPLE OF THE PRESBYTERIAN CHURCH,
GREETING:

DEARLY BELOVED: "Man proposes; God disposes." There is no position or work in our beloved church to which I had less expectation of being called than this to which I have been suddenly summoned by a committee of wise and reverend men duly commissioned to represent you. They have expressed to me, in the strongest terms, their belief that in thus calling me they have been guided by God, and that they have your approval. In justification of this call, they have referred to some things in the providential orderings of my life, giving me acquaintance with various parts of our church and our country, and with our church's work in our own and in other lands, which I cannot gainsay. Whether skill shall be given me to use this wide acquaintance and my somewhat varied experience, in combination with the knowledge which must come to me with the current time, so as to make this magazine fulfill your hopes, can only be ascertained by the experiment. That this experiment shall be made with the faithful putting into it of "the best that is in me," you have a right to demand; that in this endeavor I shall have your united and affectionate prayers for my success, I have no right to doubt.

The greater part of my ministerial life has been in the pastoral care of congrega-

tions to which I have been united by the vows of installation. No other work can ever be more attractive to me. No other designation is to me so precious as "*pastor*." There are some ministers in our own country and a few in South America, Persia and China, who will remember that, in my instructions from the chair of pastoral theology, I used to insist that Christ's tender charge to Peter—"Feed my lambs;" "Have a shepherd's care of my sheep"—is the Lord's perpetual charge to all his ministers. I adhere to that sentiment, and count myself still a pastor of Christ's flock wherever I can feed any of its members, however I may lack the bond of presbyterial installation uniting me to the inmates of any one fold. I shall think myself failing disastrously in the conduct of this magazine if it shall not bring monthly to all your folds wholesome food for the sheep and the lambs. You are thinking of it chiefly as an agency for promoting the work of the church. But you know that Christ's people can be strengthened to his work only by being fed and nourished with wholesome knowledge; and you know that when so fed they find his work itself strengthening and nutritious and pleasing to their sanctified appetite. So they learn what he meant when he said, "My food is to do the will of him that sent me."

Not a bundle of goads or whips is it intended that this magazine shall be, but a basket of food. It is hoped that each month

the mature and the young who love to work for Christ will find information which will invigorate them for such work, and help them to work wisely and joyously. So shall their love of work and their ability to work constantly increase together.

By no means is it left to me alone to provide the wholesome and invigorating contents of *THE CHURCH*. Its readers have already found in its first number, and will continue to find, the same excellent material which hitherto came to them in the three monthlies of which this is the successor. The experienced and successful editors of those magazines, the honored secretaries of our church boards, are not only the confidential and generous advisers of the editor of this, but are themselves editors of those departments of it which pertain exclusively to their respective boards. They will give you in this what they have before given you in magazines which have demonstrated their admirable ability as editors. Past years of intimacy with these brethren, in whom my heart has safely trusted, and their affectionate welcome of me to my present post, assure me that we shall be "true yoke-fellows" in the endeavor to report and advocate the whole work of our beloved church, in its vast variety, its world-wide extension and its healthy unity.

THE CHURCH AT HOME AND ABROAD will address itself to all who love the church and desire its welfare and progress.

It will fall below its aim if it shall be read only by ministers. A helper of them in their ministry it aims first of all to be; but not merely by bringing them information which they will report to their people in sermons, at the monthly concert, and in other prayer-meetings. Our effort will be to make its contents not only safe and wholesome, but fresh and interesting. Our ambition will be to be read in homes, by parents and children. We

trust that such diligent reading of what we shall monthly send to the people's homes will give to pastors congregations better prepared to appreciate their pulpit instructions, and more ready to follow their pulpit leading unto all useful and Christlike work.

The ruling elders of our church are very generally seeking to find ways in which they can be more helpful to the work of their pastors; can more intelligently fulfill their responsibilities as delegates in presbyteries, synods and general assemblies; and can more efficiently promote all the work of the church in which they are ordained rulers. Without improperly introducing into these pages any discussion concerning the constitutional and scriptural limits of the elder's prerogatives, it may be safely assumed that all Presbyterians acknowledge ruling elders as official assistants of their pastors in the shepherding of the flock, and as their co-presbyters, when duly elected and commissioned to represent the people in all the judicatories of the church.

The gravity of these responsibilities, the power hidden in this office for moving, guiding, advancing the church, the obligation to utilize this power unto the larger fulfillment of these responsibilities, are evidently engaging the attention of the brethren bearing this office, more generally and more earnestly than ever before. It will be a grievous shortcoming of this magazine if it shall not largely aid this endeavor. Its editor earnestly invites all elders to consider what they shall find in its pages, and to write to him frankly and freely whatever would seem to them adapted to make these pages more helpful.

Has the office of deacon been magnified in our church according to its scriptural significance, and to the full development of its power of usefulness? It may not be proper to introduce into these pages discussions which may elsewhere be needed, as to the

theory of the diaconate; but it may be assumed that all who hold this office have been chosen by the church as "men of honest report, full of the Holy Ghost and wisdom," and have been "appointed over [some] business." Shall we call it "the outward business of the house of God"? Without any dispute, it includes the tender and sacred business of ministering for the church to her needy, afflicted, anxious members. Hardly can this be called "outward" business. It is a ministering in inner, sacred chambers. I shall be sorry if any deacon shall habitually read this magazine and not find himself helped thereby in his delicate and sympathetic ministrations.

Our church holds in high honor the parental office, the only office which God directly confers without the choice of those subject to its authority. We take hold on God's covenant by the sure scriptural warrant, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Our church regards the children of Christ's people as "born within the pale of the visible church." By a recent amendment of her Book of Discipline she expressly declares them "members" of it, while she clearly maintains the distinction between this membership by birth, under the Abrahamic covenant, and membership in full communion, to which they attain on giving evidence to the elders of their "knowledge to discern the Lord's body," and of their "piety." The rearing and training of these growing church-members, "bringing them up in the nurture and admonition of the Lord," is a precious work for the church and of the church. If the primary responsibility of it rests upon the parent as such, he can do the church no better service than in fulfilling it; and for nothing else has he a stronger claim upon the church than that she compass him and his home about with the holy guardianship of her ordinances, and shed upon them the

blest influence of her ministries, her fellowship and her prayers.

Unless this magazine can constantly help this work of the church in the homes of her people, the Lord deliver me speedily from all connection with it. If I can once see it a repository of Christian knowledge, and a promoter of Christian work, which shall be thankfully welcomed in all the homes of our church, and profitably read in them by parents and children, than can I "depart in peace."

Our church seeks to provide more completely for the wants of her children by the Sabbath-school, aiding and supplementing the care and nurture of their parents, winning also into that compartment of her fold children born outside of her pale. She has wisely and largely provided a current and a permanent literature as an instrument of Sabbath-school instruction, and this magazine is not to encroach upon the ground so well occupied. Yet it is expected to furnish Sabbath-school teachers and parents with means and helps to interest and instruct the young in the various branches of her work, as organized and carried on under the direction of her General Assembly.

We would fain help all Sabbath-school superintendents and teachers to train up zealous and intelligent workers for the church in her various fields at home and abroad. Most welcome will be suggestions from any who have had experience in Sabbath-school labor intended to help us present the various parts of our church's work in such a way as will interest the Sabbath-school pupils in it and make them intelligent concerning it. The missionaries, the pastors and the teachers of the next age are in the Sabbath-schools now. So also are they who are to be members of the church boards and of the church sessions, and they who are to earn, and save, and consecrate the funds which shall replenish the treasures of the church's beneficence.

It is hoped that in these pages teachers and parents will find much to which it will be well to call the attention of the young, and which will help the young to find joy and strength and growth in working for Christ in the church in which they are growing up into full and mature membership.

As I write these sentences, my heart warms in remembrance of youth and children, not a few, who have affectionately called me "our pastor;" upon whose foreheads I have set the seal of baptism; whose young, eager faces have looked up from their parents' pews to mine in the pulpit; whom I have welcomed to the Lord's table. Some of these are already mature. Some of them are now carefully and prayerfully rearing children whom God has given to them within his own everlasting covenant. May I not still hope every month to commune happily with them through these pages? If this hope shall be fulfilled, then also may thousands more whose faces I have never seen find similar help, and learn to love and value **THE CHURCH AT HOME AND ABROAD.**

No less grateful to me is my recollection of schools far away in Syria. Many pleasant days did I spend riding along the steep, stony paths of Mount Lebanon, up and down its terraced slopes, and visiting, with a missionary, the numerous villages cunningly set on the sides of its wadies. In not a few of these villages are schools, superintended by our missionaries, and taught by evangelical Christians whom our missionaries have educated. In those schools I have heard large numbers of children recite in concert, in their beautiful Arabic, whole Psalms and long chapters of the New Testament as fluently as I can recite the Lord's Prayer or the Ten Commandments. In more distant Persia, too, have I seen children and adults filling large rooms with Sabbath-school classes seated upon the floor according to their custom, eagerly study-

ing in the Syriac language the same lessons which we use at home. To them and to their missionary teachers let us send assurance that **THE CHURCH AT HOME AND ABROAD** will constantly cultivate in its readers an intelligent and affectionate interest in them, and in all the people of those lands in which their Sabbath-schools and every-day schools, and their evangelical churches and pulpits, are lamps shedding forth rays of gospel light into the chilly darkness around. No less in the lands to which I have never travelled, in missions which I have never visited, am I sure that beloved men and women of our church, some of whom have been my fellow-students and some my pupils, have eagerly read our first number, and will kindly welcome the successive numbers, hoping to find in each good news of God's work in their fatherland, and words of cheer and hope for them in their distant fields. If we may not always be able to send good news or to show that the present aspects of the Lord's work are as cheering as could be wished, let our faith never fail. "Beyond the clouds is the sun still shining." If there shall be dark and dreary days, "let not our hearts be troubled." Let us "believe in God," and in his Christ. Let us at home and abroad strengthen one another in God, never doubting that "the joy of the Lord is our strength;" never forgetting his assurance that against his church "the gates of hell shall never prevail."

Brethren and friends, such thoughts of you, such sympathy with you, such assurance of your generous trust and love and of your continual prayers, encourage me not to refuse the arduous undertaking to which your representatives have called me. Blending with your harmonious voices, I seem to hear the voice of the Lord, saying, "Fear not; I will be with thee."

H. A. NELSON.

STATE EDUCATION AND CHURCH EDUCATION.

There can be no reasonable doubt that the modern prevalence of public education is a fruit of revived and reformed Christianity. Neither paganism, nor popery, nor Mohammedanism ever would have produced it. The same religious reformation which gave the Bible to the people in their own vernacular, and secured their right to read it, and to judge all clerical teaching and ecclesiastical prescription by it, also prompted and long guided the movement for securing to them the education which should at least enable them to read the Bible. This greater benefit brought with it the less. Ability to read the Bible implies ability to read the newspaper, and creates the demand for it. The education which makes the word of God accessible to the common people, puts also within their reach all secular literature. They who can read the laws of heaven can study the politics of earth. Intelligent piety insures secular wisdom.

The prevalence, from the beginning, of Protestant Christianity in our American states assured early provision for popular education. Christian ideas and purposes were the most potent of the forces which combined to secure free popular education.

In many of the states the people have pledged the property of the state for the common education of all its children. This policy has been deliberately and fully settled. Probably no portion of the people have accepted this policy more heartily than Christians; no Christians more heartily than Presbyterians. That no poverty shall prevent any child from being taught to read, to write, to cipher,—taught also something of geography and history, something of natural science, something of English literature, something of the constitution and laws of his country, something of the structure of his own body, something of the

laws of health, something of the powers and laws of mind, something of manners and morals; to all this these states have fully committed themselves. For all this they have made more or less ample provision. How much of such useful knowledge shall be taught, and how far such educational discipline shall be carried at the public expense, remains an open question.

It has been assumed, and Christians have generally conceded, that thorough religious education cannot rightly be provided for by compulsory taxation, or otherwise than by purely voluntary contributions.

Our common-school system, in its original structure and instruments and administration, like all our state and national institutions assumed theism; not atheism, not pantheism, nor polytheism,—assumed Christian, not Mohammedan, theism. The morality which it inculcates is the morality of the Ten Commandments and of the sermon on the mount. Generally, so far as it has been at liberty to go, the common-school education has been satisfactory to Presbyterians, and they have been earnest defenders and supporters of the common-school system. None have been more prompt or more strenuous than they to resist any attempt to sectarianize common-school education.

They are finding that sectarian religion is not the only danger. Sectarian irreligion is quite as hostile to the original purpose and spirit of the system. Not those distinctive dogmas alone which distinguish one Christian denomination from another are objected to by our modern secularists, but the fundamental truths which distinguish Christianity from paganism and from atheism.

Those who deny our right to teach children in the schools to fear and love the God who made them, are claiming the

right to teach them that God did not make them at all. They must not be taught to say, with the psalmist, "Thy hands have made me and fashioned me;" but they may be taught to say, with Topsy, "Specs I growed." They must not be taught the theology of spirit, but they may be taught the "philosophy of dirt." They must not be taught the distinctive doctrines of revealed religion, but they may be taught the destructive dogmas of agnosticism. Their teacher must not reverently invoke upon them the blessing of God, but he may sneeringly teach them that "there is no God." He must not let them know that in all his work for them and all his life before them he is upheld and guided by the recollection, "God is now here." But he may let them read on all his deportment the inscription, "God is nowhere." They must not be taught that Jesus Christ is a divine teacher, but they may be taught to class Jesus and Socrates and Confucius together. To inculcate Christian dogmas in a public school violates the rights of conscience of infidel parents. To inculcate the dogmas of infidelity, agnosticism, atheism, is no violation of the rights of conscience of Christian parents. One must not be taxed to teach a religion which he does not believe. One may be taxed to support a school in which his children will be taught to despise the religion in which he does believe, and to which he knows that his children owe their right and opportunity to be educated at all.

These tendencies need watching. They may be found to need wise and effective correction. One of our large synods (that of Illinois), being awake to this danger, lately appointed a committee of ministers and elders to inquire into and report upon "the teaching of agnosticism or atheism in our public schools, directly or otherwise." Other synods may well be considering the same question, and why not the General Assem-

bly, and the ecclesiastical bodies of our sister churches?

But whatever may be the need of such inquiries, and whatever the result of them, evangelical Christians require educational opportunities and instrumentalities which they do not regard as proper to be supplied by taxation. These can only be supplied by the voluntary contributions of those who agree in desiring them, and who having paid for them will have the unquestionable right to regulate and control them, and steadily hold them to their original aim and character. Presbyterians agree with all other evangelical people on this question. We want Christian schools, unrestricted in their liberty, to teach all we know of Christianity. We want Christian seminaries and academies and colleges for our sons and our daughters, and by God's help we will have them. We make them Presbyterian not for the sake of teaching in them the peculiarities of Presbyterianism, so as to make them offensive to Christians of other denominations, but in order to assure them as Christian schools in which youth shall be taught those essentials in which all evangelical Christians agree. We thank our brethren of other denominations for guaranteeing other schools as Christian by holding them under their denominational control. We are not afraid to send our sons and daughters to their schools when more accessible than our own. We welcome their children to our schools wherever ours are more accessible to them, and are proud to find that they are not afraid to trust us. It is the essential Christianity of education which we thus guarantee to each other.

The Presbyterian Church has earnestly, though lately, undertaken to do its part in this work in generous emulation and real co-operation with all the sister churches. This is what we mean by our Board of Aid for Colleges and Academies. No man more ably advocates our common-school system

in its proper sphere and character than Secretary Ganse. No man can set forth more eloquently its dangers and its insufficiency for full Christian education than we have heard him before our ecclesiastical bodies. No man could push such a work with steadier vigilance, energy and industry. The month of February is the month in which the cause of Christian education is expected to be specially in the mind and on the heart

of the church. Let the statements and appeals of that board and its secretary be attentively regarded. Let the solemnity and hopefulness of the day of prayer so lately observed abide. Let prayer and thought and generous giving combine to enhance our assurance of such Christian education "that our sons shall be as plants grown up in their youth; our daughters as corner-stones polished after the similitude of a palace."

Y. M. C. A. AND Y. P. P. U.

The Young Men's Christian Association is an admirable product of the catholic evangelical Christianity of this age. The man still lives in London who is acknowledged as its founder. He is at the head of the vast business house in one of the rooms of which, if we mistake not, the little group of young men, of whom he was one, first met for prayer and counsel, concerting measures and seeking divine aid for saving their fellow young men. The excellent success of the London Young Men's Christian Association soon led to a similar movement in other cities. The great cities of America were not far behind London and Edinburgh and Glasgow. Now all the world knows what the letters "Y. M. C. A." stand for, and all the world honors the Christian energy and activity and catholicity which they mean. No young man going from his home in any part of Great Britain or of America, to any city in either, need pass a single night without receiving social and spiritual help from sympathetic fellows, whom he can easily find on some prominent street, in the rooms over the door of which he sees the well-known "Y. M. C. A." In the cities in which young men are at home, also, they cannot go to the saloons and gambling dens and brothels to pass their

leisure hours without turning away from pleasant Y. M. C. A. rooms, and avoiding or repelling kind invitations of Y. M. C. A. gentlemen. The cities are also recognizing their intimate relations with the villages and the country-side, and Y. M. C. A. methods and influences are pervading the rural districts. The commercial travellers, who are now so largely doing the wholesale business of the country on wheels, and whose unhomed life is so full of moral exposures and social privations, are finding the Y. M. C. A. fellows "the best fellows in the world," their cheerful rooms nicer places than the grog-shops, and their gospel songs more cheering and refreshing than the songs of Bacchus, Gambrinus and Venus. The railroad men, robbed of Sabbath rest by conscienceless corporations and as conscienceless "Christians," who encourage their Sabbath breaking, are finding themselves specially cared for by Y. M. C. A., and get in their rooms something of what they would fain get more largely in the churches, if they could attend them. The inmates of hospitals, almshouses and prisons are not neglected. These unfortunates join their voices with those of men and women in happy homes and prosperous churches, saying, "God bless the Y. M. C. A."

It is no part of the purpose or aim of

this favored association to displace or dis-parage the Church. It justly claims to be the Church going after and gathering in young men. It unites young men of all evangelical denominations in efforts to apply to young men, for their salvation, those gospel truths which all evangelical Christians agree in holding. It believes that these truths will be most effectively held by young men, and will most effectually hold them, by means of their membership, in full communion, with some one of the churches, and that the Christian experience to which Y. M. C. A. may have led, and which it may aid, cannot have its healthy development and maturing outside of the communion of the Church in some one of its denominations. The best Y. M. C. A. men are the young men who must do the proper work of the churches and must soon be bearing its offices.

Speaking for one denomination, we hail with joy any movement which promises to utilize in the home work of our church the best elements of Y. M. C. A.

We venture to place beside those honored letters the letters Y. P. P. U. We take them from a beautiful programme, the title page of which is as follows: "'In his name.' The Young People's Presbyterian Union: Convention of Young People's Associations, in North Broad Street Presbyterian Church, Broad and Green Streets, on Friday evening, December 17, 1886, at eight o'clock."

A large number of youth of both sexes were assembled in that large church edifice. An excellent choir led them in the service of song, with such hymns as "Stand up for Jesus," "The Church's One Foundation" and "Jesus shall reign," etc. Addresses were made by the president of the Union and by several pastors, in which the plan and aims of the Union were fully explained. No detail is necessary here. This Union has

recently been organized. It embraces already the young people's associations of twenty Philadelphia churches, and invites those of all the churches. The Union is to have monthly conventions. Papers are to be read and discussions had upon living questions, especially questions of practical usefulness in such work as falls providentially to Presbyterian youth. This seems to us a promising movement. It will make the young men and women in it better helpers to their pastors, will give them valuable training for the positions in Presbyterian Sabbath-schools and churches and sessions which they must fill in their maturity, and it will make them all the more wise and efficient promoters of the undenominational work of Y. M. C. A. Such a union is most obviously convenient in cities and large towns, in which there is a considerable number of Presbyterian congregations. Might it not, however, be quite as helpful for the young people's associations of several neighboring village churches—those, for example, of a presbytery—to be affiliated in the Y. P. P. U. of that presbytery? However this question may be practically answered—perhaps differently in different localities—we are quite sure that such organizations of the youth in Presbyterian congregations are to be encouraged and helped by pastors and sessions, and may reciprocally be made exceedingly helpful to them.

There is no need of rigid uniformity in these organizations. There is one in a small city of Missouri, which styles itself the "Pastor's Aid Society," and defines its object, "to aid the work of the pastor in all ways which seem proper and practicable to him and its members." During the past year that pastor welcomed these earnest young helpers to the parsonage once every month, and was made to feel that every day they were ready to welcome and honor any

draft he would make upon them for help in any useful work. Their committees of "welcome," of "beneficence," of "social entertainment," etc., etc., were wide awake toward strangers, toward the needy, toward sufferers, toward the timid and toward the erring. They can never know how much they have comforted and strengthened their pastor's heart. May God "keep this forever in the imagination of their hearts, and prepare their hearts unto him."

In other congregations the "Society of Christian Endeavor" is the pleasant and significant style of the young people's association. The style and form are less important than the informing spirit. Let the spirit of mutual help in Christian work stir and move in a congregation, and let each pastor help it to such form as suits the local conditions. Only let our church not fail to understand and utilize among its youth the power of working organization.

ALL AROUND THE CIRCLE.

The ideal figure in mathematics is the circle, the peculiarity of which is that it is a curve, every point of which is equi-distant from the centre. The ideal of manhood implies a certain circularity or sphericity of character—a freedom from one-sidedness and undue partiality, for disproportionate development is disease and deformity.

There is one direction especially in which we desire to apply this general truth. Such roundness and symmetry of Christian character are always accompanied by a certain catholic sympathy with all benevolent, philanthropic, Christian work. He who does not "believe in" foreign missions, or in home missions, or in any other of the organized forms of church beneficence, has a defective creed; he who does not sympathize with every method by which Christians seek to evangelize the world and expand and enrich the character of disciples has a defective sympathy.

We all need to remember that our denominational work is only the work of the church catholic as represented in our denomination. Church work is the same the world over, and is essentially a unit. It may be hundred-handed, like Briareus, but all the hundred hands belong to one organic system. The unity is not only organic, but

scientific, for it crystallizes about one central principle.

Christ's last command and commission were, "Go ye into all the world and preach the gospel to every creature." The central law or principle is "preaching the gospel," evangelizing. Since it is "to every creature," at home and abroad, this central law necessitates foreign and home missions, including missions among the freedmen. But "preaching the gospel" implies the preacher, the ministry of the word, and they that "preach the gospel" should "live of the gospel." Hence arises another necessity—that of ministerial training and support; and this implies ministerial "education," "sustentation" and "relief for the disabled."

Furthermore, "preaching the gospel" implies a congregation of hearers, then an organization of converts; hence comes another necessity for a church edifice, a church home for the assemblies of worshippers and the training of converts in Christian knowledge and for Christian work. All this implies "church erection," "publication" to insure a proper Christian literature, "colleges," "academies" and "theological seminaries" for raising up an educated ministry and an intelligent church membership, and "systematic beneficence" to develop system-

atic and proportionate giving. Thus our whole system of church work is organically and scientifically a unit. It cannot be divided any more than the child which Solomon ordered cleft in twain, without injury to the vitality of all its parts and members. Division is vivisection. The most unimportant department of this church activity is a necessity to the whole, and no other can say, "I have no need of thee."

Christian disciples should learn to think of the Lord's work in its unity, and should cultivate an active, intelligent, earnest sympathy with every department of it. Paul thanks God that Roman disciples "received from the heart that mould of doctrine into which they were delivered." (Rom. vi. 17.) Gospel teaching was a matrix into which they were put, and they filled out the mould and took its whole impression. So we need disciples delivered into the grand matrix of Christian beneficence and receiving from the heart the impression of the entire mould. There is no nobler type of Christian character than that found in the man or woman whose sympathies respond, quick and warm and sensitive, to every appeal of want or woe, temporal or spiritual poverty and misery. This magazine aims to be an educator of this catholic and impartial sympathy. First it must inform disciples as to facts, and then encourage a large-hearted, world-wide generosity of soul and purse. This is its mission. Here is the reason why the church,

and we believe a divine Providence back of the church, has decreed that in one consecrated periodical every form of our benevolent and Christian work shall find representation, as a part of one great system; so that he who reads may find his mind and heart touched on every side and drawn out in every direction. We hope thus to promote a broader range of intelligent sympathy and a larger measure of intelligent liberality.

Disciples do not know what they can do and give, even out of their comparative poverty, until they know how much real want there is to be relieved and feel their sympathies keenly touched to respond. Dr. Allen, in the presence of a congregation burdened with debt and oppressed with the need of concentrating all their efforts on its payment, made one of his earnest appeals for the freedmen. It was simply a soul-stirring exhibit of facts, but the facts were unanswerable arguments. He was followed by two colored brethren, ministers from the field, living proofs of what the gospel and education could do for this long-enslaved race; and the people came forward and voluntarily gave what would be regarded as a fair church collection. Let this magazine be the "voice of one crying" everywhere and in behalf of every cause of God. Let this voice reach to the farthest west and south and to the mission stations at the ends of the earth in earnest appeal for every form of holy activity.

"CORAL WORKERS."

The editor has received the following letter from one who signs her name as "secretary of the Coral Workers' Mission Band," in the city of Washington, D. C.:

"REV. DR. NELSON. *Dear Sir:*—Enclosed, herewith, please find one dollar, my subscription for one copy of THE CHURCH

AT HOME AND ABROAD. Please send the first copy as soon as possible."

No pleasanter letter than this has yet been received at this office. The magazine shall be sent as desired. Our young friends will see, however, in what is printed on the third page of the cover, that one dollar does not

pay for a single copy of the magazine for a year. That is the price only when a considerable number of copies are sent in one package addressed to one person. If you think for a minute, you will see that in sending out fifty thousand copies it makes a great difference whether we fold and address each one by itself or put twenty or a hundred up together. Of course, we have to hire somebody to do all this work, and you would wish us to pay them honestly for it.

The committee that appointed the editor and made the rules which govern him and the publisher has directed that to church clubs who get one of their number to send the money for them all, the copies of the magazine shall be sent, separately directed to each member of the club who pays one dollar and a quarter.

Now, when the committee made this rule about church clubs, I do not believe that they thought anything about children's clubs or "mission bands." If they had, I guess they would have made some special provision for them. They did tell the editor that he might do just as he pleased about having what is called a "Children's Department" in *THE CHURCH AT HOME AND ABROAD*.

Now, I have not yet made up my mind whether the children in our Presbyterian families would like best to have all that is nice for them put in a "department" by itself, or to have, all through the magazine, as much as the editor can find or prepare put into such plain words that children can understand it, and yet have such sense in it that the grown folks will like it just as well. I have noticed that little children like to sit at the same table with their big brothers and sisters, and with the father and mother. They may have their little mugs of milk while their parents have cups and saucers for their coffee and tea, and they can just as well have them at the

family table as to be put away in the nursery by themselves.

I have found, too, that little children can come to church and sit in the pew with their parents, and the preacher can take pains to put into the sermon and other parts of the service a good many things which the children will understand and remember without making it any the worse for the older people. Sometimes I have thought that it is better for little folks to be in the habit of looking for something good for them in the sermon and services of every Sabbath, than to have the minister preach a separate "children's sermon" once a month.

I hope that what I am now writing will be read by many mothers and Sabbath-school teachers to their children, and then I shall be glad to have ever so many of them write to me and tell me which they would like best,—to have a few "children's pages" in *THE CHURCH AT HOME AND ABROAD*, or to have the editor try to put good things for the children on any of its pages, just as it happens, and let the children find them with the help of their mothers and teachers and older brothers and sisters. I think it is nice for whole families to look up such things together, on Sabbath afternoon for instance. I shall hope to get a good many letters from mission bands and from children at home, and from those who love children and would like to help *THE CHURCH AT HOME AND ABROAD* to feed Christ's lambs.

I like the name of this Washington mission band—"Coral Workers"—ever so much. Will the secretary or some member of the band write to me and explain that name? I think that it has a beautiful meaning, but I would rather not put in print what I think its meaning is until I hear from the band itself. Meantime, I am so happy to have received their subscription that I gladly send them the magazine for their dollar and pay the difference of price to the treasurer

myself, for I know what such hands do with their money, and I am glad to make a little contribution with them.

Now, children, you see that I have not yet become accustomed to saying "we"

when I speak of myself, as editors commonly do. When you write to me you need not think it necessary to call me "Mr. Editor," but just address me by my own plain name, Henry A. Nelson.

A CHRISTIAN COLLEGE IN CHINA.

Already there are two Christian colleges in the Turkish empire, founded, endowed, governed and administered by Americans. Robert College, occupying a commanding site on the Bosphorus, a little way from Constantinople, appropriately bears the name of its founder, Christopher Robert, of New York. Its trustees are residents of New York and vicinity. Its first president was Rev. Cyrus Hamlin, D.D., honored and revered for his heroic work as a missionary, and still bringing forth fruit in old age like a vigorous palm tree. His successor is Dr. Washburn, widely and honorably known as an educator and as a writer on questions of missionary policy and of statesmanship. The liberal education obtained at Robert College and the Christian truth there learned by many men who are now leaders of thought in the adjacent lands, especially in Bulgaria, are foremost among the regenerative forces with which hoary tyrannies, civil and ecclesiastical, have to deal.

The Syrian Protestant College at Beirut has a site not less beautiful, commanding a magnificent view of "the great and wide sea" on the one hand, and of snowy Sunnin, the loftiest peak of the Lebanon, on the other. Its government and its faculty are also American, and its spirit and administration are thoroughly Christian. Yet its courses of instruction, academic and professional, are so excellent that students of various religions come to it. They cannot but learn something of evangelical Christianity; observe something of its effects upon char-

acter; see its harmony and alliance with scientific truth and political liberty. Nor has the regenerative work of God's spirit been wanting among them. It is not under the control of our Board of Missions, nor of our church; but it is as helpful and as necessary to the healthful progress of our mission work as is Biddle University or Lincoln University to our work for the freedmen, or any one of the institutions fostered by our Board of Aid for Colleges and Academies to our churches in its region.

The movement for a similar institution in China, now vigorously begun, has not been started too soon. It is earnestly commended by our Board of Foreign Missions and by many well-informed ministers and laymen. Our veteran missionary Dr. Happer, after forty years of work in China, is now in this country leading this movement. We bid him God-speed, and bespeak for him the considerate and sympathetic attention of all who may be privileged to hear his clear and cogent statements.

We listened to those statements in a parlor in which a number of ministers and laymen were lately gathered, with no ordinary interest. The responses which were there made to Dr. Happer showed that he had convinced the judgments and touched the hearts of those who listened to him. We have heard of some generous subscriptions already made, and earnestly hope that these will be multiplied in large sums and small until the "three hundred thousand dollars" judged to be necessary shall be secured.

THE HOME MISSION LINE.

In the prospectus of *THE CHURCH AT HOME AND ABROAD*, the committee said several kind things of the editor whom they had elected. Among these was the statement that "much of his ministry has lain near the home mission line." This expression, natural and truthful as it is, has set him thinking upon the question, "Where is the home mission line?" Can it be drawn on the map of our country so as to define the field of home missions? Is it the line between the east and the west? Where is that line? Many readers of this magazine are old enough to have been readers of the *Western Recorder*, of which the late Thomas Hastings, doctor of music, was the editor, and which was published at Utica, N. Y. It was natural then to name that paper and that city "western." Yet more recently we called Illinois and Indiana, and even Michigan, Ohio and Kentucky, "western" states. Now, the people of Missouri and Kansas speak of the "West" as beyond them. But even if we could find and define the western boundary of "the East," would that be "the home mission line"?

The men and women are not yet all dead who remember when western New York was pre-eminently a home mission field. No one thinks thus of it now. But are there no home mission churches in western New York to-day? No churches helped to sustain their

ministers by funds from the home mission treasury? Are there none such in eastern New York and even in eastern Massachusetts? And where is the southern boundary of our home mission field?

"The home mission line" is not a geographical line at all. You cannot draw it on a map, unless you accept the entire boundary line of the United States as your "home mission line."

Wherever there is a church unable to support its own minister; wherever there is a neighborhood in which a church and a minister are needed, and the people are not able without help to secure them; wherever there are native or immigrant American people not evangelized in country or in city,—there is home mission ground, and "the home mission line" must be so run as to embrace it. No pastor in our church, no elder, no communicant, lives far from "the home mission line." No one can afford to be inattentive to home mission work and home mission needs. The languishing of this work, the emptiness of its treasury, the inability of its board to respond promptly to the calls made upon it, and approving themselves to its wisdom, means weakness, lack of progress, lack of healthy vigor in the whole church at home, over all the wide territory encompassed by that home mission line,—the boundary of our dear, great country.

On Sabbath, December 19, a Philadelphia pastor (not a member of the committee on the magazine), holding a copy of *THE CHURCH AT HOME AND ABROAD* in his hand, said to his people from his pulpit, "I wish a copy of this missionary magazine of our church to be in every family in my congregation, and I mean to keep at it until that result is secured."

A minister in Colorado has written to us that he intends to have our magazine in every family in his congregation. He will give it to all who cannot pay for it. Not every minister may be able to do this, but cannot every one "keep at it," or keep some good helper of his ministry at it, until every family has seen a specimen copy and been invited to subscribe?

PRESBYTERIAL OVERSIGHT.

In King James' translation we are introduced to the Presbyterian elders of Ephesus as "overseers" of the flock. In the Revision they come to us thus, and very properly with their classic, "episcopal" name: "Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops." (Acts xx. 28.) The words might profitably be spoken to yet larger bodies, convened in presbytery, which is a company of elders having under their oversight the interests of many congregations. We raise the question, Is there not occasion for more episcopal oversight on the part of these co-operating and responsible bishops? Those whose minds we hope to reach have not time for much reading of this kind, nor do they need to have thoughts spread out and illustrated. We shall be content to raise inquiries and suggest—

1. Is there not some practical difference between a pastor and a "stated supply"? Other things being equal, is not the pastor in better condition, and under stronger motives, to do spiritual permanent work than the stated supply? Could not, and should not, presbyteries try to have all the flock under pastors? Would not the proper sense of responsibility on all sides be deepened by such arrangements? Should we not strive against the infelicitous phrase, and all it means—"hiring a minister"?

2. Vacant churches sometimes hear, without any regard to the "overseers," pleasant and attractive speakers who gain their confidence and votes, and whom the presbyteries are shut up to "settle," "in the circumstances," though not without misgivings as to the men who are behind the speakers. Would it not be a good thing to have the lists of preachers approved by the bishops or a committee of them? They would thus practically say to the several flocks, These brethren are *as ministers* all that we desire; choose the one whose gifts seem to suit you. "This would be troublesome." True; but "trouble" often comes from the present loose plan, and it is a question of duty. Do we put aside duties because they give some trouble?

3. Trouble sometimes comes to a minister—leading up to his removal—from unwise or undutiful members of the flock, and the first contact of the case with the "overseers" is when they are asked to "accept his resignation." Is this right? Has not a minister a claim to the protection of his brethren? They settled, installed, him. Are they anything more in presbytery than a committee of registration? So presbyteries sometimes settle ministers from whom congregations suffer. Are the presbyteries to sit still till the congregation remove the minister? or, would not practical oversight, sometimes by fraternal counsel, and, if it is disregarded, by solemn action, in many cases save important interests and prevent the dispersion of flocks?

4. From various causes some congregations suffer from incapacity to manage business interests, as in buying sites, planning buildings, taking loans and the like. They have not, for example, practical men in them; or they have men at the front who lack the single eye. Could not the "overseers" here avert evils and do good without interfering with legal arrangements or purely secular matters? Is a church edifice, or a parsonage, a "purely secular matter"? Is there not a discretion with which good men in the episcopate should and could guide such affairs?

5. Sunday-schools, it is alleged—how truly we do not try to settle here—sometimes become bodies outside the congregation, and even injurious, say, to attendance on its services. Should this ever be the case? Is not the Sunday-school one part of the flock teaching another part? Should not the overseers take cognizance of it? One can conceive of presbyteries with committees on Sabbath-schools, making an annual and most edifying visitation of each school, examining plans, books, methods, etc., giving counsel and encouragement to faithful teachers, commending, *e. g.*, the Shorter Catechism, and habituating the young to the idea of the presbytery, not as a mythical party like *John Doe* and *Richard Roe* in an ejectment action, but a court

of human, religious, responsible, educated men in sympathy with children and able to guide grown-up people.

6. Do not portions of the flock sometimes fail in common duties; as, for example, in aggressive work in their own bounds, in neglecting means of getting knowledge as to the work of the church (not taking *THE CHURCH AT HOME AND ABROAD*, for example), and not having days for contributions? Have not the overseers responsibility and duty here? Is not money sometimes misdirected? Is it not sometimes given from sentiment, fancy, social considerations and other inferior motives when interests for which the donors are responsible before God and men are overlooked? Should not the overseers look to these things?

We could add to the questions of this

catechism, but we do not wish to alarm any timid or overworked presbyter. We are well aware of the genius of the community, of "the fortuitous concourse" of Christian atoms sometimes making up congregations, and of which specimens may be detected in presbyteries, of the popular conceptions of liberty, and of the difficulties of action where a presbytery covers a wide section sparsely settled; but is not God's church meant to direct the genius of a people, to collect the good atoms into a body with known shape and organic life, to regulate liberty and make it an unmixed blessing, and to mould the institutions of growing communities so that new comers will readily catch their spirit—to so shape the requirements of the church militant that recruits will readily fall into line?

JOHN HALL.

The Editorial Committee, in issuing the first number of *THE CHURCH AT HOME AND ABROAD*, stated that the lack of available space compelled them to defer until the February issue "contributions from

the Committee on Temperance, and upon Lincoln University." The Temperance communications are inserted here. That on Lincoln University will be found on the page preceding *FOREIGN MISSIONS*.

PRESBYTERIAN TEMPERANCE WORK.

Why, as a Presbyterian Church, organize a work specifically in the interest of temperance? To be sure, temperance is a Christian grace, and if any work is to be done specifically in the interest of this grace, the church seems the one to do it. But so are faith and peace Christian graces. Why not organize a work within denominational lines which shall have for its special aim the cultivation of the assurance of faith, or the promotion of peace? Are not the ordinary means of grace with God's blessing on them sufficient for the promotion of Christ's kingdom? Without this will not men continue to live according to the course of this world, and with it will not the moral and spiritual life in all its interests prosper? These are reasonable questions, and deserve an answer.

Observe that the General Assembly in the appointment of a temperance committee as its agent for doing a temperance work

did not intend any slight on the ordinary means of grace. All that it affirmed was a certain discretionary power as to the way in which these means should be used to meet certain emergencies and to subserve certain spiritual interests. The theory that the use of the ordinary means of grace in the ordinary way is sufficient for the promotion of Christ's kingdom may be quite a good theory, but theoretic consistency is hardly ever to be found in any great work. It is the mark of a broad-minded man to throw mere theories to the winds when they interfere with his success. God has blessed the use of the ordinary means in ways which diverge very considerably from ordinary methods often enough to justify us in setting aside this theory, good as it may be, when circumstances seem to require it. If a spirit of discord were to arise and become habitual in any church or community, we should not

expect the pastor of that church to limit himself to the general proclamation of gospel truth. We should expect him to bring his preaching and praying to bear very strongly on the special condition of things. He might quite properly bring the power of discipline residing in his session into use. If he should go even beyond this and associate a few of his people of a judicious and pacific spirit in a concert of prayer and effort for the promotion of peace, we should say that he had probably done the wisest thing not only for the cause of peace, but for the general welfare of his people. We should all agree that a man acted wisely who, when any special part of his body had been attacked by a violent disease, did not confine himself to those general provisions which he was accustomed to make for his health when all parts were in an equally healthy condition, but, regarding the part violently attacked an exception, made for it a special provision. There is unquestionably a gigantic evil abroad in the land,

licensed, defended and supported by the law and the state as no other evil is; the name of its forces is legion; the temptations with which it tries young men and boys are cunningly devised and most insidiously and persistently applied; it assails those whom it seeks to destroy at a point at which multitudes are quite vulnerable, the propensity, which seems to be quite general among men, to indulge their carnal appetites in some artificial stimulant, a propensity which commands many vital points of character. Should the church be content with making general provision for the renovation of character, while this evil masses its forces at one point and subjects that to a very critical ordeal? Thus specially tempted baptized youth of the church in almost every community have fallen and are falling every year. Under these circumstances what should the church do but, like a good commander, organize and mass sufficient of its forces about the point so strongly assailed, and so rescue those in peril?

BORNE OF FOUR.

Four Christian friends bore the paralytic to the Master; bore him on their hearts, in their prayers, with their hands; bore him, though he was a sinner and helpless, able to do nothing for himself, though, as many think, he was useless to society, and only a burden to them; bore him patiently until they had realized all they desired and more, though they had hard work getting him to Christ because the load was a heavy one, and others stood between him and the Master and obstructed the way, and they were obliged to go up on the roof of the house where Christ was, and let him down through the tiles. Faith and friendship did the work. There are scores and hundreds of men whose wills have been greatly weakened by habitual yielding to the temptation of strong drink who need the faith and friendship of a few such spirits to bring them to Christ: for this must be the special aim of any temperance movement organized in the church. The great power of the

temptation to indulge in strong drink with those who are just forming the habit lies in the social customs of the world, in unholy friendships and alliances. One is dragged down by four. It is necessary to offset this by Christian friendships and alliances. One must be lifted up by four. Christian friendly temperance circles are needed in every community, associations of friends who by prayer and work, with loving hearts and strong hands will take hold of special cases and bear them to Christ. We have heard of a beautiful custom practiced among the Bulgarian youth of Robert College, Constantinople. When they observe a fellow student engaged in a desperate struggle with poverty, or laboring with great difficulty to make progress in his studies, they will sometimes form syndicates of four or five or six for the purpose of helping him out of his troubles. There is a loud call for such syndicates to help those who have fallen or are about to fall and perish in the way.

THE CHURCH AT HOME.

HOME MISSIONS.

\$750,000.

Resolved, That not less than \$750,000 should be provided during the coming year for the use of the Board of Home Missions. That to secure this large sum will require the earnest and persevering efforts of all the ministers and members of the church.—*General Assembly, 1886.*

FINANCIAL STATEMENT.

The receipts for the two months of November and December were \$30,000 more than for the same time last year. We hope this increase will keep up during the three remaining months of the year. That will give us \$75,000 advance for five months. Even this will not be enough. The truth is, it seems impossible to keep pace with the increase of our population in some new sections of the country. Scarcely have our ears become accustomed to the demand for more men in southern California before the northern part of the state repeats the cry. Kansas, south and west, will be heard. A missionary can scarcely drive out a dozen miles from his home but he is besought to organize a church. Dakota, north and south, still clamors for men. All over the West the field is white for the harvest. How can the church fail to hear? We must go forward, and we can only go forward as our friends shall furnish the funds.

INCIDENTAL AID.

It is known to all our readers that on account of the inadequate income of this board it has been constrained to cut down the salaries of many of the missionaries. A lady of our acquaintance inquired for the names of all such in one of the western states. The list was furnished about two weeks before Thanksgiving day, and though it was not expected that she could make up the deficit, yet such a sum was

sent to every one of these men that, judging from the warm and grateful letters of acknowledgment returned, they and their families must have had a Thanksgiving day of unusual brightness and good cheer. It takes a thoughtful woman to do a pat thing.

In like manner a friend and the American Tract Society, to both of whom we give many thanks, arranged to send a package of illustrated or picture cards to the Sabbath-schools of two hundred of our missionaries, and to many of our Indian and other mission schools, for Christmas. In consequence, we have no doubt some thousands of little ones were delighted. We tried to select such schools as might be far from large towns or book stores.

THE BUREAU OF INDIAN COMMISSIONERS.

This body held its annual meeting at Washington, D. C., January 6, 1887. It was a meeting full of interest. The reports from all parts of the field were most encouraging. This was particularly true of our Indian work. In was never more prosperous in Alaska and the Indian Territory than now. Our greatest regret is that we, as a church, are doing so little.

One of the best things ever published on the subject of home missions is a volume of 230 pages, prepared by Rev. Josiah Strong, D.D., late of Cincinnati, now general secretary of the Evangelical Alliance at New York, called "Our Country," and which we noticed in the columns of the *Presbyterian Home Missionary* a few months ago. It treats of national resources, the perils of immigration, Mormonism, Romanism, intemperance, socialism, and wealth. But all these discussions naturally lead the mind to the subject of home missions, or the evan-

gelization of this country, including the rural districts and the great cities.

The reading of this book has been so quickening and inspiring to ministers and others that we have sent out a thousand volumes to all parts of the church, believing they will help the pastors to preach on the subject more discriminatingly, and the people to give more intelligently and largely to our treasury, and to pray more fervently for the salvation of our country.

The author of "Aunty Parsons' Story," of which we have disposed of 50,000 copies, Mr. Kane, of Chicago, more than 100,000, other home missionary societies we know not how many, is a well-known pastor of one of our churches in the Northwest. He did not, at least the world did not, discover his talent for this kind of writing till he had passed "the dead-line of fifty." More recently he has written in a similar vein another leaflet scarcely inferior in merit, called "How we came to Organize." We hope the author will make haste to work this vein for all it is worth, though he affirms that no man in the country can be more astonished than he at the success of these little ventures.

In a late number of the *Presbyterian Home Missionary* we called attention to Rev. Samuel A. Stoddard, then an invalid, but who was one of the ten young men who were ordained together and began their missionary labors in Kansas in 1868. It now becomes our sad duty to announce his death November 24, at the age of fifty-one. His five brothers, all older, and his one sister, younger, were at his funeral at the old church of his boyhood and where he publicly professed faith in Christ, and then followed him to his grave, which was among his kindred, by the side of his father and mother.

Mr. Stoddard graduated at Amherst in 1862. After his trunk was packed to go to a theological seminary, he decided to enter his country's service, and remained at the front till the end of the war. After his six-years service as a missionary in Kansas, he labored nine years in the Cherokee Nation,

and entered into the labors of the devoted missionaries of an earlier day who had entered into their rest before his labors there began.

This month we have the monthly concert for the North American Indians. This number will be unusually rich on the subject. The letters from Rev. S. H. Young at Fort Wrangel, Mr. Bryan at Albuquerque, Rev. Mr. Miller at Tahlequah, the account of Metlakatla and its Indians, and the advent of Mr. Duncan, together with the article of Rev. Timothy Hill, D.D., will be found full of interest and information.

We heard from all the missions in Alaska by the last steamer. They are all in an encouraging condition.

We had hoped to have from Rev. Shelden Jackson, D.D., a sketch of his late trip to the western islands of Alaska, but his return was too late to accommodate us this month. We shall hope to hear from him the next or some future month.

Many people seem to think that it lies in the power of the board to stop the demand for missionary aid, and that the secretaries of the board are responsible for the extension of our work and the increased demand for aid.

It is a year and a half since the synodical missionaries were notified that the board could not take on any new work, at least unless it was seen to be unusually important. It still is true that more than one hundred churches were reported to us as organized between April 1, 1886, and January 1, 1887. Many of the places have never been visited by a synodical missionary. The churches have been formed because the people clamored for them and for the privileges of the gospel. The people in many other places are clamoring for the same. What shall we say about it? What shall our church do about it?

Is it not time for Iowa, Minnesota, Missouri, and Kansas to become self-supporting

in their home missionary work? We have thought so, and hence have sent out extensively appeals to ministers and elders in all those synods like the following, except that the figures in each synod are different from the others:

SELF-SUPPORT IN HOME MISSIONS.

DEAR BROTHER:—Is it not time for your great and prosperous state to assume self-support in home missions?

The churches in your state received from this board last year \$23,905.04, and returned to the two departments of Home Missions and Sustentation \$6548.96, a great difference indeed; but if the friends of the board would make up the difference, it would release just so much for new work in your bounds and for the regions beyond. There are in your state 17,399 Presbyterians, and a large number of adherents besides. Are they not able to make up the difference? Shall we not try it? Will you not help us all you can? If the rich and the poor would join hands in this laudable effort and make it a success, it would be a pleasure to themselves, a great relief to the board, and a gratification to the whole church.

JOHN HALL, D.D., *President.*

H. KENDALL, *Secretary.*

O. D. EATON, *Treasurer,*
280 Broadway, N. Y. City.
P. O. Box 1938.

As the difference between receipts and contributions was greatest in the state of Kansas, we wrote to a pastor who had sent a very generous contribution to our board and asked if it was possible for the synod to give as much as it received, and if so how it was to be done. In reply, he says, among other things:

Kansas is able to pay as much as she draws from your board, and she will do it if the ministry will preach on missions as they ought. In nine cases out of ten, when a church does not give to missions, it is the fault of the minister. He has failed to preach on the subject. The same is true when a church sends a small collection. It would not have done so if the minister had made known the needs of the board. The Presbyterian Church is a liberal church, and will give liberally if she knows that a liberal gift is needed. Small gifts, like no gifts, show that the preacher has not preached on missions.

The cards (postal size) you printed were quite a help to me. I distributed them after a mission sermon the week before the collection was taken, and it was read by many. It is information the people need more than anything else. Mission literature is quite a help, but does not take the place of a sermon from a living man. I consider this indispensable to a good collection. This is my idea.

We are a mission presbytery out and out—only eight self-supporting churches in fifty-four or fifty-five; but I believe, if the matter is looked into, a collection can be had from every church; and if you say so, I will try to wake up all our churches. Am at your service, and will await your bidding.

Since the above circular was sent out we have a letter from a beloved, highly-respected pastor, attempting to show that Iowa cannot become self-sustaining. On the other hand we put before our readers the following letter from one who has been much longer in the state, and knows it far better than the brother just alluded to. He says:

I have just received a postal arguing the importance of making our Iowa home missionary work self-supporting. If you will follow this up with persistency until next meeting of our synod, I believe our churches can, by that time, be brought to "screw their courage up to the sticking point." All that I personally can do shall be done. It is a shame that we should have been upon the board so long.

But perhaps a more complete answer is, that the Congregationalists in Iowa have been self-sustaining for two or more years past, and that *above and beyond* all legacies that have been left to the American Home Missionary Society from that state. If the Congregationalists can sustain their own home missionary work in Iowa, so can the Presbyterians. The Presbyterians have more than 23,500 members in the state, and are strong in the cities and large towns, while the Congregationalists report only 18,223 present members. We have more than 5000 more members than they. They are self-sustaining. We can be. We ought to be. Is it not equally true in Missouri, Kansas, Nebraska and Minnesota?

"FLY OR DIE."

The *Northwestern Presbyterian* heartily endorses the movement and says:

The officers of the Home Mission Board are asking Minnesota to assume self-support. The churches of this state received nearly \$20,000 last year and only gave a trifle over \$6000. It looks badly. Dr. Cuyler taunts us with "tall talk," and, although we are doing better than his church, it behooves us to do some taller work. A few years ago it was said that no individual west of the Alleghenies had given \$1000 to this cause. Now several have given \$5000 each. Have we a man in Minnesota who will give that amount this year? Will Westminster Church do it? Will House of Hope? Will Central? As soon as Dayton Avenue and Park Avenue get into their new churches we shall ask them to fall into line. We ought to have a dozen checks for \$1000 each. Then let the presbyteries stiffen their backbone and say to a dozen or two of the churches, "We have carried you long enough. Fly or die." Let every church in the synod do its best to treble its Home Mission collection. The Baptists of Minneapolis raised \$18,000 this week. All Minnesota ought surely to raise \$14,000.

Rev. J. C. Whitney, chairman of the synod's committee of Home Missions, says:

This card should be read by our 8768 church members, and an effort should be made in all our churches, in the weak as well as in the strong, to accomplish the end sought. We hope our state will lead off in the good work.

But this is a matter in which the elders can help us beyond measure.

THE ELDER QUESTION AGAIN.

We are not all agreed as to the right and propriety of elders being moderators of the General Assembly. But we are all agreed as to the right and propriety of their helping us forward in the work of Home Missions. Indeed, they themselves gave us a strong hint on the subject at the last General Assembly in grappling resolutely with our debt and standing up and resolutely insisting that the work needed \$750,000 for the current year. Some of the same men are following it up with appeals to their 21,000 brother elders in the churches.

Debt overshadows us again, and again we invoke their aid. Three months more only

remain of our fiscal year. The money needed is in the hands of the laity; much of it in the hands of the elders themselves. But if not, they can go to men and women of wealth and perhaps make a more confident and successful appeal than the ministers can. We are learning to depend on the elders, and everything in our church at the present time says, **ELDERS, TO THE FRONT!**

PIETY AND PATRIOTISM.

The Board of Home Missions recommends to all the Sunday-schools that did not take up a collection for the debt of the board on the last 4th of July, as recommended by the General Assembly, that they take up such a collection on the Sabbath before Washington's birthday. It is frequently observed that there are two great elements of strength in home missionary work, namely piety and patriotism. We are building churches, establishing Sabbath-schools, gathering the souls of men into the kingdom of Christ, and we are thereby helping to save our country, helping our own kindred, and making better by every dollar we give to the cause of home missions the heritage we leave to our children. No name awakens our patriotism more than the name of Washington. Let us be sure to take up a collection for the debt on the Sabbath preceding the anniversary of his birthday.

Forty years ago we knew little more about California than we did about China or Japan, and a journey thither was almost as tedious as a journey to India. Gold was discovered in 1848, and then for a few years a wonderful tide of emigration flowed in. Many who went for gold either obtained it and remained or remained when they could not obtain it, and a great commonwealth was rapidly developed on the Pacific coast. To its other great attractions are added its agricultural resources and opportunities and its climate. Recently the population has increased more rapidly, perhaps, than ever before. This seems to be especially true of southern California. New branches of the railroads have been extended from the main lines into most of the fertile valleys, and

scarcely any portion of the country at the present time is filling up more rapidly than southern California. Los Angeles and San Diego are perhaps taking the lead, but many other places are having a rapid and apparently healthy growth. Our branch of the Presbyterian Church is trying to meet the demands. The synod at its last meeting appointed a synodical missionary for that part of California, being fully assured of the need of such an assistant for that part of the work. But the board being so crippled with debt that advance seemed almost impossible, the question came up "Why should we appoint a man whose leading duties it would be to explore new fields, organize new churches, and call into the field new men, when the income of the board scarcely suffices to meet the present demands?"

We have a vigorous synod, the Synod of the Pacific, in California, which reports 157 ministers and 152 churches. But the synod covers as large a territory as New England and the middle states put together, in which there are 69 presbyteries, 2277 churches, and 2470 ministers. One can see what an immense work there is before our church. Forty-four of the churches in California are vacant, and of the 108 supplied with ministers nearly one-half are home mission churches. The gain in members last year was over 11 per cent., while the gain in the whole church was only seven and one-half per cent. Measurably, California has done well; but if its growth continues at the present rate for any great length of time, there must be many more churches organized, the most or all of which will need home missionary aid at the first. A great deal of money has been contributed to the work of home missions in California during the past thirty-eight years. With the original population it was very hard to organize and sustain churches, but every year the work grows more promising, and there is every reason to expect it to continue so.

Stated clerks of synods will please accept thanks for minutes so well prepared and so promptly forwarded. In several we have a list of all the elders in the synods. We wish all had the same.

A NOTABLE STRANGER AMONG US.

Thirty years ago Mr. William Duncan came out from England, under the auspices of one of the great missionary societies of that country, and undertook missionary work among the Indians in British Columbia, on the coast of the Pacific, six hundred miles north of Victoria, the capital. He found the natives in the depths of superstition, savagery and heathenism. By judicious and persistent training he has led a large number of them into a higher and better life, and many have been gathered into the church, with a good hope of life everlasting. He has built a self-supporting, civilized and Christian community of about one thousand souls, in a neat, well-ordered town called Metlakatla, well known to all the late tourists that have visited Alaska, and seen by great numbers of them.

Metlakatla is one of the most successful undertakings in the elevation of the Indians, and, as a model, is a fit and inspiring study for all the Indian workers on the continent.

It has been often said that there is no trouble between the Canadian authorities and the Indians. The Riel affair of last year was a sufficient answer to this statement. But these Metlakatla Indians, as it is understood, find that they have far less hold on the land of their fathers than have the Indians of the United States, and no such guarantee for permanent possession. They are liable to have the land on which Metlakatla stands sold from under their feet, and all their property in the church edifice, dwelling-houses, mills and shops sacrificed in a single day. Hence they desire to move out of British Columbia into Alaska on the north, which comes within twenty miles of them. On that errand Mr. Duncan is now among us. He has conferred with the friends of Indians in New York, Boston and Philadelphia, and with the authorities at Washington. It is too soon to say precisely what the issue will be.

The influence of these Christian Indians for good has been very great on our Alaska tribes. Some of them were first employed as laborers while we had troops at Fort Wrangel. They were sober and Sabbath-

keeping Indians; and through their influence a considerable number of the Stickines at that place were led to Christ before Mrs. McFarland, our first missionary teacher, reached Alaska. They became members of the first church organized there under the successful labors of Rev. Mr. Young. Philip, the first teacher and native preacher, and Mrs. Dickinson, the interpreter, were both educated at Metlakatla.

One Sabbath morning, soon after the church was organized, as the people were gathering for public worship, five stalwart-looking Indians, clad in army blue and each with a waterproof on his arm, walked into the chapel and reverently worshipped God there, though it appeared afterwards that they could not understand the dialect used in the services. They proved to be Metlakatla Indians, who had been carrying goods up the Stickine river to the Cassiar mines; on their return Saturday night overtook them at Fort Wrangel, and, true to their principles, they fastened their boats to the shore and kept the Sabbath. Monday morning they went on their way homeward. But such an object-lesson could not fail of its influence on the ruder and less Christianized race. So have they influenced for good all the tribes among which our missions are located.

There is a little church of Stockbridge Indians in Wisconsin that had a good pastor, Rev. Jeremiah Slingerland, for many years, who died three or four years ago. Since that time the faithful ones have not "forsaken the assembling of themselves together," but have met together weekly, worshipping God by the singing of "psalms, hymns and spiritual songs," by mutual exhortation and by reading sermons. They greatly need a preacher of the gospel. At the monthly concert for this month, let this little band of Christian Indians be especially remembered in prayer. We hope the presbytery to which this little church belongs will not be neglectful of it, but will exercise over them such spiritual care and watchfulness as may be possible in their present condition, and be on the lookout for some one to become their minister.

THE LORD WILL PROVIDE.

There is a modern hymn which begins with these words:

"It may not be my way,
It may not be thy way,
But still in his own way
The Lord will provide."

This is frequently illustrated by the Lord's way in bringing money into our treasury. An Italian, of whom we have been able to learn very little, died in this city leaving \$5000 to this board. What turned his attention in this direction, what good work he had seen in this or in his native land to interest him in our board, we have not been able to ascertain; but a few months ago we saw a notice in the papers of the bequest, and a few weeks ago the executors of his estate paid over to our treasurer the above amount, with nearly two years' interest.

Notwithstanding our limited income, the work of the Lord goes forward. We not only hear of the organization of new churches every week, but there seems to have been an unusual number of church edifices dedicated to the service of God during the past fall and early winter. We read in recent numbers of our exchanges that in the Presbytery of Larned, in Kansas, six new church buildings are approaching completion, two calls have been received and three ministers enrolled. Also, that during the past six years in southern Dakota a Presbyterian church has been organized for every month and a church building has been erected for every other month. Five colleges and academy halls have been built, and four manses. In the ninety churches are more than three thousand members.

A house of worship was dedicated at Water Cure, Presbytery of Pittsburgh, on Sabbath, November 21. Another was dedicated at Benton, Iowa, November 26. Another dedication took place at Lounsedale, R. I., November 5, 1886. Thus the first congregation organized in the recent Presbyterian movement in New England is happily housed. We expect others will follow in quick succession. Such items as the above come to us nearly every week. Verily the Board of Church Erection is doing a good work.

ACTION OF THE BOARD.

The accompanying resolutions were passed at the last meeting of the board—not from any want of interest in or sympathy with the feeble churches which have been dependent on the board for aid, but from the conviction that some of them, especially those located in some of the rapidly-growing communities, ought to make more earnest effort to reach self-support. If from year to year these churches continue to look to the board for the same amounts which they have been receiving, the funds of the board will be exhausted in the support of the work already in hand, and so little will be left for the new fields which are opening and the new churches which are being organized from year to year. It is the accepted and well-understood theory of our work that all churches organized and receiving aid from this board shall make earnest efforts at the earliest possible date to reach self-support. The board at its last meeting, with the view of calling the attention of the presbyteries and of our missionary churches anew to this fact, passed the following resolutions, viz.:

WHEREAS, In the applications which come to the Board of Home Missions from month to month during the present year, the board observes with regret the few and small reductions made in the amounts asked for on the part of our missionary churches, but in many cases the same or even larger sums than have been called for in previous years; and

WHEREAS, Many new fields are opening, the claims of which are urgent and the demands for which are beyond the ability of the board to meet in the present condition of its treasury; therefore,

Resolved, That the executive officers of the board be directed to call the attention of the churches which have been receiving aid and of the presbyteries which have commended them for help, to the urgent necessity of steadily reducing the amounts of their applications from year to year, by larger home contributions towards their pastor's support, in order that the board, to this extent relieved, may be able to take up new work and occupy the new fields which are opening on every hand.

Resolved, That the presbyteries be respectfully requested to consider, and that the attention of our synodical missionaries be specially called to the inexpediency of organizing churches where there is little promise of growth and small prospect of such churches coming early to self-support.

This action calls for some additional statements:

1. At January 1, 1887, the board finds itself \$160,519.71 in debt. But three months remain to the close of the fiscal year, when we hope to be out of debt.

2. With the greatness of our work and the growing debt laid before the church, in various ways, the past few months, we have never seen the churches or the presbyteries so reluctant to lessen their demands on our treasury. When we have cut down their appropriations they have returned on us for more with a persistency never known before.

At the December meeting of the board the churches that had drawn aid the year before asked \$3000 more than they received last year. Instead of casting about among themselves, they seem to settle down on us as though it were the proper thing to do.

3. As said elsewhere, more than 100 new churches were organized between April 1, 1886, and January 1, 1887, nearly all of them on the frontier.

4. During the last three months of 1886, fifty-one new fields, having two or three or four preaching stations, mostly on the frontier, having secured missionaries, have made their appeal to us for aid in their support.

We do not deprecate this result; we rejoice in it; we think the whole church ought to rejoice in it. In the past years we have taken possession of many of the prominent and strategic points in the West. The churches planted there have grown to importance and have made their impress on the surrounding country, and the Presbyterian Church ought to be proud of the fact, and, it seems to us, ought to rally to their aid. Are they not all acceptable and blessed openings for our church?

We beg of all the aid-receiving churches, the presbyteries and presbyterial committees, to think on these things.

The people on the frontier, with their 51 missionaries and from 100 to 200 preaching stations, are certainly as well if not better entitled to aid than the churches in the older states.

This serious question has been before the board: if the church will not furnish us the

means to aid both the old and the new, shall we not say to a sufficient number of the best-conditioned of the aid-receiving churches in the older states, Brethren, we are sorry to do it; but we *must* aid these churches at the front, and we cannot command the means to do so, except by declining to grant you further aid?

The churches, presbyteries and presbyterial committees can manage this matter more intelligently and equitably than we can. We beg of them to undertake it, lest the board be compelled to do it—it might be in a less skillful and equitable manner.

ADJUSTING THE BURDENS TO THE SHOULDERS.

Most men and women in the world are burden-bearers; and so sure was this to be that we are told in the word of God to "bear one another's burdens, and *so fulfill the law of Christ.*"

We have just had two or three little devices suggested to us that show how burdens can be divided and so made easy to bear. The first is from an earnest worker in the Northwest, and this is his plan:

We have our church work in every department well in hand. December and January we are trying to show what a Sabbath-school can do. Our plan is to make every one connected with the school give one dollar to missions in each two months, which if all our Sabbath-schools would do in all our churches the debt will be paid in all our boards. What we must not overlook is that every part of our great communion must buckle on the harness for work.

Another device is reported as follows:

In answer to your proposition made some time since, that if the lady members would pay a penny a day for thirty days it would pay the debt, we as a congregation endeavored to do what we could, and send you the sum of fifteen dollars and fifty cents.

The above came from a very feeble church, but probably was clear gain to our treasury. Such methods seem to many beneath their notice; but every little helps, and one hundred pennies make a dollar. But let no man or woman be content to give a penny a day who ought to give a dollar.

The work of home missions in magnitude and importance seems to be taking possession of many minds. We have an able and discriminating article in the *Presbyterian Review*, by Rev. J. K. Wight, devoted largely to the work in the older or eastern states. We see an article from a writer in the middle West, insisting that the work demands a more systematic, faithful collecting of the gifts of the churches, and especially the larger gifts from the wealthy men and women of the church. He says aptly that railroads are not built by passing around a hat for collections at a town meeting, and he suggests that such boards as Home and Foreign Missions need to be more fully endorsed by those who are able to give largely. A veteran in the Northwest suggests the renewal of collecting agents, who shall give their whole time and strength to raising funds. Another cries out, through the press, Shall we retreat or advance? Another suggests that the work is of such magnitude that churches should provide for the board amounts annually pledged beforehand. Another says, "Must these boards go to the Assembly again \$100,000 in debt?"

All these things show the concern our good men are having about the home missionary work. That concern is a guarantee that we shall not be forsaken by our friends.

Dr. Wishard, our synodical missionary for Kentucky, is spending three or four months assisting our ministers in Utah in evangelistic work. From private sources and from the *Salt Lake Tribune* we have most favorable accounts of his labors. He has been in both our churches in Salt Lake City and at Ogden, and by the plan arranged for him by the brethren, he is to visit several other prominent points in the territory before he returns. We commend him and all the laborers—ministers and teachers—in Utah to the prayers of God's people. To the efforts already made to break up the abominable system of Mormonism nothing can be so valuable as the outpouring of the Spirit of God in the conversion of many. Pray that the good work may go on.

SPECIAL CONTRIBUTORS.

THE INDIAN TERRITORY.

REV. TIMOTHY HILL, D.D.

The country known as the Indian Territory extends from Kansas on the north to the Red River, which separates it from Texas, on the south, from Arkansas and Missouri on the east to the 100th meridian on the west.

The country is a good one, very much like the adjoining states, with nothing peculiar to mark it. It is well watered, and better timbered than Kansas, but not so well timbered as Arkansas. It is far from being the garden land that is often claimed in railroad advertisements and other descriptions, but is a fairly good land. Some portions are very hilly and rocky, almost mountainous; some of the elevations are nearly 3000 feet high. The territory contains nearly 70,000 square miles, or about the same area as Kansas.

In this territory are gathered from widely-different regions some thirty different tribes or fractions of tribes of Indians, aggregating about 75,000 persons in all. These Indians differ very widely from each other in nearly every respect. Among them are wild blanket Indians, barbarians in manners, heathen in religion, with no fixed habitation, idle and wretched, dependent on government rations for food. Others are educated gentlemen, dressing and living like other people, gentle in manners, and Christians in religion. Very many of them would enter a church or parlor anywhere and no one notice them for any peculiar appearance they might present.

There are some twenty-five different languages spoken among these Indians. Some of them, as the Cherokee, Creek and Choctaw, have been reduced to writing and all the New Testament and portions of the Old are published in them; but the greater part of these languages are unwritten and will soon be gone forever.

There are five tribes which have regularly-organized governments of their own, with all the forms of constitutional government. They are independent nations within narrow limits, under the care of the United States government.

Missionary work began among these civilized Indians many years ago, and all the five tribes, Cherokees, Choctaws, Chickasaws, Creeks and Seminoles, may be called Christian nations, as

there are but very few of the old pagan ideas of religion remaining among them, and most of the denominations, particularly Presbyterian, Baptist and Methodist, are represented among them.

Presbyterian missions began among the Cherokees in 1803, among the Choctaws in 1818, and among the other civilized tribes not long after. Before the breaking out of the war there were some 1400 members of the Presbyterian Church among the Choctaws alone. The war was a terrible evil to all these people; it broke up their homes, scattered their churches and schools, and brought in many evils not before seen among them.

Soon after the war closed mission work was slowly resumed, the Foreign Board reopened its schools at Tallahassee and Wewoka, and the Home Board received an earnest invitation from the Cherokees to begin there. The work moved but very slowly for some time, as we find in 1874 there were but 2 ministers, 2 churches and but 108 members reported in the territory. From that time onward there has been a steady and rapid increase. In ten years, 1884, there were 18 ministers, 11 churches and 515 members. At this writing (December 27) there are 26 ministers and 4 licentiates preaching; there are 41 churches and something over 1300 members, the exact number I do not know. The work is thoroughly open to us. With the proper number of suitable men and a reasonable degree of support the list of churches and members could be doubled in two years.

There is a strong desire on the part of the Indians for "men like the old missionaries, and schools such as they had." At a meeting held on the spot of the old Dwight mission, the question was asked, "Do you wish missionaries here again, and a school as before?" The answer was, "We do. We owe much to the missionaries; they came here and hunted us out; they found us blanket Indians, but now we see women dressed in silks and men with starched shirts." In no way could he have put the external change in fewer words than by that brief sentence. Not only is there the open door among these civilized Indians; there are whole tribes for whom nothing is done—tribes as utterly ignorant of the gospel as the Chinese—and no one cares for their souls.

Such is the aspect of the Indian work; but the mission work in the territory is much wider than Indian work. There are some 25,000 to 30,000 colored people there, the former slaves and their

descendants of the Indians. Many of these look anxiously to the Presbyterian Church for aid, as they recognize the old missionaries as specially their friends.

Added to this is a large and rapidly-increasing number of white people. They come in in many ways—as licensed traders, employes of the railroads, renters of lands of the Indians—and a great number intermarried with the Indians. Nearly one-half of the Cherokee citizens are more white than Indian. The half-breed class is rapidly increasing, the full-bloods barely hold their own, but the population having Indian rights, Indian citizenship, is rapidly increasing.

In the territory we have the fairest opportunity to aid the Indians, who have been so greatly neglected and so cruelly wronged. It is the last opportunity; will the church heed it? Then if we do not care for that large and rapidly-increasing white population, there will be a generation more wicked than the Indians are now, and harder to be won than they.

Preparations were made at the last meeting of the Synod of Kansas for the organization of a new Synod of the Indian Territory. For that purpose the Presbytery of the Indian Territory was divided into three presbyteries: the Presbytery of the Cherokee Nation, the Presbytery of Choctaw and the Presbytery of Muscogee.

May God raise up men for that field, where the harvest is plenteous but the laborers are few.

Rev. A. S. Love, writing of a convention considering city evangelization, adds, with a great deal of force:

There is crying need for just the same style of effort in our sparsely-settled regions. In almost every country parish there are outlying districts, clusters of houses far removed from the village church, where there is lamentable spiritual destitution. The families may be without conveyance, or, what is sadder, without inclination toward religion. It does not require a population of ten thousand, in one word, without Christian privileges, to make demands upon us. Our hands may be just as full, and we be instrumental in as many conversions, in a smaller circle. Not the extent of the farm, but thorough cultivation, makes a successful farmer. Indeed, the probabilities of success, proportionate to the population, are much greater in the country than in the city, for many reasons. We need not sigh for ten

talents if we refuse to use the one we have. There are scores in almost any New England town who would be brought to Christ if only the outposts were faithfully worked.

How shall it be done? Carry out to them the gospel in all the forms of its presentation,—Sunday-school, prayer-meeting, preaching, personal conversation and entreaty,—just as ammunition and manufactures are taken to a new settlement. Have branch or household Sunday-schools connected with the centre body. Have neighborhood prayer-meetings, one night two miles east of the church, another three miles south, then one mile west, and four miles north. Reach every one. A meeting may do more good with only a dozen who can be gathered at a house two miles from the centre than with the forty or fifty attendant at the church. In the dozen will be some who never were in a prayer-meeting before, some who would never go to one in the vestry, the feeble, the poor, the young and the hostile. The neighborhood meeting is a rare field for work, little appreciated. At the starting it will be well to spend the afternoon or day in the vicinity, inviting to a meeting at a school-house or dwelling in the evening, urging Christians to take part, and entreating the impenitent to make the decision and declare themselves for Christ. I have seen this practiced with wonderful results.

And now I want to say that I am not hopeless, but that there is nothing in all the world of which I am more profoundly persuaded and absolutely certain than that the one only guarantee of our national integrity, peace and prosperity is the power of the gospel of Jesus Christ. The brotherhood of mankind, founded in the revealed fatherhood of Almighty God—that is Christianity in the warp of it and the woof of it, in its truth and in its power; and in these urgent, burning, crucial times, may God have mercy on all pettifogging Presbyterians, or Episcopalians, or Baptists, or any else, who waste upon the jejune quiddities of their faith the splendid opportunity and supernal power that might go to the relief of misery, the saving of souls and the redemption of American civilization!—*Dr. Parkhurst.*

LIVINGSTON, KY.

A GOOD WORK OF GRACE.

REV. B. B. VAN NAYS.

Check received this A.M. Many thanks. Glad to say that during the last three weeks the Lord has blessed us with thirty-five conversions out in Knox county, Ky.

EDITORIAL CORRESPONDENCE.

CARROLL, IOWA.

OVERWORK.—WONDERFUL OPPORTUNITIES.

REV. T. S. RAILLEY.

I undertook to do too much. I did too little, because I fell sick and was compelled to take a little vacation. I was again on my back with pneumonia all last week. Am now convalescing, but must go slow. Agreement for '87 received. All right!

The Lord is working in many of our churches. Twenty-eight received on profession at Carroll last Sabbath, and more to follow. Twenty-four at Monrency, and more to follow. Money seems scarce; but if God's Spirit comes in sufficient power, the money question will be solved. May he come soon and untie the purse-strings and save the souls of our brethren. The trouble is, our people do not see the wonderful opportunities of these crisis times in our country's history. May the Lord open all our eyes to see them!

GROWTH IN CENTRAL DAKOTA.

REV. J. B. POMEROY.

To give some idea of the growth of central Dakota in the last six years, we observe that the Dakota division of the C. & N. W. R. R. in 1880 operated only 255 miles of road. This has been nearly trebled in six years; the division now has 722 miles. Of trains, 44 are now running daily, against 6 in 1880. In 1880, 13 engines were used; now there are 45 in constant use. The section of country that then barely needed 6 trains daily to meet its business wants at 15 depots has increased so wonderfully that 100 depots, 44 daily trains and 45 engines are now needed to supply the constantly-increasing demands of its people. The country is sparsely settled yet as compared with the vast multitudes that it will support. What the future will be no one can predict. We have now along the lines of this one railroad in southern Dakota nearly 30 Presbyterian churches; others are located on either side tributary to points on the road, while others will be on or near extensions soon to be built.

To give another illustration, five years ago the writer preached the first sermon ever heard in Hand county, a county of 40 townships, six miles square. The total population of the county was then less than 50; to-day it is from 8000 to 10,000. At the county seat, Miller, where that first sermon

was preached in the dining-room of a hotel, a church and manse have been built, now free of debt except a loan of \$200 on the manse. December 8 the Rev. J. A. Greene was installed pastor of the Miller church.

In Beadle and Hand counties, comprising 76 townships, we have 9 Presbyterian churches, with nearly 500 members out of a population of 20,000 people. These two counties have more Presbyterian churches and a larger membership than any two counties in Dakota, either north or south. What has been done here could be done in many other sections by careful, persistent work.

NEBRASKA.

MUCH LAND TO BE POSSESSED—PEOPLE HUNGRY FOR THE GOSPEL.

REV. T. L. SEXTON, SUPERINTENDENT.

This quarter has been fully occupied in active service. In addition to holding regular services on the Sabbath during the first five weeks, the most of the intervening time was devoted to the presbyterial meetings, which were held in regular order one after another. At each of these meetings the subject of Home Missions was duly considered, and the progress of the work in the state was brought into special notice. These bodies seemed to be more than usually permeated by the missionary spirit, as was manifested by the universal desire for the outpouring of the Holy Ghost. That human means might be faithfully employed to secure this end, each of the presbyteries inaugurated measures to have evangelistic services held in each of the feeble churches throughout the state during the coming winter. To secure the execution of these measures, the brethren were appointed to go to these fields by twos, and hold protracted meetings and administer the sacrament. It is confidently hoped that such simultaneous action in this direction will result in great spiritual blessing. Six new churches have been organized during the quarter.

I have made several tours of exploration into some portions of the state where our church has not been established or where it has made little progress. In one of these tours I passed through Boone county along the line of a railroad in course of construction from Albion to Oakdale, in Antelope county. Rev. Jacob D. Van Doren is in charge of this field, and is on the outlook to plant another Presbyterian church as soon as the railway station is definitely located. In another tour

I have gone entirely beyond the railroad limits, and have done some exploring work where the iron horse has not been heard. I refer to the northern part of Lincoln and the southern part of Logan counties. This is pure missionary ground, where the people live in sod houses and worship in sod school-houses or in small, unattractive halls. Here the Rev. Henry M. Giltner, Nebraska's veteran home missionary, has taught the people by precept and example, without money and without price, for the last six months. During this tour services were held at two points, one in each of the counties mentioned. In Lincoln county, near the post-office named Garfield, two services were held on Saturday, one in the afternoon and the other in the evening. At the latter service the little sod school-house was filled to its utmost capacity. The people are active, energetic and intelligent, and are exceedingly anxious to enjoy the privilege of regular sanctuary services. This point had not been previously visited by a Presbyterian minister to our knowledge; and although Bro. Giltner's home is fully twelve miles distant, we received so much encouragement that he made an appointment to hold service there two weeks later on the Sabbath. Having an appointment nine miles distant, at Gandy, the county seat of Logan county, we resorted thither on Sabbath, and after holding Sabbath-school we had a large congregation, some of whom had come more than ten miles to attend the preaching service which had been previously announced. At each of these points the people are anxious to have a Presbyterian church organized; but we could not see the way clear to effect such an organization until we had some assurance of being able to secure for them a permanent minister, since Bro. Giltner cannot remain more than a few weeks longer, when he expects to return to his former home in Aurora. He being the only ordained minister in Logan county, it is of the utmost importance that his place be supplied.

In making this last tour I was overtaken by one of our Nebraska blizzards, which blockaded the highways and railroads to such an extent that the detention prevented me from reaching my next Sabbath's appointment. After the anxiety and exposure caused by such a fearful snow-storm, I was glad to remain at home with my family over Sabbath, for the first time since beginning the synodical work. We need more ministers to perform the work opening up before us.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

- January.—The evangelization of the great West.
 February.—The Indians of the United States.
 March.—Home Missions in the older states.
 April.—Woman's work.
 May.—The Mormons.
 June.—The South.
 July.—The Roman Catholics in our land.
 August.—Our immigrant population.
 September.—The Mexicans.
 October.—The treasury of the board.
 November.—Our missionaries and missionary teachers.
 December.—The spiritual condition of the whole country.

INDIAN MISSIONS OF THE BOARD OF HOME MISSIONS.

The attempt to tell the story of the work of the Board of Home Missions among the Indians in the limited space allowed to this article must necessarily be very imperfect. All that is left out of incident or need must be left to others and to the imaginations of the readers.

DAKOTA.

The mission among the Sioux at Sisseton agency is all that is being done by the board for this large and important tribe. Rev. M. N. Adam has lately been appointed to labor among the churches, of which there are seven, with a membership of 435, and which are served by six native ministers, viz.: Revs. J. B. Renville, Daniel Renville, Louis Marakinyanna, David Greycloud, Isaac Renville and Charles R. Crawford.

The boarding and industrial school now has 55 scholars. A new building for the boys is to be built when the funds are collected, and the number increased. The school is under the care of W. K. Morris, superintendent. Mrs. Morris, the Misses White, Hyslop, Livingston and Patterson, and Mr. and Mrs. Smith, are his helpers.

INDIAN TERRITORY.

The work in this territory has probably been more encouraging than any similar work ever done by the board. There has been great success in winning souls to Christ and securing scholars in the schools. The number of ministers, church members and scholars has largely increased during the past year or two.

At Vinita, Rev. W. T. King is preaching to full audiences in a neat little church.

Fort Gibson and Tegalea churches are supplied with the gospel by Rev. C. H. Miller, and Tablequah by Rev. W. L. Miller. In both places church buildings have been erected. During the past summer and fall the new buildings at Tablequah have been completed, and the school opened with promise of good results. Miss Minnie Orr is the principal, and has two assistants.

Park Hill building was destroyed by fire, but has been rebuilt and is now occupied by church and school. Rev. A. G. Evans is the minister. Misses Mathes and Evans have a full school. The money needed has just been pledged by the women of Allegheny, Pa., to build a parsonage and home for the teachers. It is now being built. Mr. Evans serves, also, the churches at Eureka and Pleasant Valley.

Rev. W. P. Haworth has charge at Tulsa, where a church and school have been in full operation for two years past. Mrs. Stonecipher and Mrs. Lindsay report increased attendance and interest.

The mission at Dwight has been established by the purchase of a property and securing Miss O. A. Reed as the teacher. The school has opened encouragingly. Rev. N. Neerkin still preaches to these people and in the neighborhood. Rev. A. N. Chamberlain still preaches to the full-bloods in their native tongue. There have been sent two ministers—Rev. D. N. Allen to Owawa, and Rev. A. D. Jacke to Prairie City and vicinity. This completes the work among the Cherokees—there being nine ministers, seven teachers, 333 church members, and 190 scholars.

Among the Creeks at the present time we have but two missions, but they are very successful and need to be enlarged.

The one at Muscogee is without a stated ministry. Miss Alice Robertson has charge of the boarding-school of 22 scholars, with the Misses Willey and McCormick as assistants. Nuyaka has Rev. T. W. Perryman, a native Creek, as the pastor. He also preaches at Okmulgee, the capital. The boarding-school with its corps of six teachers and 84 scholars is the admiration of the Creeks. It is conducted on the "cottage plan," that is, there are separate buildings, with a matron for each family of 20 or 30 pupils. Mrs. Moore is the superintendent, and has charge of the boys, while Miss Grace Robertson and Mrs. Perryman have each charge of a family of girls.

The Wheelock boarding-school, for Choctaw girls, is the only one in that nation. Mr. Robe has been the superintendent from the beginning. He has four efficient helpers and about sixty scholars. The results of this school are most happy. Time and eternity will reveal precious upliftings and souls saved.

The day-school at McAlester starts off with great success. Mr. E. H. Doyle and his two assistants have gathered a school of between eighty and one hundred members, and have need of immediate enlargement of the building.

Rev. John Edwards is the minister to the Wheelock church and vicinity; Revs. H. A. Tucker at Atoka and Caddo, C. W. Stewart at Philadelphia, B. J. Woods at Lenox and Apeli, and J. Dyer at Mountain Fork. Rev. S. R. Keam labors among both the Choctaws and Chickasaws, and Rev. W. J. Moffatt at Paul's Valley, who writes that he has at last reached "Paradise," so beautiful is this country. There are about five hundred members of our church in the tribes named.

NEW MEXICO AND ARIZONA.

In New Mexico the principal work among the Indians centres at Albuquerque. The action of the government in taking charge of the school which we had for five years successfully built up has to a considerable degree retarded the work and put the board to very great expense in erecting new buildings, etc. That the Jesuits had much to do with these hindrances we have no doubt. Such has been the character of the work done at Albuquerque that we have more hope now of the future, because hereafter we will work upon a better basis. Until the new building is ready we shall be able to accommodate 60 pupils who are now there. The working force has been decreased, but Prof. Bryan is still the superintendent, and has six helpers.

The schools at the Pueblos of Laguna, Miss F. Shields, teacher; Jemez, Dr. and Mrs. Leech in charge; Zuni, with Mr. and Mrs. Willson, and Isleta, are the principal feeders to Albuquerque.

Dr. F. J. Hart still labors among the Papagoes at the old San Xavier mission. His labors were so great that an assistant has been sent to him.

The city of Tucson has leased to the board a plot of ground for buildings, and a purchase of forty acres has been made and arrangements entered into to erect the edifice for the new industrial school for the Pimas and Papagoes. Rev. C. H.

Cook is still the missionary to the Pimas, with whom he has great influence for good, though he has much to contend with, mostly from others than the Indians.

WASHINGTON TERRITORY.

Rev. A. M. Mann and his native assistant, Peter Stanup, labor among the Puyallups, Chehalis, Nisqually and Squaxon tribes. Over 800 members have been brought into the church, and give good evidence of being faithful and consistent Christians.

ALASKA.

From far-off Alaska comes tidings of hope and progress. Sitka, which is the central and most important mission, has been freed from the outside oppressions of last year, and has made rapid progress in good work and favor with all who see and know it. The workers are much the same—Rev. Mr. Austin as minister, Mr. Kelly as superintendent, and Mrs. Austin, Mrs. Winan and the Misses Kelsey, Rodgers, Pakle and others. We miss the name of Mrs. McFarland, who, at her own request, has been transferred to the Hydal mission to labor with Mr. and Mrs. Gould.

Mr. and Mrs. Willard are at present laboring among the Chilcats and other tribes who centre at Juneau to get employment at the mills.

Mr. and Mrs. J. W. McFarland are at Hoonyah, laboring at some disadvantage because of the migratory habits of the tribe; but they still report a large school and hopeful work.

Rev. S. Hall Young is at Fort Wrangel, where a church of 54 members is reported, some of whom are bright examples of the power of the Christian faith.

Lois and Tillie Paul have labored at Tongas, but find it better to remove a short distance to Port Chester, where the Indians are concentrating for homes and to obtain work.

SUMMARY.

Ministers	30
Native ordained,	8 38
Churches,	48
Church members,	2001
Teachers,	63
Schools,	20
Scholars,	1134

TAHLEQUAH, INDIAN TERRITORY.

REV. W. L. MILLER.

My heart bleeds for this poor, debauched race. They have lost their savage virtues and received the vices of civilization. I see what Christianity

can do for them, and the religious education of the young is the way to do the work thoroughly. It is gratifying to see how greatly many of our pupils have improved. Our hopes are higher than ever before. We are more confident of the guidance of God in our plans. This school will reflect honor on our church and be a mighty factor in the redemption of this people. The beautiful building erected is the admiration of the leading men attending the council. Many have said, "I had no idea you intended to put up such a building." It impresses the leading minds. They regard it as a pledge by our church to give the Cherokees a school of high grade. During the first session many will look on to see how we teach, etc. After that we will have the children of many of the leading families—families able to pay—besides our beneficiaries. Our church is strong in the confidence of this nation, by reason of our former missions. Here at Tahlequah, the political and educational centre, the school will advertise itself. We occupy the "key" to success. Our schools are winning the people to our church.

Several societies have written to us that they have raised \$50 or more to furnish a room in the "Girls' Home." Will you have this money sent at once to us, to fit up the Girls' Home? A contractor told me yesterday, "Mr. Miller, you are getting a wonderful bargain in your Girls' Home. That building is worth \$3200."

FORT WRANGEL, ALASKA.

REV. S. HALL YOUNG.

This quarter and the next comprise the period of the fullest activity in mission matters throughout this region. The natives are mostly at home, their children at school, and both free to attend our services. A quiet and sober winter is promised by present indications. I have to deplore the fall of a few of my male members while at Juneau to obtain work. That is a very immoral place, and so much whisky is sold to the natives that it is difficult for them to stand against the temptation. Some of my people, however, have shown remarkable firmness and moral courage there, as Mr. Willard testifies. If we had industries here sufficient to employ our people during the summer they would be much more easily managed. There is a prospect of the speedy erection of one or more salmon canneries here. If this is done the problem of summer employment will be solved.

Although our people have not all returned from hunting, our church attendance averages about 150 and the Sabbath-school about 75.

Quite a number of my people are building this winter good "white man's" cottages, all the young men having been brought to realize the superior comfort and utility of these over the old, expensive, unhealthy native houses.

The day-school is crowded and the training-school flourishing. Concerning the latter, I am happy to say that this mail brought word from the Interior Department that \$4000 has been allowed our school for this year, and contracts have been signed and forwarded. This will relieve the school and myself of financial embarrassments and enable us to employ more assistants. This money was allowed from that part of the appropriation allowed to the Catholics. Their failure to comply with the requirements of the contract released the \$4000, and our friends secured it for us. We ought to have this and more every year. When we turn over the institution to the board, we wish to transfer a prosperous, fully-equipped, unembarrassed, well-housed, permanent school.

The meeting of presbytery was a delight and inspiration to us here, although it was cut short by the arrival of the steamer Idaho.

Speaking of the work at Wrangel, the missionaries say:

We have had many quite young girls recently offered to us. Our hearts prompt us to take them all, but our judgments compel us to refuse, although the younger we can take these children the better for them and for the future civilization of the people.

We have now forty pupils. We are greatly in need of a matron for the boys' department, a matron for the girls, and an energetic Christian young man to superintend general outdoor work and the carpenter shop. It is our aim to teach practical industry, having a shoe shop, carpenter and cabinet shop, and a fine farm; also fishing and hunting outfits. The latter are necessary to procure supplies, as we are already partially self-supporting, and it is a principle of ours not to educate our young people above the conditions of their life here, or to unfit them for securing a living in this peculiar country. As, by a late decision of the Alaska court, the natives here are declared to stand on the same footing before the law as the whites, and to have the same rights, we wish to educate the children to be true Chris-

tians and intelligent and industrious American citizens.

Of the farm they say:

We have eaten in three weeks ninety-three ducks, all mallards, shot by our boys at Pa. farm. We have not any duck plants up there, but each Saturday when the boat comes down with sacks of potatoes, sacks of turnips, sacks of carrots, etc., there is always a sack of ducks. Last week Mr. Young was returning with a boy and two girls. It was very fine when they started. Tide flowing, they had quite a ride across the sand flats; but before reaching the other side a storm arose so sudden and fierce that they were obliged to make all haste to the shore and camp till next morning. For this no preparation had been made. Fortunately a good native house was accessible. The sacks of potatoes and ducks were there, and the girls made a duck stew in the coffee-pot. By this time the tide was ebbing, and they were so near the mouth of the river that the water was fresh. But the girls dipped from the little pools salt water that was left behind as the tide was going out. This was all the seasoning they had. Duck stew, finished with a pie Dora Davis had packed up, constituted the dinner.

ALBUQUERQUE INDIAN SCHOOL.

RENEWED ENCOURAGEMENT.

R. W. D. BRYAN, SUPERINTENDENT.

I thank God that I am permitted to announce that to-day there were received into the Presbyterian church of this place four Indian boys and one girl. They were Pima children, and had been in the school a little over a year. They were converted last winter, and have since manifested in every way that they have experienced a change of heart. At the session meeting they sustained a most creditable examination, and I think the most skeptical would have agreed with us, had they heard the children separately interrogated, that they understood fully what they were doing and that they had fully and intelligently given their hearts to God.

Pray for us that we, who have these immortal souls to guide, may have faith and grace to sow the seed and gather the harvest.

I was never so much encouraged in regard to the future success of the school as now. I feel that it is assured. The governors of the Pueblos of Laguna and Acoma tell me that as soon as I am ready to receive pupils they will send me all I want. The Indians tell me they are waiting for my school to open.

NEWS FROM THE FIELD.

MARSHFIELD, WIS.

SELF-SUPPORTING.

REV. F. P. BAKER.

We are now worshipping in our new church, built since the other one burned down last January. We feel the Lord has done great things for us in giving us so beautiful a church.

During this last quarter we have received two members on profession of faith, baptized five children and two adults. Work is prospering, and all things look encouraging.

I am most happy to say that we are hereafter self-sustaining. We shall not apply to the board for help unless the same misfortune would meet us again as last winter, namely a fire. God bless the board for what it has done for us. We shall try to remember churches weaker than ourselves.

SAN MIGUEL, CAL.

A CHURCH DEDICATED.

REV. S. B. KING.

Yesterday week we dedicated our new church. It is small, but very neat and comfortable—large enough for present wants. Rev. J. S. McDonald preached the dedicatory sermon. A very large and interested congregation was present, and the occasion was one long to be remembered. On the whole, with a nice new church wholly out of debt, a good Sabbath-school, a large and united congregation planted where was so recently a literal wilderness, but now the home of a multitude of poor but intelligent and happy families, we feel that we have a good field in which to work for Jesus, and that indeed the good hand of our God is with us.

LONSDALE, R. I.

CHURCH DEDICATION.

REV. JOHN MONTGOMERY.

You will, I have no doubt, be more than pleased to hear that the Presbyterians in Lonsdale, who at one time were pressed on every side, have not only a piece of land which they can call their own, but on the 5th instant dedicated to the service of God a very neat house of worship, with seating capacity for three hundred persons. The building is as comfortable as it is neat. It will cost something over four thousand dollars. On the day of dedication, twelve accessions were received to the

membership of the church. Dr. Hodge, from Hartford, was with us, and he preached in the morning, also in the afternoon when the church was dedicated.

One pleasant feature of the service of dedication was the presence of representatives from other denominations. The pastor of the Baptist church and the pastor of the Episcopal church in town assisted in the service of dedication and made remarks suitable to the occasion.

Our people are greatly encouraged over the success attending all their efforts, and especially the manifest presence of God's Spirit among them, as evidenced by those who from time to time come forward to subscribe with their hand unto the Lord and surname themselves by the name of Israel.

LOUISIANA, MO.

ANOTHER DEDICATION.

REV. M. G. GOVIN.

It is the intention to hold a series of meetings following the week of prayer, when we hope to receive additional blessings. An effort has been made towards securing a parsonage, but will not be pushed before spring, when we hope it may be secured. The prayer-meetings are well attended. The Sabbath-school remains much the same as heretofore. Last Sabbath I preached at Ebenezer church, a station in connection with the southern branch, dedicating a new building free of debt, said to be the handsomest country church in the county.

BOSCOE, DAKOTA.

BUILDING A CHURCH WITH HIS OWN HANDS.

REV. G. A. BRANDT.

The most of my time has been spent building the church at Roscoe. In a new, busy town every one is occupied with building his own house and settling his disturbed surroundings, consequently if the minister does not do something for the church, nothing is done. The erection of this church has fallen on my shoulders. The Ladies' Aid Society has been helpful in raising money, but the men have given little attention to it. I went out on the prairie and helped dig and load stones and also lay the foundation. Every day from the start till now I have worked upon the building. Twice we have been snowed under, and have been stopped many days by the cold; but at last the building is enclosed and plastering has

begun. We have thought to build well, as the place is to be of some size, and so chose plan "102, H. H." from the Board of Church Erection's list. The cost is \$2100.

IRONDALE, W. T.

REV. H. VERNON RICE.

It is with feelings of positive encouragement that my second quarterly report is now presented. The interest in our movement is increasing. We have Episcopalians, Methodist Episcopal, Congregationalists, Lutherans and Free Will Baptists in our membership, and enough old-stock Presbyterians for a moulding element. As outgrowth of our work since June 1, we have organized two good churches where it was freely said Christianity had "no show." The two churches are organized respectively as Bay Presbyterian Church and First Presbyterian Church of Dungeness. The seventy-seven members are divided into the two churches.

COLBY, KANSAS.

ANOTHER CHURCH ORGANIZED.

REV. JOHN W. VAN EMAN.

I came here by appointment of the presbytery to which I belong (Osborne). I arrived in Colby on September 17, coming from the meeting of presbytery at Oberlin, and by the authority of presbytery to take charge of our interests in Thomas county and to organize a church in Colby soon as practicable.

Coming as a stranger, I was providentially guided to a public house, where I found that the landlord's wife and daughter were members of the Presbyterian Church. I soon found other Presbyterian families. We circulated a petition requesting that a Presbyterian church be organized in Colby. Twenty-three persons expressed their desire to become members of said church. We had one preliminary meeting and completed our organization after morning service in the court-house, November 7. We had twenty-three names. Several of our families live ten or twelve miles in the country and could not be present. There were about fifty-five persons present; eight Presbyterian families represented. Three elders were elected and installed. Brother Batchelder writes: "I received the paper of your town speaking of your church organization. It was what I expected to hear. I felt sure of your success there. I believe the Master directed your steps there, and because

you desire to labor for him. He will bless your efforts. I think you have a good work before you. . . . Look out for lots and secure them and plan for *building next season*." Brother B. is the father of the Osborne Presbytery.

ENCOURAGEMENTS AS TO THE FUTURE IN UTAH.

REV. F. W. BLOHM.

If we have before us a fountain, out of which gushes forth a foul stream of water, we may not be able to do anything to the fountain, but we can do something to the stream. We can apply antidotes. We can perhaps lead into this foul stream a stream of pure water; and, be the stream of pure water ever so small, it will have its effect upon the foul stream. The more and the larger streams of pure water turned in, the better the foul stream will become, and finally it may become fit for good and wholesome fishes to live in. So with the foul stream of error, wickedness and pollution. Every mission station, if it is what it ought to be, is a fountain from which flows pure water, living water, that which satisfies the good, feeds the Christian, strengthens the conscience, and leads the soul to God. The more mission stations, with Christian agencies, the more pure water will flow into the element of error, wickedness and pollution in those regions. We may not see its immediate effect, but, as sure as reason can make it, we will see at length the effect of the application of the antidote. We see it now. There are not near as many bad people in Utah, in proportion, as used to be. There has been a wonderful change in the people during the last twelve years. There are not as many Mormons who don't have family worship; not so much intemperance and profanity; more regard for neighbors' rights, more regard for the Sabbath. The Bible has entered into nearly every household, and is used in nearly if not in all Sunday-schools. Good literature is becoming loved and desired by the young people. Inconsistent Mormons are less. The more repulsive doctrines of Mormonism are not believed; the priestly despotism of former days is not tolerated; the people at large seem to be more liberal and more favorably disposed towards outsiders.

The Mormons need not so much religious denominations; they have had plenty of religion on parchment and in creeds. What is needed is Christianity as it is operating in the bosoms of

those who advocate it. If it operates as it should there, it will go from heart to heart, from family to family, from town to town. It must be remembered that Mormonism has a spirit as well as a body; and, to make an even contest, visible powers must combat with visible, and the invisible with invisible, physical with physical, and intellectual and spiritual with intellectual and spiritual.

There is a spiritual power behind this system, the magnitude of which only a few realize. The problem is too large for mere man to solve completely. God, who is a spirit, infinite and supreme, is the only master of it; by his wisdom, and guided by his word only, can any hopeful attempt be made. The power and the spirit of *true* Christianity should be brought to bear against error of all kinds, and the government left to deal with those who trespass upon their neighbors' rights. Full of joy we must acknowledge the glorious results of such operations, even here. Whenever the different parts of the Christian system have been wisely presented, people have been shaken from their legalism. Reverent attention has been given to the doctrines of grace; souls have been born again, and found in Christ their only redeemer, and through him that peace of conscience which they never before possessed; and thus far anti-Christianity is settled forever. Thus, in the review of the past, we find our ground for *encouragement as to the future*. The promises of God are sure. His word does not fail.

TRUE, EVERY WORD TRUE.

REV. J. OSMOND.

FAIRFIELD, IOWA, NOV. 2, 1886.

During the past quarter the presbyterial missionary in Des Moines has spent the greater part of his time in supplying, with some measure of regularity, the less hopeful churches; those off the railroads have especially been frequently visited and stimulated. This class of our churches—so long neglected and so weakened by numerous removals—we found in a most discouraging condition. Their state is not good now, but improved, and would be much more improved if the right kind of ministrations could be given to them with sufficient frequency. Our brethren of the older churches might have some idea of the work needed in such fields if they would conceive of their churches being reduced in members to the smallest number that might be organized into a church, and this number composed of the most destitute

of their charge, and the theatre of their operations among those who care little or nothing for religious instruction or worship, and most likely possessed of a very strong prejudice against sober evangelical truth. Let them think of what is to be done and the human appliances with which, in their situation, the work must be carried forward. Most of our pastors promptly say, when such a view is presented to their minds, We could not undertake work in such circumstances. And yet these were the very circumstances which once existed where they *are* working, and if there had not been more zeal and Christian courage employed by some workers, their facilities for work and their now more inviting fields would never have been opened. There are just as precious souls in these destitute places as anywhere else, and there may be as good foundations laid in these now uninviting places as those upon which our more favored brethren are building. And if we would save our country and build up our church, we dare not overlook these scattered, these weak ones, and the destitute places in which we have organized them into churches.

There are three points especially in Des Moines Presbytery that should be placed under the care of earnest and prudent ministers:

1. LUCAS, in Lucas County, eight miles west of Chariton, where we have a little church—now unsupplied. Our church stands within easy reach of four thousand people, say within a radius of three miles. There is also a Methodist Episcopal church, with preaching every other Sabbath and a membership about as large as ours. There are two others—Welsh and Swedish—and a Mormon church said to have two hundred and sixteen members. Three miles north of Lucas and Cleveland, in two school districts embracing twenty-four square miles, I am told by a member of our church who lives in the district nearest Lucas, there are but five professors of religion and not one hundred evangelical Christians among this population of from four to five thousand souls. It is no wonder, therefore, that in Lucas the prohibitory liquor law is not enforced. We should plant a faithful minister in Lucas and sustain him; not wait till the few discouraged souls there gain strength and such conceptions of the importance of the work that they can do it themselves. With a good minister at Lucas, other points—as Woodburn—might be supplied.

2. GRAND RIVER, in the western part of Decatur county. The country—i. e., the land—is rich, and

is a beautiful valley full of people. From the little church building there is an area of say a circle with a radius of four miles at least. With the exception of the little attention your missionary has been able to give this field, the only other preaching is one sermon in two weeks by a Methodist Episcopal farmer preacher. They are threatened, however, with a gross errorist whom we have found somewhat difficult to keep from occupying our own house of worship, for few of these ignorant people can discriminate between the truth and error. Here we have an interesting class of young Christians, who greatly need faithful instruction, and older professors need to be aroused from worldliness. A man planted here could easily extend his field in every direction. But at present little can be raised on the ground for his support; but I feel sure all this indifference would give place to interest and co-operation could we plant down the right kind of a minister.

3. MADORA, or the southern part of Warren county. I have just held a communion; baptized one adult and two infants; the week evening meetings were crowded. There is no house of worship in Madora, and just now, in view of the almost total failure of the corn crop, nothing can be done to supply that essential want. Here we have a field equal in extent to those already spoken of, and one on which there is some good element, but at present rather demoralized. I do think, however, that God has greatly blessed the work of your missionary there during his late visit. But to do the proper work here we must plant a minister in or on the soil. St. Charles may be connected with Madora.

MANKATO, KANSAS.

AGGRESSIVE CAMPBELLITES.

WARREN MAYO.

My work for the past quarter has been uninterrupted and fairly successful. There have been no very marked results, but at Mankato the congregation is steadily increasing. We are beginning to recover from the falling off of the congregation in connection with the withdrawal of the Methodists and their going to their new house with its better accommodations. At first we had scarcely any young people at our evening services, while theirs are crowded. Gradually they are drifting back.

I am able to report the largest collection for home missions ever gathered here, \$26.36.

Providence church loses its best elder by removal. I shall do all I can for that church, but the opposition to the church is so strong, and the influence of the opposition is brought to bear so decidedly upon the community, that it seems almost impossible to accomplish much. The few Campbellites do all they can to keep people away from our services, and I am told that they calculate, as a result of their course, to break us down, and when we become so weak that we cannot have preaching there, they will get what remains of the church, and take the building.

Sunday-school has been kept up there during the summer. Collection for home missions last Sunday was \$6.51.

NEW MEXICO.

SCHOOL WORK IN TAOS AND VICINITY—AGGRESSIVE METHODISTS.

REV. S. W. CURTIS.

The 19th of October I opened a day-school in Ranchito, about two miles from Fernandez, as the people urged me to get a teacher for their children. As no one else would or could teach there, I offered to do the work. I have thirty scholars on my roll, and this week have twenty-five and twenty-six present. I expect more as soon as the colder weather begins. I open my school with reading of the New Testament, an explanation of the passage read and a short prayer, all in Spanish. I endeavor to make it a Christian school, and the parents do not object, and some of them come in with their children and remain for the opening exercises. I feel satisfied that I am well employed in the school, as the wants of this people are very great. The public schools are worthless, as the teachers are not qualified and school is open only two or three months in the winter, and some cannot attend on account of the great distance.

Our schools in El Rancho, El Prado and in Fernandez are doing well. In El Prado Miss Martinez has twenty scholars on her roll, with a good average attendance. Miss Hyson rented a room in El Rancho, but finds it too small, as she has about thirty scholars on her roll. Mrs. Rogers has about forty enrolled, and takes the chapel in El Rancho for her school-room. A school building is much needed in that place. It may be better to purchase a private house and fit it up than to put up a new building. In Fernandez there are about twenty-eight enrolled; more than I expected, as many parents here prefer to send their children to the

convent. The school of our mission here in Fernandez has more scholars than that of the convent. Many children do not go to school. In our four schools in El Rancho, El Ranchito, El Prado and Fernandez we have about 150 scholars enrolled, with an average daily attendance of about 120 scholars.

An ex-priest, Rev. Alex. Marchand, who was in Fort Garland, Col., has arrived here and opened a school for boys and young men in Fernandez. He has a boarding department, and has over twenty scholars. He has a night-school for his boarders. He calls his school "Kit Carson Seminary." Rev. Marchand also preaches or lectures on various philosophical and religious subjects. He labors under the auspices of the Methodist Church. I think he is doing good, and is leading many young men to think for themselves. The Methodists are rather aggressive in their zeal to make proselytes from our church to theirs; several have become members since I arrived or shortly before my arrival. One who has no special qualifications has been offered work as an evangelist, with a salary after a time. We are doing what we can, and endeavor to work in harmony with our brethren of the Methodist Church. There is room for us all, and work for all who will do it in love and for Jesus' sake.

THAYER, KANSAS.

SHEEP WITHOUT A SHEPHERD.

REV. D. J. ROBERTSON.

One singular experience I have here is the frequency with which I am called long distances to preach funeral sermons. Members or adherents of our church get strayed away from the Presbyterian fold. They are so situated that they can seldom attend a Presbyterian church or receive a visit from a Presbyterian pastor. But yet when they die their friends send a long way for a minister of their own faith to officiate at the funeral. In such a case I was lately called to make a drive of thirty miles, and, although the deceased sister was an entire stranger to me, it turned out that she was a member of the Presbyterian church at Arkport, N. Y., Presbytery of Steuben, but a short distance from my former charge at Canisteo, N. Y.; and although she removed from Arkport soon after my settlement at Canisteo, yet she knew many of my old friends at the latter place. And so in God's providence I am constantly meeting with very strange coincidences.

I feel deep sympathy with you as secretaries in view of the financial straits to which the board is reduced. My prayer is that the hearts of the people may be opened that they may devise more liberal things for the good cause.

EAST PIERRE, D. T.

"NOW IS THE TIME."

REV. R. B. FARRAR.

DEAR BROTHER:—I send you a short report of my labors for the quarter ending December 1. I have continued to preach on alternate Sabbaths at Manchester and at a point eight miles north of that village where there are two or three families of Scotch Presbyterians. We have lately received eight members into Manchester church. There is great destitution here on account of the drought of last summer, but the spiritual destitution is far greater. In many communities, in this and adjoining counties, there has never been any preaching. Services are needed and desired at Rousseau and Norbert on the railroad, and also at Fairbank, Onida, Peoria Bottoms, Turley, and many other places in Sully county. Last Sabbath I preached at Fort Pierre, on the opposite side of the Missouri river, to a large and intelligent audience. There has never been regular service held at that place.

The settlers in this region are almost entirely English-speaking people, and are moral and intelligent.

I hope and pray that the board's embarrassment in respect to funds will be removed and that the work will go forward.

TUSCULUM, TENN.

A GREAT SNOW STORM.

REV. A. J. COILE.

We have just been visited by the heaviest snow storm that has ever been known in this part of the country. At this place forty inches of snow have fallen, and houses, barns, etc., are crushing under the weight. Our Oakland church has gone down, and is now a wreck. We are discouraged, and cannot see yet what we are to do. Our people during the past year or two have been very much pressed owing to the building of Tusculum College, or rather the adding of a new building. The members of Oakland church have been large subscribers to this enterprise, and so at present are not able to build again our own walls. What we are to do we know not, but we feel that the Lord will be with us and will direct us.

COLLEGES AND ACADEMIES.

FEBRUARY COLLECTIONS.

The General Assembly of 1884 resolved :

That churches which have not as yet arranged to take collections for this board be advised, as far as practicable, to take such collections in the month of February.

ACTION OF GENERAL ASSEMBLY OF 1886.

Rev. Howard Crosby, D.D., chairman of the Standing Committee, reported the following minute, which was adopted :

Assuredly no department of the church's work appeals more imperatively to the godly conscience and wisdom of the church at large than this. The future of the church and of our country is intimately connected with the action of the church in response to this board's appeal. Are the coming generations who shall guide the destinies of our vast empire to be the exponents of irreligion and false philosophy, from which only moral ruin can issue, or shall they be grounded in divine truth, and become the promoters of a Christian civilization ? This is the question propounded to the churches by this board for their immediate and practical solution. A wise and liberal provision now made will open living fountains of pure education in all parts of our growing states and territories, and meet, if not forestall, the activity of the emissaries of the evil one, who are ever found in the forefront of our advancing population. Such a provision will be the most powerful adjunct and support of any form of our home mission work, and will render connected and permanent what might otherwise prove but sporadic and temporary efforts at evangelization.

RESOLUTION.

The same committee reported the following resolution, which was unanimously adopted :

That loyalty to the Presbyterian Church demands that each congregation, according to its ability, contribute to the treasury of this board, and so promote the wide interests of the church in our land.

COMPETENT OPINION.

Early in 1886 the following expressions of judgment were added to one of the documents of this board :

The undersigned have read the above letter, with its accompanying circular, and believe that the object for which it asks contributions is of the very highest importance to the extension and establishment of our church, and to its most efficient service of Christ at home and abroad.

The signers were Rev. Drs. Roswell D. Hitchcock, John Hall, W. Henry Green, James McCosh and Howard Crosby.

The following expression was made by Dr. Ellinwood, Secretary of our Board of Foreign Missions :

I regard the establishment of colleges within the bounds and under the care of all our western synods as of the first importance not only to our country, but also to the great work of giving the gospel to heathen nations ; and I therefore most heartily concur in the above.

The following was written by Dr. Kendall, Secretary of the Board of Home Missions :

The institutions which this board is planting have such a direct and important bearing on home missions and the work of home evangelization that I heartily and emphatically endorse the above statements.

THE PLAIN MERITS OF THE CASE.

But the office of Christian education in America, though most carefully studied and discussed by Christian scholars and philanthropists, lies open to every one's sight. The impression which our older Christian colleges have made, not only upon American preaching, and thus upon the church and her work, but upon the well-balanced learning and character of teachers, writers, law-makers, judges, rulers, has been as noticeable as a publisher's imprint on his title-page. Every good thing in our nation has

gained by this influence, and would lose by the lack of it.

But we have immense populations springing up far away from these established educational centres; and already teachers and schools are making ready for them at their doors. Are those schools to be Christian too? Not without as much particular forethought and conscience, in planning and giving, as Christian schools have always cost. Do we not know that those very products of Christian learning in which we rejoice are, to a different class of Americans, utterly hateful? These men, already fearfully numerous and influential, would count it an intolerable evil to see the work of Yale, Williams, Dartmouth, Princeton, reduplicated in state after state, from ocean to ocean. That would ensure to Christianity the intellectual leadership of the nation. Such men see a complete means of forestalling that result in the system of state education, *provided that Christianity can be kept out of it*. To what degree it is kept out, and how it is weakened where it is tolerated, no well-informed man has failed to see.

So we are far advanced upon a second and most venturesome stage of our nation's development. An educational system so extensive and so well understood that it stands for "American education" is putting forward for law-making, magistracy, editorship, literature, and every other line of influence (except only the pulpit), a host of minds whose training, non-religious if not formally irreligious, has taught them to hold the Christian revelation in contempt.

This new phase of things will never better itself. It is the rising of the tide of naturalism over those Christian dikes which the exceptional Christian beginnings of our nation made easily possible so long as the *beginnings* lasted. If any man dreams that what the fathers built so well against the flood of their day, where they met it east of the Alleghenies, is to prove a safeguard for the millions of youth who are to see and hear with their own eyes and ears all over the boundless West, let him put his argument into form so that it can be sifted. We maintain, on the contrary, and challenge

objection, that the church of Christ in America has no duty more urgent than that of competently providing this whole country with the means of Christian education. This is not said in depreciation of home or foreign missions or of any of the co-ordinate parts of denominational duty, but in exaltation of them all, as indispensable in themselves, and therefore making indispensable the provision without which they will as surely be shorn of their relative power as our national growth shall go on. They would be shorn of it now but for one thing. A great part of the mind that dominates in our land to-day took its coloring from the training of twenty, thirty, forty years ago. If to-day's proportions of un-Christian education and Christian could to-day stand out in like proportions of un-Christian and Christian leadership as twenty years hence they are likely to do, no man could be blind to the disastrous change of which we speak. No Christian has excuse for being blind to it as it develops year by year. We are to arrest it. We are here for that. It is, for this date, the supreme office of Christianity in America.

TWO NEW CASES.

They are recited in illustration of the kind of care which the board takes of the money entrusted to it, and of the good results.

NO. I.

At the board's meeting, November 16, a new academy applied for aid for the current year to the amount of \$600. The school had been opened in a building on the church grounds, but the trustees meant to raise and invest about ten thousand dollars in a school property of their own. The board made no appropriation upon the application in that form, but promised \$500 on condition that *bona fide* subscriptions for the proposed property to the amount of \$10,000 be first secured. The issue appears by the following extracts from a letter:

CARTHAGE, MO., December 28, 1886.

... I feel sure it will give you almost equal pleasure to read what it rejoices me to write—that \$10,000 in reliable subscriptions are se-

cured, and more are assured. . . . It is now quite probable that we will be able to secure the ground and still have \$10,000 to erect a building, making the property stand us in all \$18,000. And I may say that much of the success has been due to the favorable action of the board. . . . Our church and congregation have contributed nearly one-half of the amount in addition to erecting the building in which we have opened the school. . . . As we have but two self-sustaining churches in our presbytery, we have not expected much for a time except patronage from them.

The writer, Rev. W. S. Knight, who has been planning and working for this result for years, feels just gratification over a success "so fruitful in its influence for the present and the future." When a pastor and people undertake that kind of leadership in the educational interests of a presbytery, a backing of denominational aid is surely in place. The Presbyterian Church will make few thriftier investments this year than of the \$500 that produces the academy property more than twenty-fold larger at Carthage, Mo.

NO. II.

The trustees of a new college, in the right place, proposed to put up on fine grounds a building that should cost \$20,000; the neighborhood to furnish the half of the building fund, and a canvass of the church at large the remainder. On these terms they asked \$1500 toward their expenses for the year. The board replied with the requisition that the neighborhood add \$5000 to its proportion of the building fund, so as to expect but \$5000 from a canvass of the church. On that condition the board promised current help to the amount of \$1000.

Shortly after this action was made known to the trustees, the board was informed by official letter that the trustees had received a promise of the "last \$5000 of the contemplated \$15,000," and that of the \$5000 expected from the church at large, "only a little more than \$2000 remains to be pledged." That is, of the \$20,000 needed for the Jamestown College building, in the Synod of North Dakota, nearly \$18,000 is secured, and \$15,000 of it on the ground. The institution is already opened in a fine

public-school building, secured for the year, and it needs its appropriation of \$1000. Can the churches fail to supply it?

TO SOME ONE WHOM THE LORD HAS ENTRUSTED WITH MONEY.

The following sentences are taken from a letter which a law student in one of the chief universities in the land has lately written back to his professor in the nearly unknown college where his four-years drill had been taken. The letter bears date of last August. The reader will judge from the style of expression, which is exactly followed, whether the writer is bright and candid enough to be a trustworthy witness:

I am passing a very quiet summer here. I put in from four to six hours a day in the library. You will see from that that I am not working very hard; yet I think it is enough for vacation. . . . The class-room and recitation work in ———, I think, is to be preferred to that done here. There are so many to be instructed here that many must be slighted. The teachers cannot take the pains and the interest which they do in a smaller school in each individual scholar. The result is that many go out of ——— with but an elementary idea of much they have been over.

There are some outside advantages, such as lectures and associations, which we get here, that could not be had in ———. But if I were going to college for the actual book knowledge I could obtain, I should prefer ——— (his earlier college) to ——— every time. . . . I have been quite successful the past year in my work here, and I believe I owe it all to the good drill and training I received at ———. Your own kind efforts in my behalf did much to keep me interested in my work. An interest is the ground-work of all mental training.

You must excuse this scrawl, as I have been playing ball, and my hand trembles so I can scarcely write.

The college for which these hearty and credible words are said has a wide, fair field, safe from competition, and a fine class of youth to work upon; but it is in peril of collapse under a debt that dates back of any responsibility of this board. The amount of this debt would seem utterly trivial to many a reader of these lines, if it stood in the way of his personal success, or even of

his gratification. Yet the removal of it would leave a substantial and competent college property entirely unencumbered, and would speed on their career of usefulness the devout and skillful teachers who, after a wearing struggle of years, are almost desperate. The board's appropriation to current expenses does not at all avail for diminishing this debt.

Correspondence in regard to this case is invited. The fullest information will be gladly given.

CIRCULAR FOR 1886-87.

In advance of this issue of *THE CHURCH*, most pastors will have received from the office of this board a printed letter addressed to pastors and elders, and enclosing a sample of the circular that has been prepared for distribution in the pews, in preparation for the February collections. A few sentences from the *letter* are here reproduced, in the hope that all readers of the magazine will observe how easy are the terms on which effectual sympathy with this great movement can be expressed:

This work, though most hopefully increasing, requires so small an outlay that our congregations, if actually co-operating, would hardly feel it. Last year the difference between the \$30,000 received and the \$35,000 urgently needed would have been made up by an average gift of two dollars from each of the congregations that contributed nothing. This year, though our work is larger, general interest in it is so much increased that an addition of the same small average from the uncommitted churches would probably meet our needs. On the other hand, unless the income that now seems assured shall receive addition to some such amount, our appropriations cannot be met, and some of our best schools, that can barely struggle through if we pay in full, will be in danger of losing invaluable men, who, however they love their work, cannot do it unpaid.

Dear brethren, allow your people to learn of this Presbyterian movement in behalf of our American church and nation. It is a mistake to think that they will be indifferent to it. When the cause and its remarkable progress are understood, intelligent American Christians will help no other effort sooner.

The *circular* gives on four pages compact

information concerning the board, arranged under the following heads: 1. When established. 2. Its special work. 3. The motive. 4. The national and Christian scope of the work. 5. Conditions and forms of aids. 6. Field. 7. Institutions. 8. Ascertained results. 9. The income needed in 1886-87.

Any pastor whom this circular may not have reached by mail will have it promptly sent to such an address and in such quantity as he will name in his order, mailed to the secretary, at 22 McCormick Block, Chicago, Ill.

IRRESISTIBLE.

Sometimes an inquirer feels his doubts dissolve before a showing so simple and luminous that he says, "That is as clear as day. Why did I never see that before?"

Such a showing concerning one chief phase of this board's work—the aiding of teachers while the schools are young—is offered in the lines that are printed below. They were written for no eye but that of the secretary. There is obvious reason why such a communication, though afterward surrendered to the secretary's discretion, should not be allowed to identify its author. The omissions thus required cover the most touching and convincing parts of the letter. Yet such mere shreds of this frank and manly epistle as are here given show that the funds put into the hands of this board avail for the support of as heroic and intelligent Christian soldiery as any of our boards sustain, at home or abroad. The letter was called out by the facts that the board had voted materially less than the writer had reason to hope for, and had left 35 per cent. of that diminished appropriation conditional upon receipts from the churches.

Your kind personal letter of November 24, following the official announcement of appropriation. . . . has tarried for acknowledgment that I might have time for reflection. . . . I do not feel at liberty to make any appeal in any direction just now. But I am perplexed, and I think you ought to know the fact and the why of it. Perhaps I may, being weary, need a little moral bracing. . . .

The tidings from the Board of Aid throw our financial schemes into utter disorder, not for the current year only but for the indefinite

future. I quite suppose we are cut down because the board has more pressing claims than it can satisfy. I quite conceive that the liberal friends who last spring made up deficiencies may have justly warned you, "You mustn't rely on us to do that again; you must make the institutions share 85 per cent. of the uncertainty; so spreading the burden that it can be borne." Therefore I look for only \$—, with a slender possibility of \$— to \$— more.

But with only that subsidy I can no longer carry the financial responsibility of an academy of the grade proposed, and thus far this year maintained. [Figures of outgoes and income are given.] Leaving an average annual deficit rather over than under \$1250 to come out of my \$1500, which I must meet by outside work. [Details of the outside work are given.] This tax on strength is severe of itself. I hesitate to say what I have found it the past three months, or what apprehensions of late suggest themselves. When now, even at this cost, the deficit is not covered, I feel obliged to pause and seriously ask, What next, after May, 1887? When I came here I thought the call clear, the work promising enough to warrant the risk to health, and the prospect of success good. The prospect has been more than met, except that I find an academy of the first grade costs more work and more money than I can longer supply with our present resources. It seems preposterous for me to think of carrying the load of a \$1250 annual deficit alone by sheer extra toil. It must be either that I am too costly a principal or that I am conducting too costly a school. But I do not see how to reduce expenses in either direction. [Some further details are given of personal and family effort to close up the financial gap.]

Further, our pushing the academy in the channel approved at once by my own judgment and by the voice of the church at large involves added labor in sundry details. Our students for the ministry take. . . . Many an evening and many a Saturday hour of that kind of toil which exhausts; toil in which brain, conscience, heart and will work at white heat. One of these students is now nearly ready for college. Another costs me more extra work and care than any other six students, but the case calls for it and justifies it. Another of our students. . . . [The case is full of special features of exceeding interest, but they would locate the writer.] He was the third student I took into my house for a time, that I might drill him day and night. . . . I had to undertake the case. I must be ready to repeat the work from year to year, or "take

down my sign." But it is pretty hard to do all these things, and then to have to earn \$1250 outside of the school. . . . I am \$500 poorer than when I came here, in spite of hard work, fair management and some privations, and I haven't any more to lose.

There is a man who could serve the church grandly in any one of half a dozen relations, but in no other one as well as just where he is. Will the church allow the successful work which he is doing for her and her Master to be a millstone under which he is to be ground to powder? No doubt, when sessions are reluctant and congregations do not understand the case, it is easier for the pastor to omit a collection for this cause than to take it. That is, some of the backers of such a man will have to show some purpose when they take his part. All the better. It will be principle backing principle, with the satisfaction shared all around.

THREE SCENES:

NINE PARTS FACT; ONE PART FANCY.

I.

Time, 1840; place, central New York or western Pennsylvania. Husband and wife are sitting over the fire on Sabbath night, the children having gone to bed.

"Haven't you noticed," says the wife, "that Harry cares more for his books than he used to? I believe he would like to have an education. I'm pretty sure I've noticed a change ever since brother William's Joe was here talking about how they did at college, and about their debating societies, and their professors, and all that."

Husband.—"Yes, I've thought the same thing. I expected, like as not, 'twould work that way."

Wife.—"Well, ain't you glad of it? I'm sure I am. He's got a good head; and he ought to study and make something. Perhaps God would make a minister of him. Joe told me that was what he meant to be; though he never thought of such a thing till they had a revival in college last winter."

Husband.—"Do you think we can afford it?"

Wife.—"Certainly we can. College is so

near. There are no travelling expenses. He can have most of his washing and mending done at home. And, at a pinch, he can keep bachelor's hall, as Joe does; so we can send him the chief part of his living too."

Harry proves to be eager for the arrangement, and goes to college.

II.

Time, 1887; place, Nebraska or Colorado, from ten to fifty miles from Pierre or Del Norte. Conversation the same as the foregoing, except for this addition.

Husband.—"They tell me the college is having a pretty hard time to get along. They've got nice enough building and first-rate teachers; but the income doesn't nearly pay the expenses, and it is a pretty doubtful thing whether they keep agoing at all. There's no use of starting the boy if he's got to stop next year."

Wife.—"It won't stop. There's people behind it; and they've put money in it, for the sake of doing good with it, and they won't let it stop." The husband, on the whole, thinks so too, and the boy is likely to go to college.

III.

Time, 1887; place, a thriving town, or large city, or fertile farming tract in any of the older states. Husband, sitting at his table in the midst of a well-furnished study, with tall, full book-cases on three sides of it, is opening his morning's mail. His wife enters the door as he is running his paper-cutter through an envelope. By the time she has reached his table, the envelope and its contents are in the waste-basket, and he speaks:

"It is another of the circulars of that new-fangled Board for Colleges and Academies. I haven't the least interest in the thing. Collections, collections, collections; and as if there were not enough, now they want collections for running schools. How could I get people to give for such a cause, even if I wanted them to do it?" By this time he has opened another letter, and, after reading the date, he exclaims, "Why, here is a letter from your brother Jim, or some of his family. The handwriting looks a little strange." While he

is turning over the sheet to find what name is signed to it, the wife says, "I noticed the postmark as I took the letter from the postman, and I came in to see whether it was from Jim."

Husband.—"No, it's from his boy Harry, my namesake." A pause, while he reads. Then, by snatches, he gives the purport: "The boy has taken it into his head to study. Got a sort of a college started near them, he says; can go at very small expense for tuition, and can get a good part of his living from home. Says he has heard his father tell how I came to be a minister; thinks he would like to be one; wants to know what I think of it. Here's a line in lead-pencil from his mother. She thinks the boy is converted, says he is the brightest of their children, that though things have gone so hard with them thus far, she believes they can carry him through, if the school can only keep agoing. Wants me to pray over it, and give them the best advice I can." The wife takes the letter; and while she is reading it, the husband picks some papers out of the waste-basket.

The namesake gets a prompt letter, with the right kind of encouragement in it. A few Sabbaths later the congregation of — finds itself thrilled and in tears as its pastor outdoes the experienced eloquence of twenty years in telling how he ever came into a pulpit. The text is, "The voice of one crying in the wilderness, Prepare ye the way of the Lord. Make straight in the desert a highway for our God." And the rich men that pile the plates with money for opening, and holding open, the doors of Christian schools, keep glancing at the glowing face behind the pulpit Bible, as they say, "This thing is no experiment. This thing has been tried."

ADDITIONAL APPROPRIATIONS FOR 1886-87.

The following, having been left by the board dependent on certain conditions, are now announced, the conditions being met: Jamestown College, Dakota, \$1000; Carthage Collegiate Institute, Missouri, \$500; Lewis Academy, Wichita, Kansas, \$600.

PUBLICATION.

THE PRESS IN AMERICA.

How stand the facts as to the use of the press in America? Universal suffrage makes every citizen a voter, hence a politician, and hence a reader. The demand for books, papers and periodicals, in Europe mostly confined to the more affluent classes, here comes from the whole mass of the population. It is not only the scholar, the gentleman, the professional man and the merchant who read in America. The mechanic, also, must have his daily paper, and his sons and daughters must have their books. So it is with the tradesman. The farmer's table is often well covered with magazines and periodicals; he must have, at least, his county paper. The laborers in our factories and shops read. The porter reads as he sits upon the curbstone waiting for a job, and the drayman reads upon his dray. The cook in the kitchen, as well as the lady in the parlor, reads. The old and the young, the high and the low, the rich and the poor, unite to swell the demand for the products of the press in all their forms.

To meet this demand millions of pages issue daily from thousands of presses. All conceivable topics—and some topics inconceivable by most minds—are discussed; views of every possible shape are expressed; influences of every imaginable direction are put forth. The whole nation places itself under the tuition of this myriad-voiced teacher, and thoughts, wishes, hopes, aims, deeds, spring into life and shape under its moulding powers. The belief of the individual, the movements of religious bodies, the politics of the neighborhood, of the state, of the nation, all take the impress of its hand.

WHO COLOR THE STREAM?

Who stand at the head of this stream to color its waters and to guide its course? Men as various in their opinions and objects as are their utterances. The field is open

to all men. The good and the bad, the moralist, the Christian, the infidel and the bestial debauchee, all stand on a level, and each sends out his own train of influences. Honorable men there are in charge of establishments for the publication of books, of periodicals or of daily papers, who honestly desire to issue nothing prejudicial to morality or Christianity. Some such there are who will even make considerable pecuniary sacrifices rather than do the public wrong. Yet, on the most charitable view of the whole wide field, it cannot be denied that books from reputable publishers, and reviews, magazines and journals from highly-respected editors, teem with views utterly at variance with Scripture and at war with Christianity. Not merely a literature that is sickly, useless, enervating and nauseous to a sound manly taste, but a literature positively pernicious, floods the country under the auspices of houses of reputable standing. False views of vital questions of morality and insidious attacks upon the religion of the Bible thus gain currency and undermine the faith of the young and inexperienced. It is too much to expect of business men, taken in the mass, a rigid censorship of the press.

But, leaving the field occupied by houses of respectability, beyond the limits of decency there lies another class of publications, too influential to be unnoticed—a class of publications opening to the public gaze scenes of ruffianism or brutality and of crime in their most noxious shapes. These are openly vended in our streets, advertised (with all the attractiveness which a promise of such revelations has for the corrupt taste of man) in the papers which are received into our families, sent to our country towns, scattered among our youth, and brought into our very homes. They come as ladders to the pit, to lead the young soul in the descending way to sin, to shame and everlasting woe.

Beyond these there is another and viler

class of works, not openly sold, but cunningly and secretly put into the hands of the young to lure and guide them to the avenues of vice and ruin; books that stamp upon the soul stains that nothing but death will erase. Exhalations of the pit, they arise unrecognized, they are received by the victim, and his soul is steeped in death. If there be a stepping-stone to hell more easily trod than another, *the press* furnishes that stepping-stone, and places it in the pathway of the young.

A CALL TO THE CHURCH.

The Church of God cannot shut her eyes to these facts. The literature that is worldly, fleshly, devilish, must be met. It must be met on its own ground and with its own weapons. Books, papers, periodicals, must flow fast and fresh from its presses. The world will not rest on the past if we do. Every generation will have its own literature as truly as it will have its own bread. Christianity must have her presses; yes, and Christians must use them. The pastor, the missionary, the teacher, the parent, all must be furnished for the conflict with evil. Nor, after the furnishing of a living ministry, is there a higher work for the Church in her warfare than the work of furnishing a Christian literature. Let the Church neglect its duty of publication and it must and will suffer inevitable loss.

IN SORE DISTRESS.

Never, perhaps, has the missionary department of the Board of Publication been in more sore distress than at this time. Its men whose commissions are expiring are told that their commissions cannot be renewed. Others are notified that it may be needful to discontinue their services simply because the missionary fund is worse than empty,—deeply in debt. Some of the noblest men in any department of church work, whose devotion carries them month in and month out to the homes of the neglected, visiting, distributing tract and book, cheering and organizing Sabbath-schools, must cease their labors unless the means are furnished for keeping them in the field. A pastor in

California writes: "The blessing of God will not rest upon a Church that withdraws such men from fields so open and needy." But it is not for the Board so to speak; it is but the agent of the Church, and may not dictate to the Church its duty. It must execute the will of the Church as expressed in the acts and gifts for this special form of evangelization.

WHAT ONE BOOK MAY DO.

It is strange what may be effected by a single book. For instance, there is published by the Presbyterian Board a small book entitled "The Heritage of Peace; or, Christ our Life," by the Rev. Dr. T. S. Childs. Information has just come to us that a copy of this book, going into a neighborhood of Hicksite Quakers, resulted at length, under the blessing of God, in the organization of an orthodox church.

THE FIRST KHEDIVE.

Earnest students of the Bible—and there are many such among our Sabbath-school teachers and scholars—are always glad to learn of any book that will be helpful to them in their understanding of the current lesson and in the application of their texts to conscience and heart. To such it may be stated that the Presbyterian Board of Publication is just bringing out a fresh volume from the skilled pen of the Rev. Dr. Daniel March, entitled "The First Khedive," a series of lessons from the life and times of Joseph. The book is illustrated with sixty engravings, largely from the monuments of ancient Egypt, and has value—as has anything from the author's pen—outside of the special interest attaching to its chapters at the present time. Just now, however, it is especially welcome, as bearing upon the Scripture lessons to be taken up by the Sabbath-schools in April and May.

FORGOTTEN SEED.

GEORGE W. MEARS, ESQ.

Eight years ago the Sabbath-school of the Clinton Street Immanuel Presbyterian Church of Philadelphia gave thirty dollars to the

Board of Publication, with the request that a Sabbath-school library be sent to a home missionary, the Rev. S. A. Stoddard, in the Indian Territory, in whose work they felt an interest. A letter was received from this excellent man (whose death has just been announced), thanking the school for the donation. A year or more afterward another similar donation was sent to the same locality. In the prayers offered in the school, God was asked to bless the schools in the Indian Territory for whose benefit our money had been sent. In time it was all forgotten, no more prayers were offered and no more money was sent.

A few weeks ago a colporteur from the Indian Territory was introduced to the school by a card from the Secretary of the Board, Rev. Dr. Dulles. His name was James C. Sefton. He was a ready speaker, holding the attention of the scholars well while he told them that for a number of years he had been very anxious to see the school, to look into the faces of the scholars and officers. Our first library, he said, arrived at Fort Gibson at a time when the church and school were at a low ebb. The church had but eleven members and the school only twenty-three scholars. It was an out-post, the home missionary living at a distance. The fact that a new library had come to the school, sent out by a Philadelphia Sabbath-school, attracted general attention, giving the school quite a "boom." It began to fill up again, a new spiritual interest was awakened, the church began to grow, souls were converted, among them that of the colporteur himself who was addressing us, and beside him three Indians, who are to-day laboring in Sabbath-school and church work in regions beyond. The church and school at Fort Gibson have continued to grow, so that now the church has over seventy members and the Sabbath-school about one hundred and fifty scholars.

When converted, Mr. Sefton began to work for the Master. He soon got into the colporteur work of the Board of Publication, and has been actively engaged in it ever since.

When the library books were read pretty thoroughly they were taken to another point six miles away, called Te-ge-la, where another school was organized by the colporteur. At

first they had no building in which to meet, but began under a tree. That tree school has grown into a church of twenty-two members, mostly Indians. They have a good Sabbath-school and a church building which cost six hundred dollars, nearly all of which they raised among themselves.

The second library arrived on Christmas day just as the same colporteur had organized another school at Eureka, not many miles away. The books gave the school strength and standing in the community, and it has now grown into a church which owns a building costing one thousand dollars, all of which they have paid for except two hundred dollars advanced by the Board of Church Erection. A German atheist in the neighborhood frequently received from the colporteur some of the pretty Sunday-school papers of the Board, in the leaves of which the colporteur was careful to hide a tract every time. The atheist would go away alone to read, as he did not care to be seen reading such literature. To-day he is an elder in that church.

Our colporteur organized another school in a log cabin at Pleasant Valley, not many miles away, where the population were all Indians. A good Christian Indian woman was the only person available for superintendent. On the Sabbath the Indians would assemble outside the school-house, and spend the afternoon in shooting at a mark with their bows and arrows, aiming to split standing corn-stalks with their arrows at long range, and betting and gambling upon their shots, making constant noise and disturbance. The good woman superintendent would remonstrate with them, but always in a kindly Christian spirit. In time the school grew to be a church. In a revival, twenty-two were added at one time, among them some of those gambling Indians. To-day that church has a building worth eight hundred dollars, most of which has been paid for by the members, and they have a candidate for the ministry among their membership.

From 1880 to 1882 there was no minister, no home missionary in the district. The churches and schools were kept together and "shepherded" by the colporteur of the Board of Publication. Other churches have now grown up

around them, until the Presbytery of Indian Territory numbers thirty-one churches, with more than one thousand members. The colporteur says, "Can you not somehow raise money enough to send out three or four more colporteurs into that immense territory? I am the only one our Board has in that field, and there is material all around me out of which new Sabbath-schools could be formed every week in the year if we had the force to take care of them."

After hearing his story, the Clinton Street Immanuel Sabbath-school sent twenty dollars to the Board to help in this work. The same Sabbath Mr. Sefton addressed a large Bible-class of ladies at the Bethany Presbyterian Sabbath-school. They voted a donation of twenty-five dollars to the Board. The Bethany Bible-class and the Clinton Street Immanuel Sabbath-school have sent each a box to the Indian children in the Sabbath-schools under the colporteur's care.

Will not each church and school do something to enable the Board to employ more colporteurs to gather in the children and supply books and papers to their parents, thus forming the beginning of a hundred more churches in a hundred places in our vast territory?

IN MISSOURI.

The Rev. Thomas Marshall, synodical missionary for the state of Missouri, gives a good report of the Presbyterian Sabbath-school work in his field:

The number of distinct Presbyterian Sabbath-schools in our churches is 197; the number of officers and teachers is 2306; the number of pupils, 19,936; total, 22,242. The Westminster Lesson Papers and other helps are very generally used in all our schools. A large proportion of our schools are taking advanced positions in the Church by systematic training along the line of biblical knowledge so well marked out in the "Westminster Shorter Catechism." For beauty of language, for clearness of definition, and for unprejudiced adherence to the unchanging and unchanged truth of God's word, that compendium known as the "Westminster Shorter Catechism" stands in the Church of Jesus Christ to-day, as

it has ever stood, without a rival. We hope that the sessions of the churches in our synod will see that those who conduct our Sabbath-schools are faithful in aiding the pupil to memorize this time-honored compendium of our faith; for an intelligent faith must underlie all well-directed service in the Master's vineyard.

SHALL THE NEEDY BE HELPED?

An earnest colporteur of the Board of Publication, laboring in Dakota, wrote to the secretary with regard to the poverty of many of the new settlers, and was bidden not to be backward in making donations of papers, tracts and books as he went from house to house. He writes in reply:

I thank you for what you say about my donations. The crops have failed largely in this territory, and many fields of wheat will not be cut, while many of them are being cut down for fodder. It would make your heart ache to see the state of many of our people. Ladies of refinement and careful culture, trying in their utter destitution to make their sad hovels wear an air of tidiness and cleanliness, abound in this county. Of course, sales among these must be slow, but they everywhere receive my little donations with thankfulness, often with tears in their eyes and prayers upon their lips for the good old Board of Publication.

The same faithful worker, on his return to his headquarters after a tour of one hundred miles, says:

I found many groups of Christians who have not heard a word of preaching since they settled here five years ago. I established one Sabbath-school and made it a small donation. I find great spiritual destitution, not only among the foreign element of the population, but also among native Americans whose families are destitute of the Bible and of all religious culture. Their children are supplied with such literature as Jesse James' exploits, Tom Paine's books, and Robert Ingersoll's blasphemous works, which are the most popular of all. Notwithstanding the irreligious character of these families, they generally treat me with much consideration and sometimes kindness, and I hope I have done several of them good, though I have not been able yet to travel twice over the same ground to see the results of my work in this presbytery.

CHURCH ERECTION.

WHY CHURCH ERECTION IN NEW ENGLAND?

It is perhaps a novel idea to many of our readers that there is a demand for Presbyterian churches in New England. If there is any part of the country where there is sufficient provision for the religious training and edification of the people, we are wont to think that it is the land to which the Mayflower bore the Pilgrims two hundred and sixty-six years ago. If there have been but few Presbyterian churches there, we have been wont to say that in New England the Presbyterians are Congregationalists, and are likely to remain so. It is only within a few years that we have begun to realize that a new immigration is changing the condition of things in that highly-favored region. From Scotland, from Ireland, from the British provinces, large numbers of immigrants have come into the manufacturing towns of Massachusetts, Connecticut and Rhode Island. These people are Presbyterian through and through. They inherit from their ancestry traditions, associations, religious habits, that forbid them from feeling thoroughly at home excepting in Presbyterian churches. It is not strange, and it is not to be criticised, that they desire to perpetuate the forms of doctrine, of church government and of worship to which they have been accustomed from childhood. Our Congregational brethren recognize this, and sympathize with the spirit that they themselves manifest when they exchange New England for Iowa and Kansas. But these new comers, like the first settlers of our western states, for the most part have their fortunes still to make, and, like their western brethren, they naturally look for pecuniary aid to build their church edifices to their more favored brethren of other states. Shall they look in vain?

In July last the Presbytery of Boston published a special appeal, from which we extract the following words:

The want of our young churches is church edifices. New England calls not so much for ploughs and reapers as for barns in which to store her harvests; and for lack of these the sheaves lie strewed upon the ground unhoused and insecure.

Five of the new churches are now preparing to build. With houses of worship which they can call their own, paid for and rent free, these churches will be self-sustaining. The people do much, but they cannot do all. As they are mostly strangers in the localities in which they live, they look to us and to sympathizers elsewhere for the needed assistance.

This letter, authorized by the Presbytery of Boston, is issued to avoid the annoyance of a multitude of personal solicitations from all these churches, as each, feeling the urgency of its own needs, would be likely to present. This appeal, duly attested, is to this end laid upon your conscience in the hope that it may evoke a generous response.

At present these new churches are paying a sum of \$3500 a year for rent of halls wherein to worship; a sum that would pay interest on \$75,000, while \$50,000 would abundantly provide church homes for these dear brethren.

Practical assistance has been offered by friends of New England birth and church fellowship, who have perceived the importance of this great movement as meant, in God's plan, for the spiritual welfare of this ancient region.

Believing that this appeal should come home alike to the hearts of the sons of New England and those of the children of Scottish Presbyterians, the presbytery earnestly solicits your gifts and prayerfully expects your aid.

The Board of Church Erection, No. 23 Centre Street, New York, will receive these special benefactions. Let them be marked, "For New England work."

THE OTHER EXTREME.

It is a long distance from New England to Arkansas; and no contrast could be more vivid than that between Scotch Highlanders and "American citizens of African descent;" and yet their needs and their petitions seem to be the same. We have done much for

the so-called freedmen of the Atlantic coast, but we have almost forgotten those of the great Southwest. As showing that the field is rapidly opening we print the following quaint and touching letter from a colored brother commissioned by our Freedmen's Board:

PINE BLUFF, ARK., November 11, 1886.

Corresponding Secretary of Board of Church Erection:

DEAR BROTHER:—Under the advice of Dr. R. H. Allen I desire to turn your attention to this part of the moral vineyard, so long and sadly neglected. It seems that this state is given a studied slight by all denominations. It has an area of 53,820 square miles, and in all its borders a *colored Presbyterian church cannot be found*. How does that truth strike an earnest Presbyterian? How does it sound? Ought it so to be? We have now several congregations and missionaries in this field, but no house in which to worship. The object of my letter is to draw your attention to Pine Bluff, one of the most important towns in the state. It is rapidly growing, and in it is located the Branch Normal College, many of the students of which have been with us on the Lord's day to our "hired house," and because we have no house of our own they look upon us with suspicion. Not having visited the white Presbyterians of southern counties, they have little idea of what we are. This creates an unfavorable impression, and we have no room to allow disparaging remarks. It is said, "I would visit the Presbyterians oftener if they had a fit place to worship." It is imperative that we build a church, the right kind and in the right place, that our cause may not suffer by contrast. We have taken steps to secure a site for church and manse. But we are **UNABLE** to build. **WILL YOU AID US?** Are there not some who would aid in this project, and that quickly, to blot out the fact (for such is the case) that there is not a church building for the colored Presbyterians in Arkansas? Can we expect aid from, or rather by, your board? Would you blazon the fact: *Arkansas affords an opportunity for some one to render himself immortal in name, and thus erect himself a worthy, lasting monument in the shape of the first colored Presbyterian church building in the state of Arkansas?*

Yours, in the cause of the Master,

LEWIS JOHNSTON.

HOW ONE MISSIONARY FAMILY LIVE.

TUXIKAN.

The Rev. L. W. Currie, of the Presbyterian Church (South), who has had a large and varied experience among the Indians of south-eastern Texas and the Indian Territory, has removed with his family to Alaska and commenced work among the Hanegahs. I wish it were possible to give the church an adequate impression of his situation. His is the only white family in a village of several hundred degraded, superstitious and uncivilized natives. Drunkenness and witchcraft at times turn the village into pandemonium. The nearest white family is thirty miles, and the nearest officer of the law a hundred miles, away by water! As no white man had ever lived in their village, there was no comfortable frame house to be had, and a native house had to be rented. It is a large building, 38x37 feet in size, with plank sides and a bark roof. On the inside a platform about eight feet wide extends around the four sides of the room. Enclosed by this platform, and three feet below it, is the main floor, forming a pit 21x22 feet in size. In the centre of the pit a space eight feet square is left unfloored and is covered with gravel. Upon this is built the fire. The smoke, curling around the room, passes out of a hole six feet square, which is left in the roof for that purpose. The hole that permits the escape of the smoke allows the free descent of the rain. The south side of the house extends on piling over the tide.

Into this building, which an eastern farmer would consider unfit for his cattle, a choice mission family moved without a murmur. A partition of sheeting was erected along the edge of the platform. The pit was set apart for the school and church room and the platform divided into rooms for the family. The roof was patched, the cracks battened, and the house made as comfortable as possible under the circumstances. This family is specially commended to the prayers of God's people.—*Rev. Shelton Jackson in Evangelist.*

The Committee on the magazine decided to use "laid" paper, on which the print is more easily read, and which is less expensive than the "calendered" paper, which is best for illustrations. Thus these were excluded. But so strong a desire is felt for the illustrations to which our readers have been accustomed that we try the experiment on this paper.—ED.

A MODEL CHURCH.

The best way to be sure that a proposed design will insure a convenient and attractive house of worship is to find out that it has given thorough satisfaction to those who have already tried it. For this reason we print an extract from a letter from the pastor of a congregation that has just

dedicated the church represented in the above sketch :

—, IOWA, Dec. 21, 1886.

MY DEAR SIR:—I enclose papers all properly signed and recorded. Let me here state that the church is to be dedicated next Sunday free of debt. In fact, the church has never been in debt, for two of our members bought all the material in their own name and became

liable for everything. Of course, the church assumes everything morally; but legally nothing could be collected from it. This was done because our subscriptions were payable one-half November 1 and one-half January 1, and we could not well wait until then for dedication.

Our subscriptions, plus the \$500 from the board, clear us of all expense, and if we can raise \$200 next Sunday, it will make about \$1800 expended on building and furniture. Whatever we raise, be it much or little, we shall not owe one dollar on the building.

Our people are very happy over their church and very proud of it, and also very thankful to the Board of Church Erection. The building is generally conceded the neatest and prettiest little church in the county. If any congregation is planning to build a \$1500 church to accommodate 200 people, this is the very church.

I am more than pleased. We will not forget the annual collection.

Yours very truly,

A CHRISTIAN WOMAN'S GIFT.

Very appropriately and happily, the manse fund, by which homes are provided for missionary families, was the gift of a noble Christian lady; and what more blessed work could engage the thoughts of our Christian ladies throughout the land than the enlargement of this fund, so that it may be permanently adequate? Let this fund be doubled, and under the wise provisions of the General Assembly it can be used and re-used, and with but small yearly additions remain doing its work in perpetuity. Thus, a contribution of five hundred dollars by an individual or a church or a woman's society would be a perpetual endowment, assuring the building of a manse every three years.

THE MANSE FOR THE SAKE OF THE WIFE.

If there are any Christians who manifest more courage and self-sacrifice than our home missionaries, it is the wives of these missionaries. The Protestant Church has always insisted that the missionary who is married exerts upon a heathen people or upon a new frontier community a double influence for good. Many things, it is true,

may be said in favor of celibacy for the herald who is to push forward into new and untried regions, and who knows that he must endure hardships as a good soldier of the cross. But we still believe that the weight of the argument is with those who insist that the minister, as a man among men, has a right to a home, and that a Christian home, presided over by the minister's wife, makes the work doubly effective.

At any rate, in the providence of God and the natural promptings of the heart our missionaries are usually married men; hence whenever there is hardship the heaviest burden falls upon the wife. Nurtured as she has been in a comfortable home, educated as she usually is beyond the average mark, accustomed to refined and stimulating society, there is a true heroism in the readiness with which she goes with her husband resolutely to the front.

Does not the thought of their sisters engaged in this self-denying work appeal to the women throughout the length and breadth of the church?

THE OUTLOOK.

The last three months of the year, ending with April 1, are always months of anxiety with this board. So large a proportion of the contributions of the church come in during the three months of January, February and March that during the preceding months of the year, when the applications are most numerous, we are obliged to walk by faith. To this we make no serious objection if the result proves that our faith has been responded to by the works of our brethren who send the supplies. Had the church reached such point in systematic benevolence that the boards could depend with serene assurance upon a contribution from every congregation, then we could estimate our income, and consequently the measure of our appropriations, as well early in the year as at any other time.

A DILEMMA.

But let the coming contributions be an uncertain quantity, and notice the dilemma

upon one horn or the other of which a board that does not propose to end the year in debt is liable to be transfixed. Suppose that the board with conservative prudence decides we must make no appropriations in excess of our current receipts, and so with hearts heavy with the disappointment inflicted upon struggling congregations, cuts down unsparingly all applications. But during *March* the Lord opens the hearts and hands of givers, and five times as much comes into the treasury as in any previous month. At the end of the year the board is challenged, "Why do you come out with an unappropriated balance while congregations on every side are complaining that they receive no aid?"

Suppose, on the other hand, the board with confident zeal makes promises, the fulfillment of which depends upon just such large *March* contributions as are sometimes received. Then if its expectations prove vain, a debt is the *inevitable* result.

A BIT OF HISTORY.

Last year the board did become very anxious, fearing that the holding back of contributions meant a coming debt; and then, after all, gifts at the last minute brought the annual income almost up to the average of former years, *but* too late to relieve all of the waiting and burdened churches that had sent up their earnest appeals.

THIS YEAR.

This year the board has determined to assume that before the year closes all of the congregations that sent in contributions last year will do the same this year, giving at least as much as then and perhaps more. They may be *slow*, but they will be sure. Upon this supposition the promises to our young and homeless congregations have been made. Brethren, have we not done right, and will you not see that the reasonable expectations under which we have laid out our work shall be realized? We pray you, *let us not this year be impaled upon the second horn of the dilemma that we have to face.*

BUILDING CHURCHES IN DAKOTA.

Until within a few years this region of the Northwest now known as Dakota was very little known. An occasional traveller made a hasty transit across a region the vastness of which staggered his senses, and upon which his startled ignorance avenged itself by calling it the great American desert. We were taught this in our school days. In Dakota you have 800,000 square miles of territory, enough to duplicate several of the largest states, Texas excluded. Her agricultural powers are immense. In this territory you find the Missouri, grand and beautiful; if you like muddy water, Red river, of which if any Canadian once drinks, he will return to lay his bones upon its banks; the Dakota, or the James (familiarily called "the Jim"), known as the longest unnavigable river in the world; the Cheyenne, which flows 200 miles in making the same distance as forty miles of railway. Could you have accompanied the writer on a trip made some five years ago, you would have seen how people live in a new country and learned something of the hardships and privations that the immigrant and his family have to endure. You would have seen people who had been bred in civilization and used to all the luxuries and conveniences of modern life bravely denying themselves almost everything that makes life desirable, and courageously facing all sorts of hardships, for the sake of what is to be theirs hereafter. You would have seen with your own eyes how broad and deep the foundations are laid upon which the grand superstructure of American society is to be built, and how heroic, patient and self-denying the men and women are who strike the first blow. You would have seen everything in its incipency—some of it too crude to be considered in the transition state—literally nothing but the unbroken and boundless prairie beneath your feet and the free air and sky overhead; all else to be made. The farms, buildings, highways, school-houses, churches, railroads, and the opportunities for higher education which now begin to rise with those of older states, were then only in the dim and distant future. The writer well remembers that lonely ride when for more than fifty miles scarcely a tree was to be seen, and that only when crossing a stream halfway to our destination. No good water to drink; all around an ocean of land. Riding in a lumber wagon, we made our resting place, worn out and tired. The house we enter has one room. Here we are to sleep and eat. The room is divided off by carpets

brought from the eastern home. In this house lived a cultured, educated man and woman, with their five children. They had lost all in the East, and had come out to this place to begin their life all over again. As Deftman Thompson says in "Joshua Whitcomb," it looked as if we might be a little cramped for beds; but I lay down on the floor on some buffalo skins and had a royal sleep. This house was made of logs, with a mud roof, and was quite aristocratic in appearance. Inside the house was divided into rooms by hanging carpets, a luxury which but few in the settlement had. The chairs were made of puncheon; bedsteads made of bits of puncheon on one side and the walls of the residence on the other.

But since that time surprising changes have taken place. In 1880, the population was reported as 135,000, while in 1885 it had increased to 500,000; 25,000 miles of railway had been built, and 2000 school-houses erected. This is marvellous progress and growth. Let us review the work of our church in building churches and see if we have kept pace with this growth in things material. Six years ago we owned no church buildings in south Dakota. In the last minutes of the General Assembly we find 150 churches organized in the two synods of north and south Dakota, comprising several presbyteries.

SYNOD OF DAKOTA.

Presbytery.	Number of Church Organisations.	Number of Churches aided.
Aberdeen,	26	12
Central Dakota,	25	17
Dakota Indian,	11	5
Southern Dakota,	22	17
	84	51

SYNOD OF NORTH DAKOTA.

Presbytery.	Number of Church Organisations.	Number of Churches aided.
Bismarck,	12	4
Fargo,	22	12
Pembina,	32	18
	66	34

The total number of churches aided to the beginning of this year is 85, and amount granted by the board a little more than \$45,000, giving to the church, property secured by mortgage and insurance, fully worth \$300,000. We are not able to give the number of churches organized since the meeting of the General Assembly, but know from the applications pouring in upon us from all parts of this immense territory that our work is not half done, and that

we must have larger means on hand to grant these urgent and needy appeals for aid. J. I.

A TOUCHING APPEAL.

We are most happy to be able to respond favorably to the following appeal for an enlarged appropriation:

SAN JUAN ISLANDS, WASH. TER.,
November 23, 1896.

To the Board of Church Erection.

DEAR BRETHREN:—I beg most respectfully to apologize for writing you *re* your appropriation of \$400 toward the new church building on Lopez Island, in the San Juan mission. I desire honestly to submit certain matters and facts to your kind consideration. We have been in great need of this church building for many years, but, owing to the great poverty of the people of Lopez Island, have not ventured to apply for aid from the board, as it was simply impossible to secure from the people even a third of the amount needed for the building. We have now done our best, and, considering the very limited means of our people, have met with good success, the result of which is shown in our application to you. Many of our people have been unable to give cash, having none, but have exerted their utmost to contribute something. As an instance of many similar, one poor woman, left with the care of five children, contributed *fifty dozen eggs*. For sixteen years we have worshipped on Lopez Island in old log cabins, where the people, in order to make room for the congregation assembling, have had to take down their beds and remove their scant furniture from the room. We would have continued on in this way, rather than burden the board, had we not been compelled to prepare for building by other denominations threatening to enter the field and build before us, thus attracting the people by a more comfortable place of worship, thinning our ranks, and thus reaping much that we have sown through so many toilsome years. After raising all we could by every known and unknown means, and planning and estimating for the neatest and plainest of structures, we found that we would need at least \$600 from the board, but concluded to cut down our application to the very lowest figure, making it but \$500, which sum we so anxiously hoped for and so absolutely needed, we allowing no margin whatever for cutting down.

For years the good, honest people of Lopez

Island have contributed their mite toward the Board of Church Erection, dear Dr. Wilson writing me that our San Juan mission ranked second among the churches of the Presbytery of Puget Sound in the contributions to the board. I hope our contributions will shortly increase.

Dear brethren, could you see the list of those contributing toward our long-needed mission building, and know, as I do, their circumstances, many of whom have worshipped with me in old log buildings for the past sixteen years, I am sensibly impressed that you would consider ours a special need, an exceptional case, and would grant us some extra aid,—at least the full amount asked for.

I could submit much more to your kind consideration of the pressing wants, the special needs of this my peculiar field, for extra aid from your board for our church building, but trust sufficient has been given to elicit your kind reconsideration of our need for at least the full amount of \$500 asked, and that your treasury will permit of the grant.

Do help us, dear brethren, to complete our long-hoped-for building, free from all indebtedness, by the gift of the \$500, as we cannot possibly raise this extra ourselves, since we have taxed our people to the very utmost, and cannot now curtail any outlay on the building. I write direct to you, setting forth our urgent need of the full amount asked. My presbytery would endorse all, and more than all, if appealed to.

Please write and relieve our minds as soon as you possibly can, and you shall ever have the heartfelt prayers for God's choicest benedictions to rest upon your board from a poor but most grateful people.

I am, dear brethren, with all respect, urgently and most anxiously, your missionary,

THOS. J. WEEKES.

INSURANCE AGAINST FIRE.

GALVESTON, TEXAS, August 24, 1886.

Rev. Erskine N. White, D.D.

DEAR BROTHER:—I am authorized by the board of trustees of St. Paul's German Presbyterian Church in Galveston, Texas, to express to the Board of Church Erection their sincere and heartfelt gratitude for the generous and timely aid of one thousand dollars for the rebuilding of the church edifice which was destroyed by fire November 13, 1885. I am also glad to say that the church was dedicated with great solemnity August

15, and on yesterday, according to the understanding between the trustees and contractor of the church edifice, the debt was paid, and the church is a monument free of any encumbrance whatever. May this church be the dwelling-place of the Lord, where his power will be realized in the conversion of many souls.

Please express to the board my personal gratitude for their generous aid, and believe me to be the ever prayerful friend of the Board of Church Erection, and

Yours, fraternally,

HENRY P. YOUNG.

A LITTLE BEAUTY.

COON RAPIDS, IOWA, Nov. 8, 1886.

DEAR BROTHER:—The new Presbyterian church at Dedham, Ia., is finished, and it is a *little beauty*, and a monument to the enterprise of a few noble Christian men and women, who have made great sacrifices to build the edifice. Please express the sincere thanks of the church and society of Dedham, as well as my own, to the Board of Church Erection for their kind appropriation of four hundred dollars, and ask them to send the necessary papers so that we can have the money at once.

Very truly yours,

I. N. C.

THE BOARD OF CHURCH ERECTION.

OFFICERS.

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FREDERICK G. BURNHAM, Esq., Vice-President.
REV. DAVID R. FRAZER, D.D., Recording Sec'y.
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FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America," the sum of dollars, to be expended for the appropriate objects of said corporation.

Contributions should be sent to

MR. ADAM CAMPBELL, Treasurer.

Other communications to

REV. ERSKINE N. WHITE,

23 Centre Street, New York City.

MINISTERIAL RELIEF.

ON CHRISTMAS DAY, 1886.

The above caption for an article in the *February* number of this journal has a somewhat belated look; but the authorities notified the secretary days before the bells rang out their Christmas peals this morning that his material for the February number must be put into the hands of the printer before the holidays were over. The comparative leisure of Christmas day has therefore come opportunely for the preparation of these Ministerial Relief pages, although it will be yet some weeks before they can have any readers.

As I came down to my office this bright, beautiful morning, the merry chimes of the church bells were filling the air, and the streets were thronged with people, old and young, hurrying with gifts and greetings from one happy home to another. It was natural that my own thoughts should turn to the bare and comfortless homes of my brethren in the ministry, for I knew that upon the hearts of many of them the Christmas chimes would smite heavily. It is hard for a minister to be laid aside from the work he loves so well, and it is hard for anybody to bear up under sickness and the infirmities of old age; but where there is also added sharp, bitter want, the home that may have been so full of Christmas joy in other and happier days must now, save for God's grace, be desolate indeed amid the general rejoicing.

But there was to me one pleasant anticipation as I entered my office this Christmas morning;—it was that I should find letters in acknowledgment of some small sums of money which had been placed in my hands for the special purpose of bringing a glad Christmas to a few homes of God's faithful ministers laid aside, in sickness and in poverty, from the work they love so well. To read these letters, notwithstanding the sad undertone of some, was to me a great Christmas joy, and I must let you share a part of it with me.

I transcribe first a note which came on Christmas eve from a highly-educated lady, the widow of one of our most able and scholarly ministers:

DEAR FRIEND:—Your Christmas gift came this morning, bringing joy after an anxious and sleepless night. My anxiety in regard to the future has been so great that the doctor said I was threatened with fever; but your kind letter was the tonic needed, and has done more good than medicine. May God bless you and the kind donor, and may your Christmas joys be many.

MY DEAR BROTHER:—Your kind favor enclosing check for eight dollars is before me. It was an agreeable surprise—one that was timely, enabling me to secure shoes for my family for the winter. Many thanks. While I remember you daily in my prayers, when this gift came I felt to ask God to give me strong faith and fervency in asking for rich heavenly blessings upon both the giver and sender of this gift. I earnestly pray that God will bless both.

DEAR FRIEND:—Enclosed please find the receipt for the Christmas gift of eight dollars. Please accept my grateful thanks for your thoughtful kindness, and say to the Christian gentleman who gave you the money, that my Father—our Father—will repay him. May you both ever have the abiding presence of the Master.

DEAR BROTHER:—The gift came in a good time. My coal was out, and I was thinking about getting a supply, and was really troubled about the matter. I could hardly believe the evidence of my senses as I gazed upon the check! But God is good. It is these kind-hearted people who make the church strong.

DEAR FRIEND:—Can you imagine my surprise when our daughter returned from the post office and said, "A letter from the Board of Relief!" And then, when I opened it, a draft for ten dollars! Thank that kind friend for me. It must have been the Lord who put it into your heart to send it to us. It makes Christmas brighter to know we have such thoughtful friends.

MY DEAR FRIEND:—I can hardly express to you how much this Christmas gift of ten dollars is appreciated by me just at this time. I have had sickness in my family; my little girls and my boy have coughed with whooping cough until they have become quite frail; then I had nursed one little girl through with measles, when the others, five in number, were all taken sick suddenly with the measles, and myself so prostrated as not to be able to raise my head off the pillow. We would most certainly have suffered more had it not been for the dear friends and neighbors. Now I thank our Father in heaven for recovery; though weak, we are rapidly being able to resume duties again, and this precious gift will enable us to meet our indebtedness for medicine and other things, which were pressing heavily upon me.

I pray that the dear Lord may reward the donor abundantly, that his cup of blessing may be good measure, pressed down, shaken together, and running over. May God send the required amount through some of his friends to free the board from debt, and make your heart glad to start the new year with a surplus!

It is the widow of a faithful, honored minister who says in this letter, "We are rapidly being able to resume duties again!" What these duties are may be learned in part from another letter written by her some time ago:

I cannot express to you how much good it would do us could we receive my appropriation now. I am quite sick, and the damp weather makes it necessary for me to keep a little fire, but without coal it seems impossible. We have been burning barrel staves and bits of wood during the summer, and I could manage well enough, but now must do otherwise. Sometimes I do become so discouraged when I think of the winter before us, for, strive as we will, the future looks dark,—seven of us, and none old enough to earn but mere trifles, and I cannot earn anything myself. I must keep them all together, wash and iron, and attend to their food and clothing. And for one pair of hands this means severe labor; and my hearing is so bad as to unfit me for out-door employment. When I go anywhere I take one of my children with me to hear for me.

But I must copy here one more of these grateful Christmas letters. It was written by the wife of a minister whom

I have known and honored for many years:

DEAR BROTHER:—Your unexpected favor reached my husband yesterday. With tear-dimmed eyes we read your note, and I am not sure but your words of kind remembrance were of more value to us than the check accompanying them, much as we appreciated the latter. It is not always that our friends remember that our greatest trial is that we are laid aside from the work. Yet we are thankful that the work goes on, even if we are not helping as we would like to do.

Let me thank both yourself and the unknown giver who made our hearts glad by his generous present. Both are gratefully remembered in our prayers.

There was a letter to the board two weeks ago from this faithful, large-hearted, devoted minister, which I, too, read "with tear-dimmed eyes." I must print it here:

December 8, 1886.

DEAR BRETHREN:—The time of making my yearly application has arrived and finds me still declining in health. Paralysis is slowly sapping my life away, though I am able to be on my feet part of each day. My hands are growing more helpless and my speech more broken daily.

My family remains the same size as last year, a wife and a boy of twelve, besides myself. We still occupy a house rent free; we expect, however, soon to begin to pay rent, which will add considerably to our expenses. Our regular income is barely sufficient to pay said rent and the annual premium on a life-insurance policy of \$2000.

During the passing year we have had some gifts, and these, with your generous supplement of \$30, have just met our needs, so that we hope to end the year out of debt. We do not see how we can do with less for another year, and therefore feel constrained to apply for \$200 from your board for the year to come. We hope the funds in hand may be sufficient to justify such an appropriation; but if they are not, we will try to suffer patiently, with your other needy pensioners.

You need to know this man and his wife to fully appreciate such letters. "Our greatest trial is that we are laid aside from the work," says the faithful, devoted woman. At the General Assembly in Cincinnati I begged

the women of our church to remember that their *sisters*, in these homes of poverty and sickness, had a righteous and just claim upon the Board of Relief—these pastors' wives, who had shared in the *work* of their husbands as well as in the privations and self-denial of the manse! And please read again the last sentence in the letter of this gentle, resigned, uncomplaining servant of the church, whose life "paralysis is slowly sapping away," and whose income is "barely sufficient to pay house-rent and the annual premium on a life-insurance policy of \$2000." Asking for an annual allowance of only \$200, he says:

We hope the funds in hand may be sufficient to justify such an appropriation; but if they are not, we will try to suffer patiently with your other needy pensioners.

If God's people in their comfortable, happy homes would only *think of these things*, it would be easy enough for me to write and assure this dear brother and his devoted wife that the funds *would* be "sufficient to justify such an appropriation!"

It was also a "Christmas joy" for me to read other letters that came in my mail this morning, and to read over some that still lay upon my table from the last few mails. For the December appropriations, voted *in full* by the board, had just been paid out, and they had made this Christmas to many a day of special thanks and joy. Many of these sick and aged ministers and many lonely, dependent widows had read the published notice of the diminished receipts of the board; that these had *actually fallen off* from the receipts of last year for current expenses, leaving the board already in arrears *over fourteen thousand dollars!* As every dollar of their modest appropriations was a necessity to these afflicted ones, they awaited with trembling anxiety the coming of the treasurer's check that might show another "reduction";—and I must transcribe a few of their letters.

But please bear in mind that these grateful letters are written by refined, cultured Christian men and women, who are poor not because they have been idle or extrava-

gant, or even careless in their expenditures, but because the head of the family was a minister and served the church ordinarily on such a small salary, and with such necessary expenses, that he could not lay by anything for sickness or old age or provide for his family after his death. You will see from the letters that these blessed men and women are as full of grateful Christmas joy for what is done for them by the church as if it were a *gift*, instead of being what it really is—the payment to them in part of a *just debt*.

December 20, 1886.

DEAR FRIEND:—Your draft for \$150 is received, and I cannot tell you what a relief it is, nor how much better I am feeling even now. I have just received a load of wood and some hay, so that I will not have to sell my cow. Truly the Lord is blessing us abundantly.

December 20, 1886.

DEAR CHRISTIAN BROTHER:—My great gratitude can find no words of suitable expression. Husband, sickened away from home, was past speaking when we reached him, but knew us the three remaining days. Oh, if he could have known how tenderly the board was to eventually care for us, that look of intense anxiety which rested upon his face would have given way to one of peaceful content. It is all understood now! For the present I represent the thanks. When we all meet where he has gone, it will be different. Then the compensation will be awarded to all.

December 23, 1886.

DEAR BRETHREN:—Your draft for \$150 just received. Words cannot express our thankfulness for this timely aid.

December 22, 1886.

DEAR FRIEND:—We have received the check for \$100, for which accept our heartfelt thanks. Father still continues as he has been for more than a year, incapable of speaking intelligibly a great part of the time, cannot read at all, and only can write his name part of the time.

December 23, 1886.

DEAR BROTHER:—Convey my thanks to the board for the timely check sent me. It came in a time of need. I would write a long letter, but my sight is so bad I cannot see to do it. My bodily health is pretty good. Thanks to the great God and our Father!

December 20, 1886.

DEAR BROTHER:—We received the check for \$100. We were very grateful for it, as we were needing money to pay debts and provide fuel, etc. The Lord is good. We feel so thankful to you and the board for the money: above all to him, the giver of all things. May God bless you in your labor of love.

December 24, 1886.

DEAR SIR:—I cannot simply sign the treasurer's check sent me, but must express to you my great gratitude for the timely relief it brings. As the anniversary days drew near my mind was living too much in the past, and I thought of the great sorrow that had come to my heart in the loss of such a companion as my husband, and of the little church which gave him a salary of \$550, upon which for six years we had been able to live. Yesterday the last five dollars was in my possession, and this from your hands brings great comfort and strength.

My daughter is a teacher of languages in —, but her salary is only \$100 per year, and she has been glad to take that though a graduate of Mt. Holyoke. My only son has had two hemorrhages, and has been ordered to Montana as the last resort. He has gained some, and hopes in a year to pursue his professional studies. He has passed all but one of the examinations in the medical course. I had hoped ere this to secure some position, as I felt unwilling to accept this aid on account of the greater needs which are pressed upon you, and the embarrassed state of the board.

My husband was always so deeply interested in the work given him to do in the presbytery in reference to this fund.

Should any position which I am capable of filling in my humble way be vacant, I beg your remembrance of me, as I wrote you in a former letter. I do hope to relieve the board of any further demand. I should be abundantly grateful if only able to pay my board in some way. The relief sent I thankfully receive, and beg your prayers for myself and children.

Yes, her husband, who died during the past year, was always "deeply interested" in the sacred work of this board. He was chairman of the Ministerial Relief Committee in his presbytery, and his letters to us show the conscientious fidelity and the thoughtful tenderness with which he discharged the delicate and responsible duties of his position. Last Christmas, in the manse of the little church which gave the

pastor \$550 a year, on which he "was able to live," there were doubtless many thoughts of the suffering brethren from his presbytery upon our roll, with whom he sustained such intimate relations and whose interests he had so much at heart. Did it occur to him that in the midst of the next Christmas joy his own beloved wife would be sending her thanks for the "comfort and strength" imparted by this agency of the church for which, during so many years, he had wrought with such laborious fidelity?

December 23, 1886.

DEAR BROTHER:—On returning home last evening, I found your most welcome letter, enclosing remittance of \$150. I wish you could know the relief it brings from what would have been a most serious embarrassment. Thanks! thanks!

It is but a few days ago a brother spoke to me of the writer of this letter (whom he knew well) as a most noble Christian man and as a most faithful and devoted minister whose labors in the church, for nearly half a century, had been wonderfully blessed. Let me add that this venerable man, who has an invalid wife and daughter depending upon him and no possessions except a little home mortgaged to its full value, returned to the board last year \$100 of the \$150 sent as his semi-annual appropriation! During these six months he had found temporary employment, and he said this seemed to him to render unnecessary the full appropriation recommended by the presbytery and voted by the board. Do you take in the full significance of this giving back *one hundred dollars* by a minister in his seventy-fourth year, with a dependent wife and daughter, and not one dollar laid up for future contingencies? Has there been from any of God's people a contribution to the board at all like this?

The following letter is from one who was a faithful missionary upon our western frontier for nearly fifty years:

December 20, 1886.

DEAR BROTHER:—We are made very glad by receiving our remittance. Meantime we have been obliged to lean on — to help us borrow money. He knows our trials, com-

ing, as he does, into our home and seeing us in our perplexity, sickness and debt. Five long years have passed since our eldest daughter's high hopes of earning money for us were suddenly blasted. Dreadful sufferings came instead. My wife has been brought very low. It is nearly four months since she has done anything. As long as things remain as they now are we shall be obliged to ask for help, although you have already done so much for us. For this we most warmly and heartily thank you, praying that we may still share in your warm sympathy and aid.

We exceedingly regret to be such a burden. But we feel sure that none who help us will ever lose their reward; no, not even in this life. May our heavenly Father richly bless all connected with the Board of Relief, giving them wisdom to guide and grace to sustain! And may they find rich reward in the privilege they have of dispensing such great blessings among God's needy ones!

Are not your trials overbalanced by the high appreciation others have of your arduous labors and anxieties?

We would not complain; yet often wonder why so many trials fall to our lot, especially as our age is now so advanced as to unfit us for active duty. Will you not pray for as well as help us on in the rugged path which now stretches out before us?

Please accept our warm Christmas and New Year's greetings.

Your grateful but very dependent friend.

And who will not share in the rejoicing of the venerable man who writes that his aged wife can now say, "Whereas I was blind, now I see"?

December 20, 1886.

DEAR BROTHER CATTELL:—Your very welcome letter was received this morning containing the check for \$150 from the Board of Relief. For this I feel very, very grateful to our heavenly Father and to his church. It is not only very valuable in itself, but so timely. It comes just when I have a debt of about one-half of my appropriation to meet before January 1. Our afflictions have been the immediate cause of my running behind. My wife, who has been blind for four or five years, had been urged to apply to a distinguished oculist for the removal of a cataract, but we had been deterred on account of the expense. Yet having strong hopes from the experience of others that she might once more behold the

light of day, and as she had long dwelt in darkness, day after day, without beholding the pleasant light of the sun or the countenance of loved ones, or able to read a word in the book of God, we felt that it was worth any sacrifice to have the cataract removed. We therefore concluded to have her go to ———, where the doctor performed successfully the operation of removing the cataract from one eye. But while he favored us with moderate charges, it was this that brings us so in arrears.

But we are greatly delighted with the result. It seems almost like life from the dead. My wife can now say, "One thing I know, that whereas I was blind, now I see." For this I feel like the woman who found the lost piece of silver and called her friends and neighbors together, saying, "Rejoice with me, for I have found that I had lost." I would add, "Bless the Lord, O my soul, and forget not all his benefits."

With warm affection for you personally, I pray that the Lord may bless you abundantly in your labor of love.

On the margin of the brief letter that follows is pasted the familiar verse, Ps. 90 : 10; and the two lines that it contains are written in a trembling hand that shows the writer is one of those who have reached the "fourscore years" when "their strength is but labor and sorrow."

December 20, 1886.

DEAR BROTHER:—My two daughters and I send five dollars for ministerial relief.

Another letter, written also by an aged beneficiary of the board, likewise brought a *Christmas gift* for our treasury:

December 22, 1886.

DEAR BROTHER:—Your kind letter with the enclosed check I have received. It came to me just in time. I am very thankful to the Lord that he takes care of his feeble servants. On reading the notice in the papers I was afraid that the board had to make a reduction again. I feel so thankful, and wish to make a small offering to the Lord. Enclosed please find two dollars for the treasury.

Many have been the Christmas gifts exchanged to-day by God's people among themselves, and in homes where there is enough and to spare; but is there not something inexpressibly touching in these feeble hands

casting into the treasury of the Lord's poor that which they can so ill afford to spare? Dare we refuse them? The Lord Jesus still sits over against his treasury and sees those who, of their penury, cast in their gifts.

I must give one more of these "Christmas letters," written (as so many are that come to me during the year) from the darkened home of the lonely, dependent widow:

December, 1886.

DEAR DOCTOR CATTELL:—How can I express my heartfelt gratitude to you for the check and kind words contained in the letter I received from you yesterday? I had been praying all morning that the dear Father in heaven would in some way come to our relief. I was alone, trying to pack up the few things I have left, to go to my brother's to stay till the cold weather is past. I have sold all I can possibly spare (if I keep house at all) to get me coal. My daughter, who was sick all summer, is able to sit up part of the day. She has had two terrible hemorrhages from her lungs since the first of this month, and we dread the result of her cough. I was sick all summer, from June till November, had a relapse in October, as I got up from my bed too soon; so I got in debt for rent, medicine and doctor's bills, and was compelled to sell all my things I could spare. Do you wonder that I rejoiced and cried, both at once, on the receipt of your letter?

I had taken boarders, but had to let them all go; and now it is all I am able to do to care for my dear little girl. It will not cost us much to live on this winter, but our coal and rent are still to get, and medicine for Lizzie. If she gets well enough she has the promise of a position to teach, but it will take the greatest care if she is restored, the doctor says.

Sometimes I wonder why our heavenly Father doesn't take us home, for I can't do much for him here any more, and my heart almost breaks at what is before me. Pray for us, and that my dear one, on whom I trusted for help in my old age, may be restored to health.

This letter, like that from the aged home missionary, is a letter of thanks, and for this reason I give them both to-day; but I fear if the touching appeal of the "grateful but very dependent" old missionary;—

"Will you not help us on in the rugged path which now stretches out before us?" and

the plaintive words of this widow of one of our most faithful and honored ministers;—

"My heart almost breaks at what is before me," had been read by you this morning, even these letters of thanks would have cast a shadow over the Christmas joy of your own happy homes. *And such letters come to me daily!* Can you not imagine with what an overburdened heart I stand by our empty treasury and read them? And will you not call to mind the *more than five hundred families* upon our roll, and read the following statement, which last week I sent to all our church journals, and then decide what is *your duty to these wards of the church?*

THE CONDITION OF THE TREASURY.

December 16, 1886.

It will not be pleasant for those interested in the sacred work of this board (and who of God's people are not?) to learn at their Christmas firesides that at the meeting of the board to-day, after voting the appropriations for this month, our treasury was left in arrears \$14,593.60.

But there is a streak of dawn in the horizon. The November receipts have brought the sum total received for current use, during the first eight months of the present fiscal year, a little in advance (\$1961) of the receipts during the same period last year.

This gain, small as it is, is better than a falling off, such as our treasury showed until this month; but as the board are now paying the whole of the modest appropriations asked for by the presbyteries, instead of three-fourths as was the case during these same eight months last year, it leaves our treasury, as already stated, \$14,593.60 in arrears.

There remain four months of the present fiscal year. Dare we hope that the churches which have not yet taken up their annual collections, and individuals who have not yet sent in their special gifts, will enable the board to pay the appropriations falling due during these four months, and also to pay this arrearage of nearly fifteen thousand dollars?

During these Christmas holidays will not God's people, in their happy households, think of this question, calling to mind the bare and comfortless homes in which so many of God's sick and aged servants are awaiting their response? The board can only distribute what is placed in their hands.

EDUCATION.

NOTICE.

In consequence of the large increase of candidates recommended to the board for aid—there being already an excess of 42 above the whole number received last year—and also because of the disproportionately small amount of contributions sent in to the treasury, the board at its last meeting resolved to avail itself of the liberty granted by its rules, “to decline candidates beyond its ability to aid them,” and to receive no more recommendations. Notice of this fact has been sent to all our periodicals. The step was taken with great reluctance, yet it was demanded by prudence. Heavy debts are already oppressing other boards, and it was deemed very important for our board at this juncture to avoid a like condition if possible. At the same moment the conviction was strong that this was not a time for retrenching in the work of ministerial development. With more than a thousand pulpits unsupplied, and new towns and villages springing up all over our virgin territories, and doors opening widely to the entrance of the gospel throughout the heathen world, the call upon us is loud to multiply our laborers. Yet instead, here we are, furnishing only a trifle more out of our own body than are sufficient to keep our ranks full, and dependent on our sister denominations for the larger portion of our increase; and now, at last, we feel obliged to decline the candidates who offer to serve if only they could be assisted a little in the work of preparation. We must confess to some sinking of heart in view of the fact. The young candidates declined have our cordial sympathy. May God send them help from other quarters!

A NOTICEABLE FACT.

There have been sent in this year an unusually large number of what are called “special cases,” that is, of persons not allowed aid under our rules except for urgent

reasons and on the particular responsibility of the presbytery. These are of two classes. First, white American youth who are in the academical department. Of these we have, upon diligent inquiry and in view of pressing assurances and appeals, received 26 new applicants. It would seem as if in every instance the individual, giving pleasing evidence in mind and heart of a call to the ministry, would be obliged to give up all attempts at an adequate preparation for college unless assisted in this preliminary stage. And it must be confessed that it is precisely in this stage, when the expenses are almost as large as when in college, that the ability for self-help is the least. It is to the child who is just learning to walk that we of necessity give our hand. It is true that the chance of ultimate failure from this stage is from various causes the greatest. But this is in a measure counterbalanced by the greater advantage of a thorough preparation for the whole subsequent course of study in those who go through. In no instance does all the seed sown spring up and contribute to the harvest; nor does every bud on the tree ripen into fruit. Yet the farmer sows and the husbandman plants, and they both get their reward. Too great care to avoid loss may incur a greater loss.

The other class of special cases is of those who enter the theological seminary without having passed through a collegiate course or its equivalent. They are generally men, who have had considerable experience in church work and have evinced special gifts for addressing audiences, and who might by a special theological and biblical training become truly useful ministers. Most of them come from the West, or from Tennessee and Kentucky, where the labors of such men are greatly in demand. Of this class the board has received 12 this year. It might have received more, but it prefers to wait for the action of the Assembly by which the policy of ordain-

ing a partially-educated class of ministers, which was entrusted to the consideration of a committee by the last Assembly, will be acted on next spring. The existing scarcity of ministers to meet the needs of our extending population at the West presents a strong argument for our hastening into the field all the talent that can be fairly utilized. We are employing imperfectly-educated ministers from other denominations; why not take them from our own? Ministers must be had somehow—if not ideally the best, yet practically good—such as we can get.

OBJECTIONS CONSIDERED.

In the last number of *THE CHURCH* were presented ten reasons in favor of maintaining the policy of aid in educating ministers, which has been adopted by our own as well as by nearly all other denominations in this country. There are also *objections* to this policy which deserve to be considered—*objections* which seem to be still operating in the minds of both ministers and laymen to hinder their aiding of the board.

1. One of the most oft-asserted of these objections is that the aiding of candidates in their course of study serves to *pauperize* the ministry. What the word *pauperize* means in this connection is uncertain. But its very vagueness gives it power, as though it were something indefinably awful. If it is meant that aid helps to introduce into the ministry a class of men who have not had in their birth and early associations the advantage of affluence, we grant it, and ask in return, "hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?" Was not Jesus a carpenter's son? And were not most of his apostles fishermen? And shall we demur at having in our ministry men from like conditions?

Or if it be meant that aid given in their course of preparation serves to beget in the candidates a dependent and begging instead of a self-reliant disposition, we answer by pointing to facts which show just the contrary, and assert without fear of contradiction that there is not a manlier, more vigor-

ous, active and devoted set of men than just those whom the board has aided into the ministry. We know who they are. Their names are marked, and they shine along the list like stars. Some few here and there are indeed lustreless, but these are exceptions, and they are not sufficient to justify the charge. And do the persons who make the charge know where it strikes, and how keenly it cuts? We would fain hope not; and knowing this as we do, we would for them put up the prayer, "Father, forgive them, for they know not what they do." The wincing is noticeable in toiling, self-denying hearts in home and foreign fields which some of those who make the charge would shrink from entering.

Nor is there any reason in the charge. It proceeds upon a pure assumption of what is possible under ordinary circumstances. But the board does not aid ordinary persons indiscriminately; nor relieve any of the necessity of personal exertion for self-support. Its candidates are under constant examination as to their aims and worth and promise of usefulness, and, not receiving more than a third of what is needed for their necessary expenses, they have still to give proof of their energy by somehow obtaining the rest.

2. It is objected that there is no more reason for aiding a candidate for the ministry in the course of his study than for aiding candidates for any of the other professions. We reply, the objection would hold if the doors into the other professions were as narrow as the door into the Presbyterian pulpit. But they are not. A liberal education is not exacted from young men admitted to the practice of law or medicine. But it is exacted of those admitted to ordination in our church. It is only a short time ago that an elder in our church who had been laboring as a colporteur and had been licensed to preach was refused ordination by his presbytery because of his lack of classical knowledge. He was then invited by one who knew his gifts to take charge of a Congregational church. He accepted the invitation, was ordained by a council, and is now a successful minister of

that body. If our church would only accept a man for a minister for the best he can make of himself and on the simple promise of his usefulness, there would be little need of aid. But it does not. It insists on having a liberally-educated ministry, and a liberal education is costly. Only under peculiarly advantageous circumstances, and in the enjoyment of rare strength, can a young man without means manage to meet the expense. Some have done it, we know; but that is no evidence that all who would become good ministers can do it. Moreover, were we to confine our ministry to such as can work their way through to it,—plus those of the wealthier class,—it is to be feared our ministry would be small indeed.

3. But again, it has been said to us that the aid given to candidates for the ministry proves a scandal in the eyes of young men of means, and prevents them from entering the sacred office. It makes the ministry a sort of charity institution, it is said, with which these young men wish to have nothing to do. We hardly know how fitly to meet this objection. It raises the question whether our educational policy does not, after all, just here indirectly serve a good turn in keeping such proud ones out of the ministry. Are they of the kind the church needs in its service? Would they be likely to enjoy preaching the gospel to the poor? Would they be fit representatives of him who took upon himself the form of a servant, and who, though he was rich, became poor that we through his poverty might become rich? No; not for the sake of having such in her ministry can the church afford to dispense with the hundreds of earnest and devoted men whom in the straitness of their means as well as in the largeness of her demands she is aiding to equip for her service.

4. Once more. It is said that the board is aiding some whose parents are abundantly able to pay all their expenses. We reply, it would not be surprising if the board was doing this in some instances. Excellent young men may come of parents so mean and stingy that they would not spend on

their sons a dollar more than they can possibly avoid giving, and there are some wealthy parents who are entirely opposed to their sons entering the ministry and refuse them all aid in educating themselves for it. And what shall we do in such cases? The evil is widespread and bears in many directions. We have known of mission churches still supported by the Home Board that had in their membership, or in attendance at their services, persons abundantly able to render those churches self-supporting. We have known a home missionary who by fortunate investments and skillful enterprise had grown rich and had a large income, and who yet insisted on receiving his regular salary from the board. Such, alas, is human nature, even when professedly Christian; and shall we for this reason suspend home mission operations and stop aiding churches in their weakness? The objection ought not to be pressed in one direction more than in another. Let us be impartial in this matter. The truth is that all our evangelical and benevolent enterprises have to contend with this evil. Covetousness is ever ready to take advantage of generosity. This fact has to be counted on. And if we expect to work for Christ at all, we must work for him in spite of it, being careful, as far as possible, that our good be not too largely abused.

5. Finally, it is objected that the giving of aid to a student deprives him of that salutary discipline which the necessity for self-help imposes. Now the excellence of such discipline is freely confessed. We would not deprive any one of it. Nor, indeed, does our system dispense with it. All that is done is to relieve the necessity of its excessive and crippling severity. The cost of an education, such as is required by our Book of Discipline, is very large. The lowest estimate would put it at from \$250 to \$350 per year. This is a pretty heavy expense for a young man to meet who is altogether without means. Many in attempting to carry it break down under it. Of this fact we know several sad instances. It would be cruel, therefore, to compel any young man to risk such a result in his efforts

to reach the ministry; and it will seem the more so when we consider that the qualifications demanded for presbyterial ordination proceed almost wholly from the church, and are extra biblical. Would there not be then something of Pharisaic harshness, we may ask, in thus binding burdens grievous to be borne on young men's shoulders, and then not touching them with one of our fingers? Now all that the board is allowed to do is to touch this ecclesiastically-imposed burden with a finger, and so to prevent the carrier from sinking beneath it or throwing it down in despair. He will find still weight enough left to tax all his powers and bring into exercise all his energies even after receiving his scholarship of \$110.

But it will be fair to ask just here, if this discipline of self-help is so essential to the making of a good minister, how can we accept as well qualified for their office such young men as have all their expenses borne for them by their parents or friends? If we rely on such alone, is there not danger that our ministry prove a failure, at least for many important purposes? This is a serious question, and it suggests an important reason in explanation of the fact that the Lord calls to his service those who know in their own experience what toil and hardship mean. The church needs just such persons for her work, and by her educational policy she intends that they shall not be barred out of service by any inability to qualify themselves up to her high standard, and to stand equal with the rest in their attainments. Let us not defeat this wise intent by refusing to sustain the policy.

If there be other objections operating in the minds of any individuals, ministers or laymen, it would give us great pleasure to have them sent to us, and we promise them a kindly consideration. The whole subject of education for the ministry is of vital importance to the church; and the best method for it is a matter on which all our ministers ought to be agreed, and which they ought to be able to recommend to their people as worthy of their active and constant support. The church is what the ministry makes it. It is an old adage, "like

priest, like people." If, therefore, there be any valid objections to the present course, let them be made known, and the General Assembly will no doubt order the suitable modifications. By all means let us try to be of one mind and of one spirit on this subject, and strive together for its furtherance. Indifference and half-heartedness and partial support are unworthy of us as a church, and exceedingly trying to those who have the management of the cause.

WHO WILL BE YOUR SUCCESSOR?

Under the above heading an able article appears in the New York *Evangelist* of December 23, which we would commend to the consideration of all ministers. It is an important question eloquently pressed home. Perhaps some have not directly considered the duty it suggests. Such will do well to give it thoughtful attention.

Every Presbyterian pastor who reads these lines is earnestly requested to regard this question as addressed directly to him. Who will be *your* successor? In a little while at the longest your work will be ended. Advancing age, with its decrepitudes, will soon render you unable to fill efficiently the sphere where you are now so zealously laboring. Some stroke of disease, sudden and sharp, may still sooner arrest you in the midst of your activities. There is a vacancy rapidly coming,—an empty pulpit, a finished work, and an ended life. Who shall fill that vacancy? *Who will be your successor?*

The question is not one to be dismissed without considerate attention. It is an obvious truth that ministers of one generation are specially responsible for the ministers of the generation following, as to their numbers and supply as well as their fitness. The Christian Church of one generation should always be providing for itself a godly seed, which shall take up its work and carry that work on when the fathers are summoned to their rest; and our church, in its provision for the close connection of the family with the household of faith, lays a broad foundation for such continuation and perpetuation of religion among men. Without such provision, a single century would see historic Christianity extinguished from the earth. And what the church at large should be doing for the preservation of the great interests of religion, while saints on every

hand are dying and passing from earthly service to heavenly fruition, the ministry ought to be especially interested in doing; it is indeed a vital part of their work to be thus providing for households of faith that shall live and labor on and on, after the companies of saints to whom they are now ministering shall all have passed away.

But it is especially their duty to see to it that another race of ministers shall be growing up around them, to be trained for service in their stead. It is sometimes carelessly said that the same law of supply and demand which rules in other callings and professions rules here; and that, without special concern on the part of anybody, there will always be ministers enough to fill all real vacancies. Where this low view is not urged, it is sometimes said that every true minister must be called of God, and that we may therefore leave the matter in his hands, assured that his Spirit will always provide for a holy succession of ministerial servants within his church. Surely neither of these views can be seriously urged by any one who has carefully considered the matter. There are many reasons why the general law of demand and supply, which works well enough elsewhere, will not work here: the supernatural elements in the case will always modify, if they do not quite supersede, those which are natural. And so far as the influences of the Holy Spirit are involved, there is precisely the same need of concurring human influence and effort at this point as there is in the promulgation of the gospel itself. We might as well expect the Holy Ghost to convict sinners, edify saints, spread abroad our holy faith, establish on ever-broadening foundations the kingdom of God among men, without any tributary help from believers, as to expect him to call an adequate succession of ministers into his service while we are doing nothing towards providing such a succession.

It is a suggestive fact that so large a proportion of the ministers in our church are the sons of ministers. In one of our seminaries, where a special record has been kept for twenty years, it is shown by statistics that nearly twenty per cent. of all the students under training came from ministerial homes. Nor are these homes to be found in our great cities or in connection with prominent pastorates; with hardly an exception these candidates came directly from the ranks of our working clergy in village and country. A very large proportion of them are said to come from home missionary fields, where they have seen and felt

the severest trials of clerical life, but where they have also caught the blessed inspirations of that life, and have learned to prize the ministry as the most elevated, the most satisfying, of earthly avocations. And here certainly is something which every minister, in city as well as village, can do: he can so glorify his calling in his own home by his ardor and his joy in it, by his experimental testimony to its exceeding preciousness, that his sons will spontaneously follow him into the work, and rejoice to succeed him in lifting up, on whatever field, the victorious standard of the cross. . . .

It is another fact worthy of notice that the vast majority of our candidates for the ministry come not from the large and wealthy churches in our cities, but rather from the smaller congregations scattered over the land in village and country. There are many churches in New York and Philadelphia, and our other prominent cities, where there is hardly one candidate in a decade—where the pulpit would always be vacant if some one had not been opportunely trained, in some obscure congregation somewhere, to the high task of filling it. It must also be confessed that the influence of wealth and of social life and tendency in such churches stands painfully in the way, and that any young man who, amid such surroundings, breaks away from all other attractions and enters the ministry, has a very difficult path to traverse. Yet every church ought to be as conspicuously a nursery for the ministry as it is a fount of beneficence for the effective carrying forward of other branches of Christian enterprise. A great church in a great city, without a candidate for the ministry born within its circle and led forward into the holy office through its care, is a sad sight, and it certainly ought to be a rare one.

Brother, *who will be your successor?* There will be a vacancy in your pulpit one of these days; what are you doing to fill it? There are vacancies occurring about you every week in the year; what are you doing to fill them? There are hundreds of Presbyterian churches less fortunate than yours, pastorless and dying; what are you doing to provide for them? There are millions on millions waiting to hear the gospel; what provision are you trying to make for the supply of this immeasurable yet ever-growing need? Brother, where is the next generation of ministers coming from, and what are you doing to make it sure that there will be such a generation when you are gone? These are suggestions that may well be entertained in these closing days of the year.

FREEDMEN.

MARY ALLEN SEMINARY.

Women give tone to morals among all classes of society and among all people. If women are ignorant and degraded, it is impossible to elevate the men. Men never rise above women in morals and religion. The sacred historian in the biographies of the kings of Judah and Israel mentions the name of the mother of the reigning monarch, thus intimating the home training which he had received. A man, whether as king, governor, statesman, teacher, father or husband, rules after being himself ruled, and in almost every case rules as *he* has been ruled. The mother's impress has been stamped upon him, and he carries it with him all through life. In American homes are born American men and women, and they come out of them and take their places in American society just such men and women as their homes, good or bad, moral or immoral, have made them. Every system of reform, therefore, which seeks to elevate and Christianize any race of men must commence with the family and work through its divine order. As are families, so are communities and nations. Make impure the homes of America, and you at once corrupt the whole nation.

Now the home life of the freedmen, if such it could be called, has been of the most degrading character. The family relation existed among them in name only. That relation now is recognized both by law and among themselves, though as a general thing they have but feeble and imperfect ideas of its sacredness. If, therefore, we would elevate the race, we must begin with the family; we must purify this fountain head of life and influence if we would purify the race. To save the freedmen we must especially save the girls. They can never be successfully evangelized until their wives and mothers can teach the gospel to their children in their homes. The girls of the present generation are to be the home-makers of the

next, and it is of the first importance to the race that they be educated and Christianized. Boarding-schools for colored girls, therefore, where they can be separated from their immoral surroundings at home, and brought in contact with Christian teachers and the refining and elevating influences of a Christian home, become an imperative necessity. In such schools they not only receive instruction in all the branches of study usually taught in seminaries for girls, by which they are prepared for teachers, but they are also trained in all manner of housework, and to cut, fit and make dresses, to sew, to darn, to mend, to knit, and all work which would qualify them for the duties of a housewife. In the dining-room they are taught becoming manners at table; and in their dormitories not only neatness, but how to make their rooms look cosy and home-like. To know that such schools are entirely practicable we have but to look at Scotia Seminary, at Concord, N. C., with its 133 pupils. This seminary has graduated 164 from the teachers' course and 31 from the higher course. These graduates are now found as teachers in nearly all the southern states from Texas to Virginia. They have gone among their people with new ideas of religion and purity of life, with corrected habits, and with lessons learned in self-reliance and self-help, and trained in all the elements of home-making. It speaks well for the moral training of these girls to note the fact that only seven out of 164 graduates have failed to honor their certificate. A minister in Florida, who had watched very closely the after life of some of these graduates, wrote to this office, "A graduate of Scotia Seminary means the regeneration of a home."

We must multiply schools like Scotia. The necessity of this will appear when it is remembered that there are three millions of women and girls among the freedmen, ninety-three per cent. of whom are illiterate. We need a Scotia Seminary in every southern state.

Twenty years ago, when our work among the freedmen was in its infancy, one of our wisest ministers said :

Our church should found at once a boarding-school for colored girls in every southern state. Any effort to build up a new moral structure on the ruins of slavery, which leaves out of view the regeneration of women, who must be the corner-stone of the edifice; is worse than in vain. No people will ever occupy a higher plane of morality or civilization than that occupied by the women of that race.

Had this advice been heeded, and had our church established twelve such schools, as it was abundantly able to do, what a different leaf would have been added to the history of the last twenty years!

A year ago the board established a boarding-school for colored girls, on the plan of Scotia, at Crockett, Houston county, Texas.

The last census gave the number of Negro women in Texas as 196,380; and of these 140,285 were illiterate. That is, less than 57,000 of the whole number could read and write! Moved by the deplorable condition of so vast a number of ignorant and helpless women, and also by the evident promise of this great and progressive state and the importance of Christianizing its rapidly-increasing Negro population, the Freedmen's Board determined to found this school in what is known as the "Black Belt" of Texas. The first step taken was to consult the Superintendent of Public Instruction in that state, in regard to location, etc. The letter of the Corresponding Secretary of the board to this officer was, by the latter, published in several Texas papers, and called forth a large number of gratifying communications from southern gentlemen of position in various parts of the state, warmly commending the enterprise and offering suggestions as to promising points at which such a school might be established.

Many of these letters expressed the conviction that the Christian education of Negro girls, by means of such a school as is proposed, goes to the very heart of the Negro problem.

Among the places suggested was Crockett, Houston county, which seems to combine

many advantages; not the least of which is the cordial approval and frankly-promised moral support of the pastor of the Southern Presbyterian Church and his people.

By request of the board, Rev. Dr. Wright, of Austin, visited Crockett and reported very favorably of its advantages as the site of the school. During his visit a meeting of the citizens was held, when the following resolution was adopted :

Resolved by the people assembled in the court-house in Crockett, on the 6th day of October, 1885, That it is the sense of this meeting that our people will welcome all proper means employed to benefit and elevate our colored fellow citizens; and to this end they approve of the proposition to build a colored female college near this place, and feel assured that it will redound to the welfare of all, and will welcome the location of the proposed college at this place.

At this meeting it was agreed to donate ten acres of ground about half a mile north of the town as a site for the proposed buildings. Subsequently the Synod of Texas took action on the matter, endorsing the proposed enterprise and approving the place named.

Rev. J. B. Smith, of Monticello, Indiana, was elected president of the proposed institution; and his accomplished wife and Miss Margaret Bolles, a teacher of long experience, were also elected teachers; the former to have charge of the family and domestic life of the pupils.

Mrs. Mary E. Allen, who has since passed away from her earthly labors, was the prime mover in establishing this school. Before the school was opened, by her personal appeals she had obtained pledges for the salaries of the president and teachers, and for furnishing the house in which the school was to be temporarily opened. The founding of this school was her last work for the freedwomen and girls of the South, in whom she felt an intense interest. On her dying bed, in great bodily pain and suffering, she talked and prayed for this school, the child of her own heart and brain. As long as physical strength lasted she listened eagerly to the tidings that came from this light-

house which she had founded amidst the darkness that enveloped this people. Since her death the board has directed that the school be called the MARY ALLEN SEMINARY. It was opened in January, 1886, in a vacant hotel rented for the purpose, which was soon found to be insufficient for the needs of the school, and we proceeded at once to build on the site donated by the citizens of the town. This building is now going up, and funds are greatly needed for its completion. The numbers wishing to enter the seminary make it an imperative necessity. Among the last appeals Mrs. Allen made for this school appears the following :

We earnestly appeal to those of God's stewards, men or women, to whom he has entrusted wealth, to aid us in securing funds for erecting suitable buildings as soon as possible. Large gifts have been lately made for educational purposes in this country by benevolent Christians; and it is a noble thing to furnish advantages for the higher education of our own favored sons and daughters. But here is an opportunity to help mould the future of a race; an incoming, rapidly-increasing race. In all Texas there is now no work for the Negroes under our Presbyterian Church. The colored people of the Indian Territory, adjoining, are showing great anxiety for the education of their children, even sending some of them the long journey to our schools in North Carolina. The proposed school at Crockett will be convenient for them, as well as for the adjacent states.

This is a critical time in the history of this race. They are impressible now, as they will not be a few years hence. Oh, who is wise to understand these things, and help us seize the golden opportunity for Christ and his cause?

We close this article with an extract from a paper read by a lady before the Dayton, Ohio, Presbyterian Society :

But amid all the poverty, vice and illiteracy, our sympathies are most drawn to the colored girls of the South. Born and bred in hovel homes, surrounded by degrading influences and ignorant companions, with nothing around them to stimulate to purity and refinement, yet with a thirst for knowledge, which they have not the means or opportunities to satisfy, what can be expected of the coming generation?

Womanly influence is just as powerful in the black as the white race, and in its elevation must play an important part. It is a trite maxim

that "all superstructures built on any other foundation than the regeneration of women will crumble and fall." These girls need to be taken out of the impure atmosphere of their homes, surrounded by refining, Christianizing and elevating influences, which will help to correct bad habits, and to be taught "self-reliance and self-help" in all the elements of home-making. That such a thing is possible, Scotia Seminary, at Concord, N. C., bears blessed testimony. It would be interesting to follow the little rills of influence that have started from this institution in their broadening onward course.

Half a century ago Mary Lyon's heart was strangely stirred as she saw the daughters of New England shut out from the advantages of a liberal education. She determined to found an institution which should offer advantages equal to those required for young men, and with a tuition so low that none might be debarred from its privileges. To obtain the adequate funds was a herculean task, but she accomplished it. The history of the fifty years of this institution is about to be written, and a few weeks ago the *alma mater* sent to her hundreds of absent *alumni* asking what their education had helped them to be, or do, or bear.

Do you think these daughters scattered all over our land, and dwellers in Asia, Africa, and the isles of the sea, can measure "the value of her training in the work and experience of life at home, in society, in teaching, in the church or in mission fields"?

Like the Mary of fifty years ago, Mary E. Allen's sympathetic heart went out to the poor colored daughters of the South, and as she saw what Scotia could do, she wanted one in every southern state. Texas, so vast in territory, so rich in resources, so attractive in climate, but so intellectually dark, claimed her first attention. We cannot soon forget how she enlisted us in this scheme. You and I are glad to-day that we gave our mites to this noble object; and since she has been called away from the work she commenced, how fitting to call it the "Mary Allen Memorial Seminary," fitting that we shall cherish it as the child of our adoption.

Could we look through the coming time, down to her jubilee year, in response to her question, What has your Mary Allen education helped you to be, or do, or bear? should we not hear from all over that now darkened land the united voice of her *alumni* saying, "I once was lost, but now am found; was blind, but now I see"?

LINCOLN UNIVERSITY.

This institution of learning for Negroes was organized by the New Castle Presbytery in 1853. In December, 1856, instruction began with one student, James R. Amos, who was joined, in a few months, by twelve or fourteen others. For nearly ten years it was the only school of the prophets for the Negro in this country.

Ashmun Institute, as it was then called, was carefully and tenderly fostered by its honored father and founder, Rev. Dr. J. M. Dickey. A few others, well known in our church, soon became its earnest friends and advocates, and continued to give it their counsel and support through all the years of the war. Drs. Van Rensselaer and Chester, secretaries of the Board of Education, annually introduced it, with affection and enthusiasm, to the notice of the General Assembly. In other quarters, however, because of race prejudices, it was bitterly denounced and opposed. The means for its support, at all times exceedingly meagre, more than once utterly failed. It had a hard struggle to live. Then when the four and a half millions of Negroes had been emancipated, and the war had come to an end, and when in 1865 and 1866 other colleges for the freedmen were opened, it was girded with fresh life and vigor for the work, still larger and better, that spread out before it. By the new charter it was invested with heavier responsibilities, and received its new name. Rev. I. N. Randall was then called to the presidency, which he still fills.

From that time to the present its history is a record of vigorous and healthy development. Then there were fifteen students, all in one class, with but one instructor, Rev. J. P. Carter, now of Baltimore, Md., with but one hall for instruction, and a residence for the principal. Now there are, in the four academic and three theological classes, nearly two hundred students, taught by eight professors. It has a campus of more than seventy acres, on which are five large

public halls for dormitories and purposes of instruction; also seven houses for the professors. Then it had no endowment. Now the income of its permanent funds, safely invested, supports seven of its eight professors and about twenty of its two hundred students. Then there could not have been found anywhere a score of men doing missionary or literary work who were the ripened fruit of its training. Now they are numbered by hundreds in nearly every southern state, in the West Indies, and on the continent of Africa. Among them are many preachers of the gospel, two presidents, several professors in colleges organized and conducted by themselves, principals in academies and normal schools, as well as competent and pious teachers in a large number of common schools, and Christian men in the professions of law and medicine.

Lincoln University needs and deserves, now more than ever before, the paternal care, the kind oversight and the liberal provision in which she has been reared, and by which her excellent growth has been attained.

Those who have special charge of this institution appeal to the churches for authority to receive to its classes all the approved men waiting and earnestly desiring to enter, until the number of students shall be at least double what it now is. To this end we ask that adequate provision be made for their support, that the extreme poverty of these students be supplemented by at least \$100 a year for each. In addition to this, the trustees and faculty earnestly desire the endowment of the chair of Bible Instruction. How can \$25,000, the sum needed, and \$5000 for the residence of the professor in charge, be more profitably invested?

The financial secretary of the university, Rev. Edward Webb, Oxford, Pa., Rev. J. Chester, Cincinnati, Ohio, or Rev. Dr. Hamner, Baltimore, will give whatever information may be desired, and will receive contributions in support of the work.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

At the close of the year, December 31, the finances of the Foreign Board showed a slight improvement as compared with the months previous. The deficiency in receipts as compared with last year had diminished from \$81,000 to \$50,000. The December receipts were considerably in advance of those for the same month last year. May we not hope that January will show a still greater advance? The falling off of \$50,000 up to the beginning of the new year, together with the \$57,000 with which the year began, shows still a grave condition of the treasury. Four months remain for gathering contributions with which to complete the work of this fiscal year, but it should not be a four-months delay. Let none say, "Four months and then cometh the harvest." The harvest is now, every week and every day until the books shall be closed.

In very many Sabbath-schools a noble effort has been made to raise the \$50,000 recommended by the General Assembly. It will be very discouraging for those who have done their utmost to learn at last that there is a failure on the whole, simply because others have not come up to the help of the Lord. It would be easy to accomplish wonders in the missionary work if a general movement could be secured. We hope, therefore, that while December was named by the General Assembly as the month during which this effort should be made, none will fail to join in the effort because unable to help at that particular time. Some most touching contributions have been made. One in particular was that of a mission Sunday-school in New York, embracing the very poorest children, in which many even "sacrificed their own Christmas," agreeing to make no gifts to each other in their households and putting all their pennies into the Christmas offering. Like the widow whom our Saviour commended, they gave "all

their living." At the same time they administered a rebuke to the tens of thousands who, in their opulence and luxury, know not even the slightest sacrifice for Christ's sake.

The gratifying intelligence has been received, with respect to the tolerance of the Chinese government towards missionaries, that the London society and the English Wesleyan society have already secured complete indemnity from the Chinese government for the losses occasioned by mobs. The inference to be derived from this welcome fact is that other missionary societies, our own among the rest, are likely to share the same high-minded consideration and treatment. The valuable lesson is also taught that China, heathen as she is, her people sneered at and despised, her government and diplomatists branded as intriguers and tricksters beyond other men, has the magnanimity to overlook the wretched legislation and tardy justice of our American republic, and to proceed to the discharge of just claims on their own merits. The most intelligent statesmen of China are beginning not only to recognize, but to avow, a just discrimination between the wrongs inflicted by foreign nations and the benefits conferred by missionaries representing those nations. Thus, it is announced by the last mails that a prominent native at Tientsin has published a newspaper article distinctly maintaining that, inasmuch as Christian missionaries are seeking only the propagation of doctrines and the inculcation of virtue, they should not be disturbed in their vocation. Their lives, their property and their work should be exempt from violence. These high sentiments from such a source are a rebuke to the arrogant, narrow prejudice which too often disgraces so-called Christian nations.

The recent announcement of the death of Mrs. Lillie Happer Cunningham, which oc-

curred at Canton, December 9, will fill many hearts with sorrow. Her character as a Christian and her great interest in the work of missions have endeared her to many outside of the family circle. Born upon the mission field, and speaking the Cantonese dialect like a native, she possessed rare facilities for the exertion of great influence as a missionary. After several years of labor in connection with the board, her strength became greatly impaired by a form of heart disease, and it was only with great care and caution that she continued to work at all. Five or six years ago she was married to a gentleman residing in Canton, who had long known her excellences of character and her physical feebleness as well, and who during the remainder of her life, while securing her from all care and surrounding her with every means of comfort, enabled her still, though not in connection with the board, to use her pen for the cause of missions. This she did by the publication of various books and pamphlets in the Cantonese dialect. For this she was well adapted, both by her deep spiritual experience and by her intellectual qualifications. Her labors in preceding years had shown her just what was needed in the line of missionary literature, especially for her own sex and for the young. The general influence of Mrs. Cunningham from first to last was always a silent force in the mission circles of Canton, and among all who knew her, whether foreign or native. Her gentleness and excellence of character, both in natural disposition and in the triumphs of grace, were of no ordinary type. She has left a legacy in her books, but a far greater one in the brightness of her example.

The outlook in south China seems to brighten with respect to the toleration of missionaries and mission work. Several months ago our missionaries in Canton failed to secure a footing in Lien Chow, where it was proposed to establish both medical missions and preaching services. A recent letter from Rev. H. V. Noyes states that Dr. Henry has succeeded in renting a place in Lien Chow, with the stipulation that foreigners may reside in the building. May we not

hope that Kwai Peng also, from which the Fultons were driven a year ago, may soon give up its hostility and seek the good of its people, bodily and spiritual, by welcoming a missionary establishment?

M. Barthelemy St. Hilaire, in a recent address to the Academy of Moral and Political Science at Paris gave utterance to the following remarkable prophecy as to the future of Christianity: namely, that "the colonial expansion of Christian nations will eventually cover the whole world, and India, drawn into the current, will one day spontaneously embrace the faith of her masters and educators, as she has already adopted their arts, industry and commerce." The *Chronicle of the London Missionary Society*, in commenting upon this remarkable utterance, says:

M. St. Hilaire is not a rhetorical preacher of Christianity, but a philosopher of the advanced Positivist school. He brings to the study of the phenomena of the present the familiarity of a historian with the vast experience accumulated by our race in its progress through the centuries.

The *Chronicle* further remarks that not only the man but the audience is significant. He is not speaking in mere courtesy and sympathetic enthusiasm to a Christian audience which he has been invited to address. It is not Exeter Hall of London, but the Academy of Moral and Political Science of Paris. One would there be particularly careful to weigh his words on such a subject. There are skepticisms that are shallow, and those that are deep and philosophical. It is easy for men of the former class to dispose of the claims of Christianity in a half dozen rhetorical sentences; but when a man like St. Hilaire traces the deep under-currents of human history, marks their trend and estimates their future results, he is not hasty in rendering his verdict. And it is from such men, however wanting in sympathy with Christianity, that it wrests its grandest and most instructive concessions.

In the great enterprise of missions there are two elements and two measures of suc-

cess. There is man's work, and there is the greater and inclusive work of God. In determining what has really been accomplished in any given period, we must gauge our estimates by the broader movements of the divine providence in which the efforts of the church only form a part.

In this century now closing we have won many thousands of converts in India; we have instituted churches and schools and a Christian literature; but God has meanwhile revolutionized the empire of India! He has overthrown Thuggee, widow-burning, infanticide and other wholesale cruelties with the arm of the law. He has shot through the dark and absurd cosmogonies of heathenism with the piercing light of science, and by subtle forces in social life he has changed the whole relative position of woman. All this cannot be measured by our statistics.

In Africa we have opened schools and churches along the western coast and in the south and southeast, but meanwhile what has God wrought? In his larger use of all possible means and agencies, he has opened the whole continent, with its boundless resources, and has given us access to many millions of people who are ready for the gospel. He has turned the attention of the whole civilized world upon Africa, and she cannot long remain in darkness. Our work has been small in comparison with his.

In Mexico, Bibles were introduced in 1846. Soon after, missionaries were admitted by a more liberal government, and they have done good and successful work; but God's overthrow of the old repression, and the era of religious liberty and educational and commercial progress, have created a new Mexico, with all the possibilities of an enlightened and glorious future.

Missionary labors in Japan have been wonderfully successful. A church membership of fifteen thousand gathered in fourteen years, schools and colleges established, and an aggressive and largely self-sustaining Christianity now in full force;—this is much. But it is small compared with that sublime sweep of providential influences by which old things are passing away and all things are becoming new. A feudal system has

been relinquished, a new civilization has swept in, a nation has stepped forward to the van of nineteenth-century progress, old religions are set aside and a new one is welcomed.

And so we might pursue this survey through land after land, with much the same result. Our work of missions is great; *God's work of missions* is sublime, and that is the real measure of success.

The *Missionary Record* of the Scotch United Presbyterian Church calls for an advance of \$25,000 a year as a sum required to enable its board to carry on its work with efficiency. Then follows a passage which reads very much like many oft-repeated utterances here at home, and which shows that missionary boards, of whatever clime, are kith and kin to each other:

The Foreign Board have begun no new mission; they have allowed no expenditure in connection with existing missions which could possibly be avoided. It is easy to say that the board should have at once retrenched; but probably few who lightly say this have ever seriously thought what retrenchment means. To meet the present difficulty by retrenchment to the extent of \$25,000 a year would be practically the same thing as if the victorious party in a great conflict were compelled, for want of ammunition, to withdraw a large portion of its forces in the very crisis of the battle. Retrenchment to anything like this extent would mean the abandonment of hopeful fields—the sacrifice of the fruits which remain to be reaped as the reward of years of toil.

Dr. Nelson has entered upon his editorial work with zeal, and with an evident purpose to treat with impartiality all the great departments of church work which are to receive notice in his editorial pages. The new magazine is receiving, we believe, a generous support in all our chief cities, and it is to be hoped that throughout the church the response will be so general and so generous that the magazine will prove to be self-supporting.

It looks like it. Our subscriptions already (January 17) exceed ten thousand, and are coming in at an average daily rate of over six hundred.

J. A. B.

MONTHLY CONCERT.

CHINA.

Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

Because that for his name's sake they went forth, taking nothing of the Gentiles.

We therefore ought to receive such, that we might be fellow helpers to the truth (3 John 5-8).

OUR MISSIONS IN CHINA.

It is several years since there has been published in the *Foreign Missionary* or in any missionary periodical of our church a complete list of the various stations included in our China missions, and of the missionaries occupying them. In response to the many and repeated requests which have reached us we give these in full below. The accompanying map will enable our readers to locate the missionaries more definitely in their thoughts, and will furnish a pattern, we hope, for many *home-made* maps on a large scale, to be hung in our churches when the pastor shall preach his sermon on China, and in our lecture-rooms and chapels and Sunday-school rooms, to add new interest to every missionary meeting.

CANTON MISSION.

Canton—Rev. and Mrs. H. V. Noyes, Rev. Dr. and Mrs. B. C. Henry, Rev. and Mrs. W. J. White, Dr. and Mrs. J. M. Swan, Dr. and Mrs. John G. Kerr, Rev. O. F. Wisner, Miss Alverda Happer, Miss E. M. Butler, Miss M. W. Niles, M.D., Miss M. Baird, Miss Jessie E. Wisner, Rev. Quan Loy, Rev. E. Sikkan, 1 ordained evangelist, 29 native assistants, 29 teachers, 16 Bible-women.

Yeung-Kong—Rev. J. C. Thomson, M.D., and Mrs. Thomson.

Macao—Miss Hattie Lewis.

Kwai Peng—Rev. and Mrs. A. A. Fulton, Miss M. H. Fulton, M.D.

Hainan—Rev. and Mrs. F. P. Gilman, Dr. H. M. McCandless, Mr. C. Jeremiassen.

In this country—Rev. Dr. and Mrs. A. P. Happer, Miss Hattie Noyes.

NINGPO MISSION.

Shanghai—Rev. Dr. and Mrs. J. M. W. Farnham, Rev. and Mrs. J. N. B. Smith, Rev.

Eao-Su-Sang, Rev. Tang-Toh-tsoong, 2 native licentiates, 26 teachers, 2 Bible-women.

Ningpo—Rev. and Mrs. George S. Fitch, Mrs. John Butler, Miss Sarah O. Warner, Rev. Messrs. Zia Yiang-Tohn, Bao-kwong-hyi, Uoh Cong-eng, Zi-Kyuo-jing, Lu Cing-veng, Yiang-Ling-tsiao, 7 licentiates, 5 Bible-women, 16 teachers.

Hangchow, the provincial capital of Chekiang province—Missionary laborers, Rev. and Mrs. J. H. Judson, Rev. and Mrs. Frank V. Mills, Rev. Messrs. Tsang Nyinkwo, Yii Zang Foh, 1 licentiate, 4 teachers, 1 Bible-woman.

Suchow—Rev. and Mrs. J. N. Hayes, Rev. D. N. Lyon, 2 teachers.

Nanking—Rev. and Mrs. Charles Leaman, Rev. and Mrs. R. E. Abbey, 1 ordained native, 1 Bible-woman, 8 teachers.

In this country—Rev. and Mrs. W. J. McKee.

NORTH CHINA MISSION.

Tungchow, on the coast, 55 miles from Chefoo—Rev. Dr. and Mrs. C. W. Mateer, Rev. Dr. and Mrs. Charles R. Mills, Rev. and Mrs. W. M. Hayes, Dr. and Mrs. J. B. Neal, Rev. Yue Kih Yin, 2 licentiates, 10 teachers.

Chefoo, the chief foreign port of Shantung—Rev. Dr. and Mrs. J. L. Nevius, Rev. J. A. Leyenberger, Dr. and Mrs. S. H. Hunter, Miss Fannie Wight, 1 licentiate, 16 helpers, 4 Bible-women.

Peking, the capital of the country—Rev. and Mrs. J. L. Whiting, Rev. and Mrs. Daniel McCoy, Rev. J. Walter Lowrie, Mrs. Reuben Lowrie, Miss Mary A. Lowrie, Miss Ellen Ward, Dr. B. C. Atterbury, Dr. G. Yardley Taylor, 2 licentiates, 8 helpers, 1 Bible-woman.

Che-nan-foo, capital of the Shantung province, 300 miles south of Peking—Rev. and Mrs. Paul D. Bergen, Dr. and Mrs. Robert Colman, Jr., Rev. Gilbert Reid, Rev. W. P. Chalfant, 6 helpers.

Wei Hien, 150 miles southwest from Tungchow—Rev. and Mrs. J. H. Laughlin, Rev. R. M. Mateer, 3 teachers.

In this country—Rev. Dr. and Mrs. Hunter Corbett, Rev. and Mrs. John Wherry, Rev. and Mrs. John Murray, Mrs. J. H. Shaw, Mrs. J. N. Leyenberger.

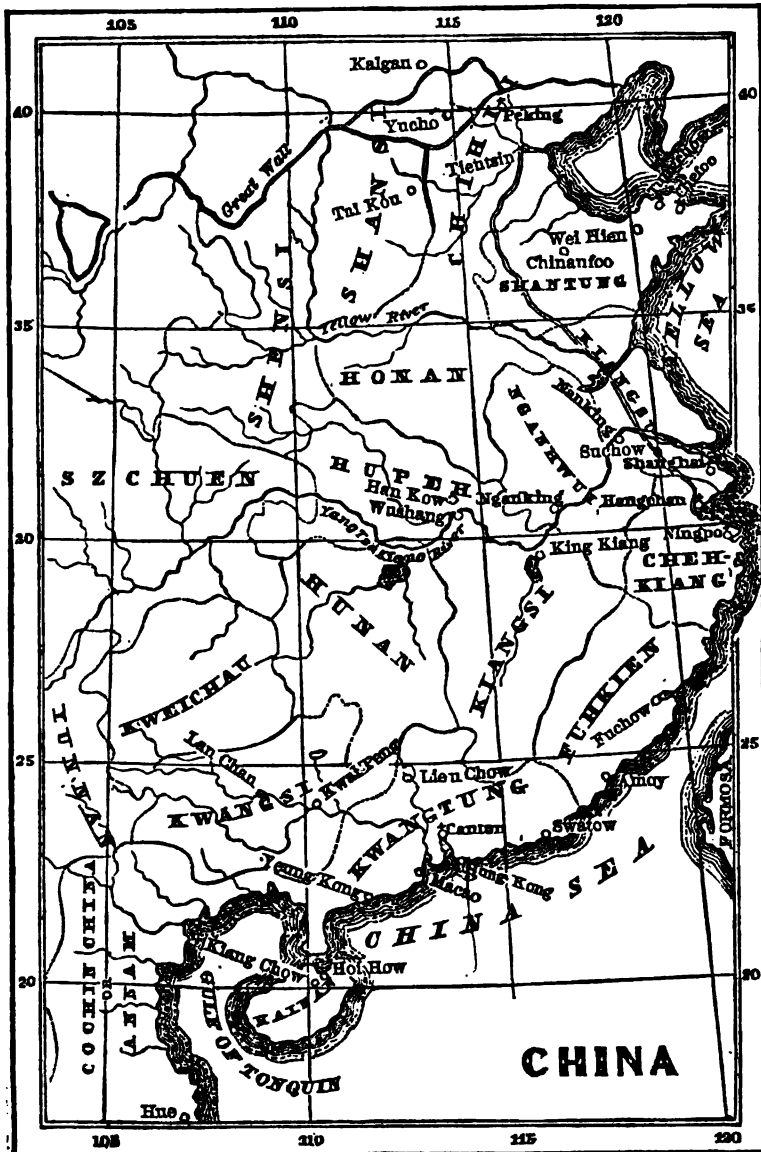
The number of ordained missionaries in the China missions in 1883 was 32; in 1884, 33; in 1885, 33; in 1886, 34. The number of converts received was in 1883, 555; in 1884, 826; in 1885, 530; in 1886, 353.

The issues reported by the mission press at Shanghai have been as follows: In 1883, 44,196,027 pages; in 1884, 21,079,545; in 1885, 52,210,150; in 1886, 59,406,900.

The number of patients treated by our

during the past year was 8 men and 48 women.

The total expenditures of the board last year for the three China missions, including buildings, outfit and travelling expenses of



medical missionaries in 1883 was 22,391; 1884, 18,558; 1885, 21,882; 1886, partially reported, 9869.

The number of lay-missionaries from America connected with the China missions

missionaries, printing and all salaries, cost of mission schools, were \$107,360; 1885, \$107,400; 1884, \$98,240; 1883, \$92,539.

The number of pupils in the mission schools is 1804.

FRANCE AND ROMISH MISSIONS IN CHINA.

An impression prevails that the Roman Catholic Church has a large body of adherents in China, the fruit of missionary effort which dates back far beyond the beginning of Protestant enterprise. Certain it is that the network of her institutions is widely spread, not only in China proper but in the countries which are, or have been, subject to the empire, especially in Tonquin and Annam, now fallen to France. The expenditures from Lyons last year were \$150,000 in China, \$135,000 in the late dependencies south of China, and \$25,000 in parts to the north, like Korea, Manchuria and Mongolia. The report made of the number of converts is notoriously unreliable, to say nothing of their character. But when, quite lately, the Chinese authorities asked that an ambassador might be sent to them from the pope, it looked, upon the surface, as if Romanism were getting an immense advantage. But a careful writer in the *Church Missionary Intelligence* has set the matter in a clear light. We extract from his article paragraphs enough to show that it is aversion for France that makes China prefer direct communication with Rome.

In viewing Romish missions it is a mournful fact that, with some very rare exceptions in extreme outlying quarters of the world, they have never been content to rely upon the efficacy of their spiritual weapons, but have ever called in the arm of flesh to their support. The propagandists of Lyons and Paris employed unscrupulously the military and diplomatic resources which France could place at their disposal in support of their exertions. At some periods the French authorities were, from sympathy, willing to help forward religious enterprises in the east, but still oftener they had their own ends in view, and employed the missionaries as their coadjutors and cat's-paws. The only pretext they could find for interfering with eastern nations was a sort of protectorate over their missionaries who had ventured into distant regions. When we recall the monarchs as well as leading statesmen in France during the present century, some of whom were Protestants, still more Voltairians, who, the latter especially, were teasing and

tantalizing Romanism in their own country, it almost passes the bounds of imagination to conceive that they have been active aiders and abettors of Romish missionary effort, and constantly involving France in difficulty in connection with missionary operations. It would be in the last degree ridiculous to suppose that many of their statesmen had the slightest sympathy with or interest in the cause which they were upholding; but it was in their judgment a handy tool for upholding the glory and extending the influence of France where otherwise she would have been unknown or of little account.

So matters have progressed for a long time; but at length French restlessness has been too much for the impassiveness of Oriental nations. The Chinese authorities, weary of French meddling, have sent a request to the pope to send them an ambassador or nuncio, who should be the recognized medium between the pope and themselves in the affairs of Chinese Christians, and look after their interests so far as may be consistent with the well-being of the Chinese empire.

The contention seems to be this: Originally there were Romish missions in China. The agents were of different nationalities, Italian, German, Belgian and French. But the only power that actively concerned itself in China as a supporter of missions has been France. The result has been that in attempting to spread its *ægis* over the converts, France has established an *imperium in imperio* within the empire of China. A sort of authority, not exactly co-ordinate, but very interfering, has been set up which has been a rallying-point for all who, from any motives whatever, chose to denominate themselves Christians of the Church of Rome. Cowed by former disaster, the Chinese put up reluctantly with a great deal that was offensive to them; but now they have made a most surprising move, which it is difficult to meet according to the ordinary rules of diplomacy. They have attempted no persecution against Chinese converts or Chinese missionaries, at least in China proper; but they have asked the pope, as the head of the church, himself to take charge of his own spiritual children. A most interesting and important letter from Sir Rutherford Alcock appeared in the *Times* (London) of

September 13, entitled "France, China and the Vatican." It has the advantage of being written by an eminent diplomatist thoroughly versed in Chinese affairs. In an interview which Sir Rutherford had with the pope, Leo XIII. inquired why the missions in China had been exposed to so much persecution. Sir Rutherford replied that they were *political* missions. "The pope dropped the subject."

What indeed have Messieurs Freycinet, Jules Ferry, Clemenceau, Paul Bert, with many other leading spirits, to do with the pope and his affairs? or, indeed, with Christianity in any shape? . . . To the astonishment of the world, these statesmen have come forth ostentatiously as defenders of the faith, and show themselves more interested in the welfare of Christian missions than even Pope Leo himself. Whether the pope likes it or not, Romish Christianity is to have, and must have, no other protector but French statesmanship and French arms.

But political missions have their drawbacks.

It is asserted in the *Standard* newspaper of August 6, a paper which somehow or another professes to be much *au courant* with papal affairs, that "the recent action of the French republic in Annam and Tonquin has given so much offence, not only to the Chinese government but to the people of China, that the number of Roman Catholics in China has fallen within a twelvemonth from two millions to four hundred thousand souls." Within twelve months what were called the "faithful" have been reduced eighty per cent. and have relapsed into heathenism, not through any terror of persecution, not through any special quarrel with their spiritual teachers, not from any sort of religious conviction one way or the other, not from the instigation of Protestant statesmen or teachers, but simply because the *French* had managed to make themselves unpopular in China! But what then can be said of their faith? What of their attachment to the rites and ceremonies of Romanism, which can have been their only conception of Christianity?

This is certainly a pitiful showing; but, from a somewhat careful reading of the published correspondence of Roman Catholic missionaries in the East, we are confident that it is correct. The boasted missions of Rome are at least semi-political and are always

superficial. The point deserves recognition. It is not that we may enjoy the apparent failure or futility of our rivals, but rather that we may turn to the methods of evangelical missions with firmer confidence. What China wants first of all is the word of God in her language, if she has one language that will serve all her people; or in the various colloquials if such a multiplication is necessary. Rome will never give it to her; we must. Then China wants a native Christian church, having its own organization, its own ministers, its own free life restrained and governed only by the same unerring word to which we constantly appeal. Every true convert gained, every local church formed, every faithful minister ordained, every theological school founded, is a step toward a Christianity which shall not be Roman, or French, or American, but Chinese. We have unquestionably the proper lines of missionary effort. The progress upon them during the time that evangelical missionaries have been engaged is highly satisfactory. It will stand comparison with the advancement of the gospel in any land occupied by it in the course of history. The discomfiture of Romanists, backed by atheistic France, should stimulate us to press with vigor the work which is given us to do—a work so manifestly sincere that it wins, every year more and more, the esteem of the nation for whose good it is carried on.

Rev. Dr. B. C. Henry writes as follows in a recent letter:

I have just been to Lien Chow and was rejoiced to find things in a very encouraging state. I baptized two most interesting and promising men, one of whom has come to Canton to stay. The other I have authorized to open school among the Ius, an aboriginal people of this province. He is our first convert from Hunan, and I trust the forerunner of many others from that province, which has been written about as the "*vacant parish with nineteen millions of people*." There are about a dozen others in Lien Chow who are studying the Christian books, and, I trust, will soon be confirmed in the faith.

One of the two men received at my church in the city at the last communion is a literary

man of high grade—a graduate of the second degree. He is, I think, the first scholar of this grade ever baptized in south China, and I trust will become an efficient helper in our work. He is now in Mr. Noyes' school studying the Christian books.

The attitude of the Chinese officials in this (Canton) province is peculiarly unfriendly and obstructive. Our viceroy is one of the most bitterly anti-foreign mandarins in the empire, and seems determined to interfere in every possible way. He, of course, falls back on the outrages in America as an excuse for doing nothing for us. In places where everything seems favorable, we find the way suddenly blocked, either by some outbreak instigated by those in authority or by placards and orders from officials forbidding the people to have anything to do with us.

THE HOSPITAL AT PEKING.

New buildings for the Presbyterian mission hospital in Peking have just been completed at a cost of about \$11,000, and all are paid for. The buildings are constructed on the "pavilion" plan—a number of small structures for the accommodation of patients, rather than one large one. At present there are three of these buildings, accommodating ten patients each, called the "Douw," the "Bakewell" and the "Dodge" pavilions, after their respective founders, besides an "opium refuge," operating rooms, temporary chapel, doctor's house, and rooms for the Chinese Christian medical students.

Besides the hospital service, an extensive dispensary work has been kept up. The last report received covered the time from Dr. Atterbury's return to his work, in November, 1885, through July, 1886, and announced a total of 8373 patients—about 1000 a month. Besides these, there were received into the temporary hospital for the six months before building operations began a large number of more serious cases, requiring continued treatment.

Thus far Dr. Atterbury has done the medical work of this field alone, except the assistance of the Chinese medical students whom he has trained. But Dr. George Yardley Taylor, of Burlington, N. J., and recently employed in the Presbyterian Hospital in Philadelphia,

has been appointed by the Board of Foreign Missions to assist him. Much is still needed for the full equipment of the work. Dr. Atterbury specifies—(1) A chapel, estimated cost about \$2500; (2) More pavilions for males and females, cost about \$2500 each; (3) Scholarships in the medical school, cost about \$60 yearly; (4) The establishment of more "free beds," yearly, \$40; (5) Outlying dispensaries in neighboring towns, yearly cost about \$150.

The running expenses of the hospital are about \$3000 a year. This amount is to be met partly by appropriations from the board; but those in charge expect to depend chiefly on special subscriptions on the part of those interested in medical work for the Chinese, and such help is earnestly desired.

CANTON:

ITS IDOLATRIES, ITS MOTLEY SCENES AND MISERIES.

We give below extended extracts from an interesting volume on South China, recently published by S. W. Partridge & Co., London. The title of the work is "Ling Nam," meaning South of the Ridge, the name usually given by the Chinese to the southern portion of the empire. The author is none other than our well-known missionary Rev. B. C. Henry, D.D., of the Canton mission. The book contains principally sketches of Dr. Henry's various journeys in the prosecution of his missionary labors, sketches published from time to time in the *Chinese Review* and *Chinese Recorder*, and now, at the suggestion of his brethren, gathered into one volume. The paragraphs below give a graphic picture of some of the temples of Canton, Buddhist, Confucian and Mohammedan, as well as of striking scenes in the midst of that mighty metropolis, with its fifteen hundred thousand souls.

THE EMPEROR'S TEMPLE.

The emperor's temple is called the "Man-Shau-Kungi," or "Palace of Ten Thousand Ages." It consists of a series of halls, one behind the other, built of wood, painted red, with dragons in white outlined over the surface, and roofed with tiles of imperial yellow. No image of any sort appears within; only a large gilt

THE DODGE PAVILION, MISSION HOSPITAL AT PEKING.

tablet, on which are inscribed the words, "May the emperor live ten thousand years, ten thousand times ten thousand years." Worship is here offered, by the officials alone, on New Year's morning and on the emperor's birthday, and special mourning rites performed at stated times on the occasion of the death of certain members of the royal family. The New Year's ceremonies are by far the most conspicuous and important. At that time every official in the city, from the lowest to the highest, must pay homage before the imperial tablet. The gates of the city are open all night long to facilitate the arrival of the mandarins. . . . They come in their robes of state to the number of a hundred or more, and, it being winter, are usually clothed in the richest of sables. Each has his attendants, who bring cushions for him to sit upon and a trunk containing citizen's clothing, so that he may be ready, should sudden news come of his removal from office, to adopt immediately the ordinary dress. It is interesting to watch their modes of greeting. As the civil mandarins come in, the first three or four greet each other on equal terms, each bowing low, with clasped hands. As those higher in rank appear, they greet the lower in groups of twos or threes, the *happo*, or superintendent of customs, always a member of the royal family, giving one general bow to all, while the viceroy responds to the low obeisance of the whole company with a horizontal stare, standing erect, with his hands folded before his chest. The military kneel in squads as the Tartar general, their chief, comes in, while he responds by hurried bows as he hastens along the line. When all have assembled, and daylight approaches, they proceed in a body to the second court, and face the open door of the hall where the tablet is seen. A crier is stationed, who calls the postures in a deep, sonorous voice, saying, "Kneel," and they fall on their knees; "Bow the head," and all bend over; "Arise," and they all stand up. The order and number of these bows and prostrations are regulated by law. No form of prayer is offered.

EXAMINATION HALL.

Entering the old city through the "Gate of Literary Brightness," we come to the great hall of examinations, where the candidates for literary honors once in three years compete for the degree of A.M. They come to the number of twelve thousand or more, and are shut up in cells, six feet by three, for twenty-four hours at a stretch, while they write essays, odes and

historical disquisitions on subjects selected from the old classics. About one in each hundred succeeds in leaping the Dragon Gate, as the usual metaphor expresses it.

THE CONFUCIAN TEMPLE.

Proceeding thence, we pass the largest Confucian temple in the province, attached to the Prefectural College, and the great Temple of the God of War, and reach the street leading from the Great South Gate to the office of the Provincial Treasury. The cries of a courier to clear the street for a procession cause us to stand aside, and soon a small cavalcade on ponies with jingling bells appears, coolies carrying present boxes, others with banners and great gongs, while behind them, in a chair of state borne by eight coolies in uniform, sits a portly mandarin; his satin robes, with embroidered breast-piece, hat with a red button and peacock's feather, are noted as he passes. It is his excellency the viceroy on his way to pay official calls. The rear is brought up by a motley assortment of half-grown boys and men in red coats, tall wire hats, bearing pikes, flags and numerous red panels with the honors bestowed on his excellency inscribed.

The temporary obstruction creates a dense crowd in the street, to escape which we enter a mission chapel, where an audience of perhaps two hundred people are listening to an American missionary, who, speaking with fluency and animation, is holding their attention while he expounds the doctrines of Christianity.

Under the double gate we pass one of the oldest structures in the city, dating back to the fourth or fifth century; stopping for a few moments to examine the water-clock in the tower over the gate, which has been measuring time by drops for several centuries.

THE TEMPLE OF HORRORS.

Entering the crowded thoroughfare that bisects the city in a line from the east to the west gate, we soon come to the city palladium, often called the "Temple of Horrors," where idolatry in its most rampant form is always to be seen. About the doors are throngs of beggars, most persistent in their claims for the wealth-giving *cash*, while inside are itinerant traders, tinkers, dentists, herb doctors, jugglers, fortune tellers, sweetmeat traders, gamblers, and a perfect babel of noise and disorder. On either side, in separate stalls, are fine representations of the Buddhist hell, where the most hideous physical tortures are depicted; and at the main shrine is a throng of worshippers, men, women and children, prostrating them-

selves. Delicate ladies, who ordinarily would scarcely venture to a neighbor's house, are here pushed and jostled in the crowd as they seek some boon from the patron deity. Clouds of incense and smoke from burning paper and candles, combined with the heat, suffocate us, while the din of the incessant explosion of fire-crackers is most deafening. This temple is leased by the prefect to a company at a rent varying from \$4000 to \$7000 a year, this rent, and the fortune expected in addition, being made from the proceeds of worship.

THE GODDESS OF MERCY.

From this point we strike through less crowded portions of the city, and reach the "Five-story Tower," on the north wall, from which an unobstructed view of the city and surrounding country is obtained. This height was occupied as early as the first century of our era by Chin-t'oh, the first prince of Uet. The present tower, constructed some three hundred years ago, is called the "Sea-guarding Tower," and is supposed to control the geomantic influences in such a way as to bring peace and prosperity to the city. Tea and refreshments of the native sort may be had while the visitor studies in detail the variations of mountain, plain, city and river presented in the wide scene before him, and enjoys the cool breezes that ever play around these heights. In close proximity, on an adjoining hill, cluster the courts and temples of the Goddess of Mercy. Up the steep flights of steps leading to this shrine devotees daily toil to receive the help of the many-handed goddess, whose attributes of "great in pity, great in compassion, saving from misery, saving from woe, ever regarding the cries that come up from the world," find a deep response in the hearts of the multitudes of this people, sunk in misery and wretchedness such as few of us can know. Ignorantly they worship a creature of the imagination, but in so doing show the groping of hearts conscious of their need of sympathy and help which the Redeemer of men only can give.

BUDDHIST TEMPLE.

The wall of the city, along which we now travel, is built of sandstone, and has stood the ravages of war and time for more than a thousand years. In the interstices of the stone and brick, hanging like folds of graceful drapery, are found beautiful clusters of maiden-hair fern. We pass over the North Gate, and onward to the northwest corner of the city, where stands the oldest Buddhist temple in the south of China. Among other subjects of interest we

are shown a sleeping Buddha, the Knowledge Tree (*Ficus religiosa*), brought from India by Tat-mo, the great apostle of Buddhism in China, and an iron pagoda, under which is enshrined the hair of the sixth patriarch, who underwent tonsure at the foot of the sacred tree. The place has a dilapidated air, and a shaven monk, bearing a fish in his hands, is not a very striking example of strict adherence to a vegetable diet.

A stroll through the Tartar quarter reveals a people of darker color, larger and more bony frames, and of somewhat different dress from the Chinese. The women appear with three brass rings in each ear, and sky-blue robes that reach to their feet. These people form the permanent garrison of the city, and receive a government allowance, in consideration of which they hold themselves in readiness to answer any call for service. Their part of the city shows a marked contrast to the purely Chinese portion. Their houses are smaller and poorer, and an air of neglect, thriftlessness and decay spreads over all.

MOHAMMEDANS IN CANTON.

Near the office of the Tartar general rises, in stately proportions, the "Flowery Pagoda," a wonderful structure nearly two hundred feet high, built thirteen hundred years ago, and recently repaired at a public expense of \$40,000. . . . The tower of the "Smooth Pagoda" next invites us, and entering the enclosure at its base, we come upon a Mohammedan mosque, and learn that this peculiar pagoda, unlike in shape to any other of Chinese origin, was built by the early followers of the false prophet, who extended their conquests to the east in the seventh century. It was used for centuries as a minaret, from which the hours of prayer were called, but has fallen into decay, so that no one dares ascend to its top. Inquiring of the teacher whose little school adjoins the entrance-hall, we learn that in Canton there are five hundred families who hold to the faith of Mohammed, and are introduced to a portly individual with a jovial countenance, who tells us he has performed a pilgrimage to Mecca.

TEMPLE OF THE FIVE GENII.

The next point of interest is the Temple of the Five Genii, one of the most remarkable historical structures in the city. It derives its name from the legend of the founding of the city, in which it is related that five genii, riding upon five rams, with clusters of the five cereals in their hands, appeared to the inhabitants of

the place, and presenting to them the grain, with the wish that they might prosper and multiply, suddenly disappeared. The rams were changed into stone on the spot, and, so the story runs, are preserved to this day, five rough pieces of rock being exhibited as the identical stones into which the rams were transformed. From this remarkable occurrence Canton is popularly called the "City of Rams," and also the "City of the Genii." This temple, with its numerous courts, is a concrete epitome of Chinese worship, all the principal deities, to the number of a score or more, being represented. The great object of interest, however, is the tabooed bell which hangs silently in its massive tower. No hand dare strike it, and when, at the dictates of fate, its tones are heard, disaster is sure to follow. This superstition is confirmed by several remarkable occurrences. On one occasion the beam on which it was suspended gave way and the bell fell with a crash; forthwith plague and famine desolated the city. Again, when repairing the tower, a workman accidentally struck it with his hammer, and a pestilence broke out that swept off young children in great numbers. In the last war with China, when the British troops held the heights north of the city, the legend of the tabooed bell was brought to mind, as, aiming at prominent buildings, a cannon-shot struck it, breaking a piece out of its side. The city capitulated soon after, many believing the bell to have sounded its doom. The broken bell still hangs in its tower, an object of wonder and dread to the credulous people, who know not the day when its ominous peals may be heard again. . . .

BUDDHIST MONASTERY.

Before leaving the western suburbs we take a hurried look into the Wa-lam-tsz, "Flower Forest Monastery," a Buddhist institution of wealth and note, where in one hall are five hundred large gilded images, representing disciples of Buddha who have been deified. Not far from this we are shown the ruins of one still more noted, the Temple of Longevity, which was destroyed a few years ago by an infuriated mob, excited to violence, it is said, by the immoral practices of the monks in charge.

In this vicinity, too, we find a native hospital and benevolent institution, called into existence as the rival of the missionary hospital, but doing a good work for the suffering, extending its charities to many points in the interior, where relief is given to people suffering from famine or flood, while it supplies coffins for all who die in indigent circumstances. . . .

The Great Buddhist Temple in the suburb of Honam, covering several acres with its various halls and shrines, is worthy of a longer study than we can give it. The main hall, with its colossal images of the three precious Buddhas sitting on lotus flowers, is where the morning and evening liturgical services are performed, scores of shaven monks in yellow calashes joining in the repetitions. Sacred pigs and chickens, rescued from the vulgar fate of a butcher's knife, are cared for in a side apartment until they die of old age, when they receive an honored burial. . . . Fruit and flower gardens extend behind the buildings, and in a remote corner is seen the furnace in which the priests are cremated. . . .

COURTS OF JUSTICE, AND PRISONS.

Leaving the Tartar quarter, we make our way to the office of the Nam-hoi, magistrate, where justice is supposed to be administered. As we approach, the street is lined with prisoners, with stones chained to their legs or necks, or broad wooden collars, called *cangues*, intercepting communication with the head. Some are making shoes, some sewing, others twisting rope, but all are dirty, unkempt, ill-fed, wretched-looking objects. Passing a small fee into the hand of the jailer, we are admitted into the inner prison, where squalor and misery appear supreme. Hordes of gaunt, ragged, hairy objects gather around us, begging for money, each with a piteous tale of wrong. Some are not able to rise, still suffering from the effects of the bastinado, or with their knees raw from kneeling on broken glass or chains, or with their ankles crushed by wooden hammers. The aim of the whole course of treatment is to extract confession of guilt, and to this end torture is used unmercifully. The jailer receives no salary, and is compelled to furnish food to the prisoners, yet his position is a lucrative one. Whence the money comes we can but imagine, but the stories of hideous methods of torture used to extort it confirm our worst suspicions. No dignity appears in the court which we enter, and it is difficult to see how the ends of justice can be met when no reliable means of collecting or sifting evidence are used. It usually becomes a question of which party can give the highest bribes, and the means to such unlawful gains open to the magistrate may be surmised from the fact that the incumbent of this office a few years ago, while holding his position but for ten months, made \$180,000 in addition to his lawful income.

HAINAN.

The island of Hainan has during the past year been definitely occupied as a mission field of our Foreign Board. Rev. F. P. and Mrs. Gilman, H. M. McCandless, M.D., and Mr. C. C. Jeremiassen are located at Kiung Chen, near the northern shore.

In 1881, Mr. C. C. Jeremiassen and Rev. B. C. Henry, D.D., explored the island, penetrating regions hitherto unknown by the civilized world. Hainan has about twice the area of the state of New Jersey, with considerably more than its population. What a field, and how long forgotten! Rev. Dr. Henry writes: "*The whole country—coast, interior, mountain and plain—seems fully open to Christian work.*" Dr. McCandless sends word that in his first twenty days he had nearly 700 patients, and performed 64 surgical operations.

A WONDERFUL CONVERSION.

REV. HUNTER CORBETT, D.D., CHEFOO.

A late mail from China brings word of the peaceful death of Wang Wun Tao.

He lived in a home of poverty. The only light in the house came through the lattice windows, covered with paper. There was no floor except the earth beaten hard, and no ceiling under the thatched roof. About seven years ago an aged widow, who earned a livelihood by selling goods, entered this home. She noticed this man lying on a couch, so emaciated that he seemed more dead than alive. She learned that for twenty-seven years he had been a paralytic, and unable to move hand or foot. She told him of Jesus,—how when on earth he went about doing good, healing the sick, raising the dead, and of his power and willingness to save all who trust in him. When she ceased speaking for a moment, the poor man would quickly say, "Tell me more!" He could not hear enough of this wonderful story. The following day this woman met one of the native preachers, and urged him to hasten and teach the palsied man more fully the way of salvation. The preacher spent much time in reading and explaining the Bible to him. A few months later this man made a public profession of faith in Christ, and was enrolled as a

member of the church. During the examination with reference to baptism, the usual question was asked,—what he thought he could do to help bring men to a saving knowledge of the truth. His reply was, "I cannot go about from village to village and plead with men as I could wish, but I can plead day and night with God to have mercy upon others as he has had upon me. When my friends and neighbors call to see me I will tell them of the precious Saviour I have found, and entreat them to put their trust in him. The written characters I have learned I will teach the children of parents who are unable to employ a teacher, and this will give me an opportunity to tell them Bible stories, and strive to win them for Christ."

To the end of life he proved a faithful witness for the truth. His aged and widowed mother, older brother and wife, an aged aunt, and, in all, upwards of fifty of his kindred and neighbors, have united with the church. Many of them stated that their first interest in Christianity was awakened by seeing what the gospel had done for this afflicted believer. One man of seventy-five years, when applying for baptism, was asked what led him to study the evidences of Christianity. He replied, "It was when I saw the change that faith in the gospel made in my son. My life was made miserable by his gambling, his profligate and ungrateful life. After he began to visit the home of the palsied man and study the new religion, a wonderful change came over him. Now his life is without blemish, and I am sure that such a religion must be from heaven."

It was a high privilege to sit by the side of this suffering but humble Christian and hear him tell of what Jesus had done for his soul. He said that during all the years of his affliction, before he had heard of Jesus, the long, wakeful nights were to him a constant dread. As he thought of his useless life, of the heavy burden he was to his only brother, who, in order to secure even the coarsest food for a large family, was obliged to toil incessantly, he again and again cursed the day of his birth, and longed for death, for he had no joy in life, although having no knowledge or hope of the life beyond. But he said, "Since I have such

a precious Saviour, and a bright hope through grace of eternal life, my cup is full to overflowing. The wakeful nights are seasons of sweet and precious communion with my Saviour. I pray to him and meditate upon his words, and then I listen to hear Jesus speaking to my soul. Jesus seems to be with me and talking to me face to face. I sometimes imagine my heaven has begun on earth."

The heathen neighbors were unable to account for the wonderful change. They could see joy beaming from every feature, but, alas, understood not the peace which the world can neither give nor take away. The faith of the Christians has been much strengthened by the peaceful and happy death of this dear brother. Not one of them has any doubt in regard to his entrance into the kingdom and presence of his Lord.

IS THIS THE LIGHT OF ASIA?

REV. J. WALTER LOWRIE, PEKING.

Among the hills north of the city of Peking, over which the great wall winds like a mighty serpent, there nestles a village called Fun-Kon, through which we passed one afternoon and gathered the villagers in a curious group about us. While engaged in telling the truth which had brought us so many thousand leagues to their home, an aged man drew near, leaning upon a staff. His stooping form, film-locked eyes and whitened beard bore evidence to his great age, which on asking him, after the custom of the country, we learned to be eighty-one years. There was something exceedingly pleasing in the calm repose of his countenance, and his face brightened when, finding that we too were engaged in exhorting the people to virtue, he began to tell us what, years ago, he had imperfectly learned from some stray book or passing stranger, of the truths of Christianity. Yes, he had heard that in early times two sages appeared among us in the west, called respectively Jesus and Christ, who, after unwearied and mighty efforts extending through many years, had succeeded in changing the hearts of the people, purging away sin from our midst, and turning us all into the way of truth—a work which, the bystanders told us, this old man,

Mung Ching Chee, had been engaged in all the later years of his life. They told us that he did not worship idols, that he would not suffer the villagers to attend the travelling theatrical displays which are held everywhere after the harvest ingathering, and that day and night he warned the young against the evils of drinking, gambling and idleness. He recited to us page after page of an invective against Buddhism, written and presented to the then reigning sovereign, about the time of Christ, by an eminent Chinese scholar, as well as pages of the emperor Kangsi's sacred edict, which, based upon the Confucian classics, approaches as near to the moral teaching of the Christian Scripture as perhaps any heathen writing extant.

The old man, whom the villagers, though they little sympathized with his homely exhortations, called the sage of the countryside, was naturally most attractive to us. His apparent love of right, and his desire to turn his fellows from their avarice, falsehood and folly, were traits of character which we had not met with before among the people, and perhaps never shall again. Here seemed to be a heart prepared for the seed of God's truth, a "good and honest heart," such as that of which the Saviour spoke, and so we engaged in earnest, hopeful conversation with him. Little, however, had we reckoned on the subtle power of self-righteousness. This we soon found was the controlling principle of his life. After listening a while to some of the fundamental truths of the Saviour's teaching, he drew away and sat down on a stone near by, saying in effect: "You in the west have your way of putting things, and we ours. You can hope for little acceptance of these strange teachings among us here." With heavy hearts we left him, as the day was nearly spent, feeling that he was not far from the kingdom of God, and yet fearing lest he might fail to enter in at last; lest, going about to establish his own righteousness, he should not submit himself to the righteousness of God.

We returned next day and sought him out in the heart of the village, basking in the October sunshine, and, while the ignorant villagers stood around, we talked again about the

shortness of life, the mercy of God, the glory of the heaven which he had prepared for us, and about prayer; but, while most courteous in every respect, he replied to all our words with the saying, "My heaven is to do the best I can and live in the memory of my descendants." Poor man! he has no God, having discarded Buddha, and, as yet, has no sure hope in the world. We can but pray that the all-compassionate Saviour will yet take the words spoken in weakness on those two days, and by his Holy Spirit shed light into the old man's soul. Never were we more convinced that the natural man, even when he has the aspect of uprightness, is enmity against God, and that the Saviour's mighty work is needed to reconcile us to the Holy One.

THE BUDDHIST PILGRIM.

Some days later we fell in with a man who represents the fairest fruit as well as the utter insufficiency of the other great system of half-truth which sways the heart of the Chinese people, namely, that of Buddha. It was as we were travelling a long stretch of sandy road that we overtook a man with the shaven head and peculiar garb of a Mongol priest. Journeying southward, he would prostrate himself upon the ground, then, rising and advancing the length of his frame, would lift his clasped hands reverently above his head for a moment, after which he would again measure his length upon the road. We stood and watched him a few moments in silence, pursuing his journey in this laborious manner, he, on his part, taking no notice of us whatever. He was protected on his breast and legs with a large piece of undressed cow-skin, and his hands furnished with wooden palms, lest they too should be lacerated on the rocky roadways through which he had been obliged to pass. I could not help a feeling of reverence for the man who would submit himself to such experiences for the sake of appeasing his god, and hesitated to break in upon the privacy of his thoughts; but the thought of the message we could bring him overcame the hesitation, and we accosted him respectfully.

He replied with great courtesy and modesty, unlike the common devotee, who is

usually a bigot thrice dyed. He told us that his home was two hundred and thirty miles north of us, in Mongolia, that he had left there six months since, intending to measure his length to Wu Tai Shan, at least five hundred miles away, in the province of Shansi, regarded by the Mongols and Chinese as one of the most sacred spots on earth, that he was neither atoning for sin nor fulfilling a vow, but was seeking for peace, "P'ing an," both for himself and for the inhabitants of the region through which he passed. Said he, when we expressed doubt as to there being a god at Wu Tai Shan who could give him peace, "Well, there must be a good spirit somewhere who will reward one with peace in return for all this labor and suffering." This opened the way for us to speak to him of the great thoughts of Christianity—of the Lord on high, his glory, his goodness and mercy, his unwillingness to see us mortify ourselves to obtain his favor. He listened with deep attention, for he saw that we respected his motives, and, though he seemed dazed with the strangeness of what he heard, he offered no objection. He asked some intelligent questions, took a book from us—a simple catechism of Christian doctrine—which we explained somewhat to him, asked minutely for our residence in the city, and assented to our earnest invitation to come and stay as long as he chose with us there. We then left him, and looking back after going a little distance, saw that he was not proceeding with his prostrations, but was sitting by the roadside conning the little book. May the Lord who said "Come unto me, all ye that labor and are heavy laden," direct his steps to us or to some others who can teach him the way of peace. We wait anxiously to see whether he will fulfill his promise of seeking us out as he passes through the city.

These two men represent perhaps the best that their respective systems can produce, and are far in advance of the great mass of their fellow countrymen; yet how far behind him that is least in the kingdom of heaven! To meet with such as they brings involuntarily to one's lips the prayer, Come, Lord Jesus, come quickly!

GENERAL ARTICLES.

CONSPICUOUSLY EMPTY.

It was a pew in one of the large and influential churches in our Presbyterian Zion. It was not usually empty, but, on the contrary, for the most part was well filled, especially at the morning service. But it was known—for the pastor had announced it—that one of the secretaries of the Board of Foreign Missions was to preach in behalf of world-evangelization. Now it is not to be supposed that the mere intimation that a secretary is going to preach on any subject is likely to pack the house to suffocation. It is fair to assume, however, in this case that the personal element entered very little, if at all, into determining the question of duty or pleasure, as the speaker was a stranger to the people. The chances were at least even that something worthy of attention on the grandest subject of the century would be presented. No! that pew was empty because its occupant—or rather occupants, for it is understood that the whole family are agreed in the matter—does not believe in foreign missions.

Could we write this case down as phenomenal, or even exceptional, it might well call forth our pity, but it would excite little apprehension as to the future of foreign missions, or the place the subject holds in the affections and benefactions of the people. But it is not exceptional, save perhaps in the manner in which it was thrust upon the attention of pastor and people. So indifferent, if not hostile, are many towards this noble cause that even pastors who are themselves alive to the subject find it necessary at times to catch their people by guile, to take them unawares in pleading for the extension of Christ's kingdom. A case is recalled of one pastor who, in announcing monthly concert, very plainly served a notice on the people that the object of the meeting was to pray for the conversion of the world, adding that if any had no interest in the work for which Christ gave his life, the intimation would give them the opportunity of determining whether to come or remain away. It need scarcely be added

that the meeting was the largest that had been held for many months. Many who are listless enough with reference to any personal responsibility in the matter of evangelizing the heathen are not willing to be *counted* among those who are indifferent to the subject, and, when confronted with the pointed question of "For or against?" do not hesitate to range themselves on the side of the friends of foreign missions. But how humiliating that pastors should be compelled to resort to any expedient to bring their people within reach of information or influences touching the conversion of the world to Christ,—confessedly the grandest work committed to the church in this age!

That empty pew! What a tale it tells of narrow views concerning the nature and scope of the kingdom of our divine Lord! Can it be possible that one who has been bought with the blood of Christ, who has voluntarily enrolled himself as a member of the "sacramental host of God's elect," who has pledged himself to a life of faith and obedience in the gospel of God's dear Son,—can it be possible that such a man can so circumscribe his horizon and narrow his conception of personal responsibility? It was the Master who said, "If ye love me, keep my commandments;" and it is that same Master who has said, "Go ye into all the world, and preach the gospel to every creature." Does that empty pew on foreign mission day harmonize with this test of love to Christ, or this specific injunction in the interest of his kingdom? So far as its influence goes, does it not stay the progress of the gospel of peace? It represents not only a grand opportunity thrown away,—a phase of the question serious enough, surely, in the light of Christian stewardship,—but it represents an element of obstruction which cannot well be measured.

But that empty pew suggests another and even graver consideration. Its *influence on the family*,—what of that? That, in the nature of the case, it must have some influence on the members of the household is not to be questioned. Will it be for their "spiritual nourishment and growth in

grace"? When on the Sabbath morning word is passed round the little circle that there is to be no church-going to-day, or that the family will worship elsewhere than in their accustomed place, because the service in the home church is to be in the interest of foreign missions, can it fail to start questions, to say nothing of doubts, in the mind of the thoughtful child? Then, if the father doesn't believe in foreign missions, can he blame the sons or daughters in the family if they fail to see the obligation of home missions, and other branches of Christian effort? Moreover, if the head of the household deals so lightly with the duty laid upon him by his Master, need he wonder if his children should claim the same liberty and deal lightly with other phases of obligation, even to the violation of the Fifth Commandment? "Whatsoever a man soweth, that shall he also reap." Let no man who deliberately ignores or tramples his Lord's command under foot be surprised if his children should outstrip him in the matter of disobedience.

WESTERN JAPAN.

The work was begun in Kanazawa seven years ago by my removal to that city. Being an interior city, it was necessary for me to go as an employe of the government, and this I did by accepting a position as teacher in one of their schools. This gave me an opportunity to preach the gospel in a region which was then entirely ignorant of Christianity, except that evil reports were circulated there as well as in every part of Japan.

The people who came to attend our meetings in those days were most of them led to do so through their fear and anxiety at knowing that Christian efforts were being made in their own city. They believed that the introduction of Christianity into their land would be its ruin. They were alarmed to know that the "evil sect" had actually sent its emissaries to their very doors. It was not an unusual thing to see posters on the streets announcing meetings where eloquent speakers would expose the true motive and intent of Christianity. "Chris-

tianity the country's ruin," as a subject for discussion, was sufficient announcement to insure a large crowd of willing listeners.

The change which has taken place in the attitude of the people toward Christianity is wonderful. The highest officers in that part of the country take the lead in showing favor and attention to us. They visit our schools, and express themselves as highly pleased with our work, and thank us for coming to labor for the welfare of their people. The more intelligent classes have become convinced that the promoters of Christianity are there with no bad designs toward their country, but rather that they are seeking to advance its interests. In Kanazawa, where the newspapers once slandered and abused us, we now see favorable comments upon our work, and are often surprised at the fair representation of Christianity which is made to the public. It is therefore not all evil by any means which now reaches the people through public reports. To use a Japanese expression, the reputation of Christianity is good in the country generally; I mean of course among the intelligent, reading people. Wherever we go it is easy to find those who are ready to listen to what we may say about our holy religion. The government prefers Christian men as teachers for their schools when desirous of employing foreigners for such positions. The Kanazawa Polytechnic School went without an instructor for a long time, waiting till such a man could be secured. Word came to us more than once from Toyama that the government would be very glad to employ a missionary as teacher in the schools of that city, and that it did not wish anybody else. They are willing to pay him fifty dollars per month, and he would not be hindered in doing all the missionary work he chose to do. The country seems open to the introduction of Christianity. Of course it must meet and contend with serious difficulties; but among these can no longer be counted government interference, or concerted action of the higher classes. Nor do we fear any radical backward movements in that country. Everything tends the other way; and, the government leading, the nation has gone too far toward western civilization to

admit of retrograding. Our work and its results may, therefore, be looked upon with the satisfaction derived from feeling that *they will be permanent.*

Making Kanazawa (which has a population of 90,000) a centre, there is a large field to be worked. Within a distance of 45 miles to the south there are the following places of importance on the main road of travel: Matto, population 3000; Komatsu, 12,000; Daishoji, 7000; Maruyama, 8000; Mikuni, 8000. At the north and east of Kanazawa are Nanawo, 4000; Fushiki (and adjacent city), 8000; Takaoka, 20,000; Toyama, 60,000; Isurugi, 1500. Besides these there are innumerable smaller towns and villages. The whole population of the region indicated must be quite one and a half millions. (These figures are only approximate.)

We have work begun in Kanazawa, Komatsu, Matto, Toyama and Midsuhashi. In Kanazawa we have two churches and two schools. The schools are carried on at the expense of the board. The churches having over one hundred members are doing much toward self-support. In Komatsu a native preacher has recently been stationed by the "Home Board" of the Japanese church. There are a few believers there. In Toyama and Midsuhashi another preacher bearing the Home Board's commission is at work. A few have been baptized in Toyama.

None of these places mentioned are more than one and a half day's travel from Kanazawa, for we can travel fifty miles a day. Most delightful are those trips which we are permitted to make among the hills and valleys of that region, going with messages of salvation.

No other missionaries are in that part of the country. In Niigata on the north and Kyoto on the south are our nearest missionary brethren. It seems incumbent upon the Presbyterian Church to give the gospel to this part of Japan. But limited as we are in number, we cannot do very much toward evangelizing the people. We have a very promising school of fifty pupils, which requires our presence every school day, and only by neglecting one or the

other of these important works can we do anything at all. A third missionary added to our field would enable us to do both evangelistic and educational work with much greater success. We can now make very few tours into the country round about, except during school vacations, because we must neglect the daily work of the school to do it. A third man in the work would enable us, one at a time, to get away to visit the out-stations. Almost any time that we foreign missionaries visit a place we are greeted with large audiences. And moreover it is a great pleasure and help to the native brethren to have us visit their fields and give them our counsel. We want the Church to make it possible for us to do a more aggressive work in our field.

THOMAS C. WINN.

MEDICAL MISSIONS.

The necessity for them is now universally conceded. The barbarities practiced in the name of the healing art, and the suffering endured where the beneficent influence of western medical science has not been felt, are justification enough for the humanitarian side of medical missions. In the name of suffering humanity let competent physicians and surgeons be sent forth, well equipped with modern appliances, to alleviate the distress and heal the maladies under which multitudes in heathen lands are sinking into premature graves. The church has certainly been all too slow in reaching even the measure of efficiency already attained in this department of foreign missions. It seems quite surprising that such an important handmaid of religion should have required so many years to win the respect and confidence of the church to such a degree as to give it a prominent place in the approved methods of evangelization. But now that such a place has been won, it is important to bear in mind that, in the hands of the church, medical missions are *a method of evangelization*. On no other principle can they have any standing in the work of foreign missions. Loud as the call is to ameliorate the physical condition of the nations sitting in darkness, the

church can never so far forget her high calling as to become a mere *humanitarian institution*. Only as a means to a higher and nobler end can medical missions be undertaken and sustained. They pave the way for the introduction of Christianity by illustrating the beneficent spirit of the gospel, and so disarming opposition. This, in the main, has been the practical outcome of the noble profession of medicine when subsidized in the interest of foreign missions. The Christian physician has gone with the gospel in one hand and the healing art in the other as an ambassador for Christ, and winning his way into the confidence of the people by means of his professional skill, he has aimed at pointing his patients to the great Physician who only can heal the soul.

It is not to be denied, however, that as medical missions multiply and the demand for Christian physicians increases, there is danger that the evangelistic aspect of the work may come to occupy all too secondary a place. With a professional ambition which is essential to success, and a severe pressure upon his time and strength by the crowds which wait daily for relief, the missionary physician may be tempted to relegate to his ordained associate the more spiritual phase of the work, contenting himself with what belongs more strictly to his profession in the hospital or dispensary. Such a division of labor, however convenient and desirable in the interest of overtaxed energy, could only be regarded as a serious step backward in medical missions. It would defeat in great measure the very end for which such missions are established and sustained. The missionary physician may fairly be expected to cultivate the habit of speaking a word for the Master whenever opportunity offers, and of so arranging his hospital and dispensary work as to make it tributary to the great end of enlightening and saving souls.

The young men and young women also who are in course of training for medical work in connection with foreign missions would do well to bear this in mind. Let them see to it that they are called of God, and that they seek to enter upon professional work abroad with the earnest purpose of

glorifying God in helping to build up his kingdom. Nothing can take the place of this spirit and purpose. Professional ambition, or even philanthropic motives, unbaptized by the Spirit of God, will not answer.

THE COUNTRY OF THE FIVE RIVERS.

This is the significance of the name Punjab. It means "Five Waters," and designates a large province in northwest India. Until the conquest by the British the name was restricted to a much smaller territory,—a territory intersected by several large rivers. Five of these—the Sutlej, the Beas, the Ravee, the Chenab, and the Jhelum—are arteries of the Indus, and gave the name Punjab or "Five Waters" to the country through which they flow. Under British rule the boundaries of the Punjab have been extended until it comprises an area of one hundred and forty-two thousand square miles. Taken as a whole, this vast territory may be said to be one of the garden spots of India, though it has within it much both of mountain and jungle. The cultivated area of the province is twenty millions of acres, and it is estimated that quite as much more is capable of cultivation. The natural productions of the soil, stimulated by a series of irrigating canals constructed by the English government, furnish a large annual yield, much of which now finds a market in Europe.

This rich agricultural region is of great historic interest. It was the gateway through which every successful invasion of India was made until the conquest by the British. It was into the Punjab that the Aryans, a fair-complexioned race, who, together with the aborigines, were the ancestors of the Hindoos, advanced from central Asia, descending from the cool heights of the Himalayas possibly twelve hundred years before Christ. It was here that the invincible hosts of Alexander the Great closed their career of victory in the fourth century before the Christian era. Through the Punjab, also, the successive invasions of the Mohammedans were made, until by the twelfth cen-

tury they had conquered the whole of north India and established their military supremacy.

With a population of almost twenty-three millions it is not to be wondered at that this province has come to be regarded as an important mission field. It made a deep impression on the late Dr. Norman McLeod, when, as a member of a deputation from the Established Church of Scotland, he visited the mission work in India. So firm a hold did it take on that friend of missions that, even on his death-bed, he dreamed of it. The dying man seemed to see the whole Punjab evangelized, Christian churches dotting the land in every direction, and each with its native pastor: "And such noble fellows they were!" exclaimed the dying saint as the vision rose before him.

Up to 1834, however, when the first missionary of the Presbyterian Church (now the senior secretary of the Board of Foreign Missions) began work in India, there was not a single missionary in what then constituted the Punjab. It was because of this in part that it was selected as a field of labor by our pioneers. As years rolled on the field was found fully to justify the wisdom of those who selected it. It proved to be both attractive and difficult; indeed, attractive in no small measure because difficult. It brought our church face to face with India's false systems of religion as held by the keenest and ablest of her people, and it surely accords well with the traditions of our Presbyterian ancestors that such a work should have fallen to the sons of those who have been characterized by strong faith, patient industry and indomitable courage. But it has been no easy task to push the work of evangelization where Mohammedanism has been firmly intrenched for centuries, and where caste, as in every part of India, has formed a serious barrier to the introduction of the gospel. To take the measure of a mission field with even approximate accuracy, more is required than to ascertain the square miles of its area or the number of its inhabitants. The character of the people enters as a large element into the calculation; their history, training and modes

of thought; whether they have been accustomed to rule or to serve; whether with intellectual pride they adhere to some system of belief, or are sunk in a superstition which begets indifference and even despair. It is very true that every system of false religion, from the philosophical pretensions of an intellectual Brahmanism to the low aspirations of a grovelling Fetichism, tends to deaden the sensibilities and stifle the conscience. Nothing but the grace of God can convert the Karen of Burmah or the Soudra of India, and nothing less can change the heart of the proud Mohammedan or the self-sufficient Brahmin. All this, however, is quite consistent with the fact that in evangelistic work some classes are much more accessible and impressible than others. Pastors and missionaries find it so in the home field. It is a well-known fact that missionary effort has nowhere encountered more uncompromising hostility than in countries where the followers of the false prophet predominate, as in Turkey, Persia and Syria. Among the Armenians, Nestorians, Greeks and other nominally Christian sects, many are found who gradually yield to the power of the truth. The Moslem, however, is less easily touched. Proud in his own self-sufficiency, and held in the chains of a system which visits the direst punishment upon apostasy, he resists to the utmost every effort to reach him with the gospel. Now, in no part of India is Mohammedanism so widespread and vigorous as in the Punjab, although it has been not a little modified by its contact with Hindooism. As intimated above, the invasion of the Moslems was from the west and north, and much of their strength is still to be found in northwest India. Nor have the Hindoos and Sikhs been found to yield a very ready obedience to the gospel.

Faithful and well-sustained effort, however, has by no means failed of success. The main missionary forces at work to-day in the province of the Punjab are those of the Church Missionary Society, the Established Church of Scotland (Presbyterian), the United Presbyterian Church of America, and those of our own church. The work in the Punjab, in connection with our

church, constitutes a large part of the Lodi-
diana mission, and for our present purpose
they may be regarded as identical. From
the "Historical Sketch of the Lodi-
diana Mission," presented in 1884 at the celebration
of its fiftieth anniversary, we learn that
there had been in connection with the mis-
sion from the beginning one hundred and
fifteen American missionaries, men and
women. Of these seventy had died or with-
drawn, leaving forty-five as the foreign force
then on the field. The work had covered,
as it continues to do, a wide range of Chris-
tian effort, such as evangelistic preaching;
the organizing of churches and placing over
them American or native pastors; Christian
education, both English and vernacular, in
boarding and day-schools; the establishing
and support of orphanages, dispensaries,
hospitals and leper asylums; the training
of a native ministry, and the preparation
and distribution of a vernacular Christian
literature. Along these various lines of ef-
fort much has been accomplished, vastly
more than can possibly be tabulated. It
was Dr. Duff's favorite theory that the
forces of Christian education would be the
sappers and miners in the Christian army
for the conquest of India, undermining the
system of caste, and overthrowing other for-
midable obstacles to the spread of the gos-
pel. Already this prophecy is in part ful-
filled. Sir Charles U. Aitcheson, lieuten-
ant-governor of the Punjab, a man whose
official position has afforded ample oppor-
tunity for observation, and whose discrimi-
nating judgment is entitled to great weight,
recently bore the following testimony to the
value of mission work in India:

Missionary teaching and Christian literature
are leavening native opinions among the Hin-
dus in a way and to an extent quite startling
to those who take a little personal trouble to
investigate the facts. . . . The missionaries
have been the pioneers of education both ver-
nacular and English, and they are still the only
body who maintain schools for the low castes
and the poor. To them we owe even the re-
duction of several of the vernacular languages
(in this part of India, for example, Sindi and
Pashlu) to written character. The only trans-
lation opening up to us the sacred books of

the Sikh we owe to a missionary (Dr. Trumpp).
To the missionaries, and the missionaries alone,
we owe the movements in favor of female edu-
cation; and the remarks in the last education
report for the Punjab, and the review thereof,
show how efficient are the mission female
schools and how highly the labors of the mis-
sionaries are appreciated by the government.
—*Foreign Missionary*, December, 1886.

Such testimony is in the highest degree
encouraging, assuring us that the "country
of the Five Rivers," so rich in agricultural
products, is also rich in the promise of a
great intellectual, moral and spiritual har-
vest, and that it is responding, however
slowly, yet surely to half a century of mis-
sionary effort.

A ROLL OF HONOR.

Perhaps it would be better to write *rolls*
of honor, for there are two. They hang
almost side by side in the same Sabbath-
school room, that of the First Presbyterian
Church of Utica, N. Y. On one of these
are inscribed the names of fifteen of the
sons and daughters of the school who have
given themselves to the Lord in the work of
foreign missions. Some of these have al-
ready finished their course and entered into
rest, while others continue in active service
in the foreign field. On the other roll are
the names of sixteen of those who were once
boys in the school and have entered the gos-
pel ministry. A noble record surely! fifteen
missionaries of the cross, and sixteen minis-
ters of the gospel besides. It is well to give
these rolls a conspicuous place that the noble
bands may be had in grateful remembrance,
and that the members of the Sabbath-school
may be excited to a holy emulation. Two
of the names on the missionary roll are
connected with a touching incident al-
ready familiar to many of the friends of for-
eign missions. They are the names of S.
Wells Williams and his brother, Frederic.
Their mother, as was her habit, was attend-
ing one of the monthly concert services for
prayer. It was a stormy evening, and the
meeting was held in the session house. The
good old custom was then observed of ming-
ling gifts with the prayers. After a stirring

address by a stranger the plate was passed around the little company. Mrs. Williams had no money with her, but tearing the fly-leaf out of a hymn-book and borrowing a pencil from a lady who sat next to her, she wrote, "I give two sons," and placed the slip of paper on the plate. The roll just referred to testifies that the Lord accepted the gift in answer to a mother's prayers and in accordance with a mother's vow. As the years went by these sons were not only called into the gospel ministry, but were chosen from among the chosen to be heralds of salvation to the ends of the earth. At the time when their mother publicly consecrated them to the Lord for the work of foreign missions, they were about thirteen and seven years of age respectively. And it is worthy of note, for the comfort of parents whose consecration of their children does not always *seem* to be accepted, that at the time of the mother's death neither of the boys had any idea of being a missionary. So a surviving brother writes. No one familiar with the history of foreign missions need be told that both of these consecrated sons have left an excellent record of faithful services in the respective fields of labor. The work of S. Wells Williams is known to the world in the line of eminent scholarship, his "Syllabic Dictionary of the Chinese Language" being a most remarkable contribution to linguistic lore; and the labors of his brother Frederic in eastern Turkey are said to have been most effective and enduring in their influence for good. Of others whose names are on that roll as much could, no doubt, be said in the line of devoted service in the several fields where they toiled or are still toiling for the Master. May the length of that roll continue to increase, and similar rolls be multiplied, till every Sabbath-school in our land shall have sons and daughters in the foreign field.

MORAL HEROISM.

Not the world nor even the church begins to realize the moral heroism which appears to the eye of God here and there in the great mission fields. A case in point is

that of Bishop Bompas, one of the British-American bishops of the Church Missionary Society.

"For twenty-one years," says the *Church Missionary Society Intelligencer*, "he has been making journeys of thousands of miles on snow and ice, or in canoes. Only once has he been at home, and then but for five months, to be consecrated. It is absurd to mention even the travels of a Patteson by the side of his. Since he went out, five thousand wandering Indians have been brought into the church. Yet he remains all but unknown, and even the historian of 'The English Church in other Lands' (Rev. H. W. Tucker) omits his name." In a general way, however, Mr. Tucker alludes to such men as these, scattered here and there in the subarctic regions of northern Canada:

They do not obtrude their labors on public notice; they stay at their posts and rarely visit England; they are consequently unknown. And yet what lives they lead! Of educated society they have no share; their people are but the poor Indians and Esquimaux, whose highest energies are given to the snaring of wild beasts and to the catching of fish. For food, only the keen air which gives equally keen appetite will enable a man to keep body and soul together on three meals daily of whitefish, the food of the dogs which haul their sleds, which Providence gives in abundance, and which is stored in autumn and allowed to freeze. Luxuries from the outer world can never reach the remote stations on the Athabasca lake and on the Mackenzie river. Numberless portages impede navigation when the rivers are open, and over these every pound of freight has to be carried by hand.

It is a mistake to suppose that the holocausts which have been one of the darkest spots in the history of the Dark Continent are at an end. Dr. Wolff, who has recently been exploring the river Lomami, one of the great tributaries of the Congo, tells us that a short time ago one of the petty kings in that part of Africa died, and upon his tomb one thousand female slaves were put to death. Verily "the habitations of cruelty" are not a thing of the past.

LETTERS FROM THE FIELD.

SOUTH AMERICA—CHILL.

AN ITINERATING TOUR.

SANTIAGO, November 9, 1886.

REV. J. M. ALLIS:—I desire in this communication to make a report on our first itinerary tour. This work we could not take up before now for want of funds. The appropriation of the board for this purpose has made it possible to enter on a line of work the promise and importance of which seems now to be almost too great to expect.

A committee of the presbytery consisting of Messrs. Lester, Vidaurre and myself started south on the 13th October.

We planned to visit the following cities: Rancagua, 9000 inhabitants, Curico, 20,000, Chillan, 15,000, Los Angeles, 7000, Angol, 5000, Concepcion, 40,000, and Lenares, 8000. In Concepcion only have we any organization. Chilian cities are not provided, as are the cities of the United States, with halls all seated and lighted, so that we had some difficulty in finding suitable places for our meetings. In some places we used empty store-houses, in others vacant rooms in process of repair for billiard-rooms, the grand saloon of some unoccupied house, a store-room used for an occasional theatre or philharmonic society's room. These places were seated with chairs borrowed from the hotel where we stopped, or from other places. In one place we took old kerosene boxes and put boards on them, covering the boards with newspapers to add respectability. In Rancagua we found a willing helper in the person of the agent of our *Heraldo*, a Spanish religious paper, and also in the German hotel-keeper. These persons helped in getting the room and in finding seats.

ADVERSARY'S DEVICE FRUSTRATED.

The agent was known to be in sympathy with us, and was invited to dinner at a Catholic house. After dinner it was planned to not let him out, the front door being locked with this in view. As he had the key to the room in which our service was to be held, his absence would have interfered with our meeting. But he was not to be foiled thus. He quickly saw that there would be trouble, so he started for the back yard and scaled the high wall, and thus was on hand at the meeting. One hundred and twenty or more were present on the first night, and more than one hundred and fifty on the

second. Among these were many of the leading citizens of the city, lawyers, merchants, editors, etc. The editor took notes and wrote a fine article for his paper, giving the substance of our remarks. He also asked for the manuscript of one address, and printed it in full. What he had written was copied in a paper in Angol, and thus prepared the way for us there. After the meeting many came to the hotel to talk about the matter. We suggested the wisdom of forming groups or companies for the mutual encouragement of those who were interested in the gospel and who wished to study the Bible. These groups we hope may by and by become churches. With them as centres we can hold communications, and they can prepare the way for subsequent visits.

PACKED HOUSES.

In Curico we had the use of an unfinished billiard-room. We secured fifty or sixty chairs. These were filled with the leading men of the place, and the remaining space was packed with men from the humbler walks. Some men to whom our *Heraldo* goes came purposely from five to twelve miles to attend these meetings. We held three services, at which there were present from one hundred and fifty to two hundred persons. We had a very interesting conversation with a large number of a local social club. One person was the spokesman, and about thirty members of the club came to listen. The theme was the worship of the Virgin Mary. I think that the company thought that they had been fairly answered.

In Chillan there were over one hundred and fifty on the first night, and more than three hundred the second. Many had to stand,—indeed all were on their feet but about sixty, for whom we had succeeded in getting chairs. The attention was all that could be desired. Indeed we had large audiences in each city, and the same earnest attention. In Angol two Methodist brethren paid our bills at the hotel, and aided us in many ways in making the meeting successful.

PATIENTLY WAITING.

Our little church in Concepcion was especially glad to have us with them. That church has been waiting long for a minister. We think that from the young men in the seminary now ready to begin we can supply them from January 1st until the new missionary gets on the field and learns the language. The only disturbance we had was in Linares. This was made by several employees of

the printing office of the priest's paper. The papers in the city spoke severely of this conduct. With the exception of the priest's paper, the disturbance was not serious, consisting only of shouting at the door of the room and making insulting remarks. After the meeting some boys burnt a few tracts which had been distributed. A few stones were hurled at us, but no damage was done save to the window of the store of one of our church members, which was broken.

In Linares we received on probation three people who had been reading the Bible and had left the Roman Catholic church. They all stood a most satisfactory examination, and will in due time be received into the church which early in the coming year we hope to organize there. I might add that these persons came about twelve miles to attend the meetings, the father making the journey twice, leaving the woman in town.

So also in Curico owners of large farms came from eight to twelve miles to hear the sermons. They had heard of the meetings through the *Heraldo*.

We feel that this is but the beginning of a great work in Chili. We take another trip north soon to four important cities. We are planning to go over the ground soon again, and as often as funds and time from other work will allow.

We are confidently expecting to form several churches and to find a number of youths for candidates for the ministry. We everywhere emphasize the idea of the Chilenos having their own church and their own ministers.

We are confident that the funds appropriated for this work will be the most profitable investment in the year. An English gentleman in Valparaiso gave more than \$250, Chili currency, for this work, equal to \$125 gold.

We feel that we are really walking in the footsteps of Paul, only instead of finding Greek philosophers and Jewish ritualists as our opponents, we meet with some who know a very little of modern false theories, and many who are but Catholic ritualists. There is, however, a strong desire to know the truth.

The circulation of our *Heraldo* constantly increases. We shall issue now 2500 copies. Letters come from all parts of the coast asking for this paper. It is our entering wedge. The meetings follow, and soon will come churches. There are ten important cities south of Santiago, and four

north, that can within two years have a fully-organized church, provided we would go to them, and had some one to take up the work. If there were three men they could take three cities each, and cover an immense territory. The missionary trips of this year will cover territory equal to a strip of country fifty miles wide, and extending from Albany to Buffalo.

SYRIA.

GOVERNMENT CLOSING CHRISTIAN SCHOOLS.

BEIRUT, Nov. 17, 1886.

DR. H. H. JESSUP, D.D. :—New blows are being constantly struck at Christian schools in Syria, and I see nothing now to prevent the Turks from extinguishing every ray of light that shines on the youth of this land. The Mutseriff of Tripoli has ordered the girls' school in the *Meena* to be closed. It has been in operation for more than thirty years and no firman has ever been required for it, and now it is to be closed for not having a firman. Yesterday Wassa Pasha, governor of Mt. Lebanon, announced that he had peremptory orders to close every school in the Lebanon pashalic which had no firman! This, if executed, will make a clean sweep of seminaries, boarding-schools and day-schools in charge of English, American, Scotch, French, German and Italian missionaries, both Protestant and Catholic.

Our consul, Mr. Bissinger, is making strenuous efforts to bring this whole subject before our government in Washington, and has studied the matter thoroughly. The Turks are violating their own laws and regulations, and violating their treaties with other nations. Brute force seems now to be law. There has not been a time for fifty years when so much has been done by this government to injure, outrage and oppress its own people. And now they are forcing them to live in ignorance and darkness.

Our church in Mejdell Shems is being used as a storehouse by the Turkish Madir. It would seem as though the Turks are determined to make Asiatic Turkey a moral and intellectual desert as soon as possible.

It is time for earnest prayer and for special prayer for this land.

COLPORTEUR ARRESTED.

A colporteur, Saleh Bu Musa, employed by the English mission in Palestine for years, was

arrested at Nablous for selling a blasphemous book, as the New Testament is called—"The New Testament of our Lord and Saviour Jesus Christ!" and that while Scriptures of the same kind are selling all over the empire with the government seal upon them. The young man was taken under guard to Damascus, imprisoned, and is now sent as a culprit to his home in Mt. Lebanon, at Shemlan.

BRAZIL.

BAHIA, November 6, 1886.

REV. JOHN KOLB:—In reference to the work in Maroim, the good seed of the word had been sown in that town some time before our colporteur had visited it, when he had the encounter with the padre. Larangeiras is not very far away, where we have a good brother who has been toiling away sowing the seed these many years. By him the good news had been scattered far and near, and some seed fell in Maroim, where there may be a strong company of believers in the near future. Dr. Blackford receives fifty-five numbers of the *Imprensa*, which are distributed in Bahia, Cachoeira, Larangeiras, and other towns to the north. Mr. Smith, in Pernambuco, had also a list of subscribers of the *Imprensa*.

SERGIFE TO BE OCCUPIED.

At a late meeting of the presbytery a petition was presented from the prentes, or believers, and their friends in Larangeiras asking for a pastor. In response to the petition the mission deemed it best that the writer should go into the province of Sergipe. So, if the Lord wills, we are ready to go. We expect to move in January. The change will lessen the burden at the Bahia station so far as money matters are concerned, but I do not like the thought of leaving Dr. Blackford to toil alone: not that the work will be easier at Sergipe—I expect it will be much harder, and the privations will be greater—but because the city here is great and the work very difficult.

GIVEN TO IDOLATRY.

We are told that there is no city in Brazil so much given over to idolatry and in which the indifference is so great as the city of Bahia. The ignorance and superstition which reign are great. The population is against us too; fully three-fourths are blacks or of mixed blood. Bahia is a city of Africa transplanted. I do wish that Dr. Blackford could have the aid of an earnest, energetic man.

There would also be many opportunities to go to towns lying beyond the city.

One of our young men was obliged to return home on account of sickness. The other is making good progress in his studies. Dr. Blackford has had the offer of another young man, much better prepared than any we have had, who wishes to prepare for the ministry. He will meet with him whilst he is in Sergipe.

Our meetings continue to be pretty well attended. We are having services in different parts of the city, such as you would call 'cottage prayer-meetings.' At times these are well attended.

PERSIA.

ENCOURAGING RETROSPECT.

Extracts from a report prepared for the annual mission meeting by Rev. E. L. Ward, of Tabriz:

The year past has been one of tranquillity. We record with much gratitude that the lives of all in our mission have been preserved, that generally good health has been enjoyed, that the duties of every member have been performed, and that love and confidence exist between missionaries and the native churches and workers. It is worthy of grateful mention also that there has been a work of grace in many congregations in Oroomiah, that there has been increased openness and growth of the work in Salmas, and that some fruits have been gathered over the wide field of Tabriz station and in the mountains of Koordistaf.

There are encouragements all over the field and among all the people for which we labor. Among some, as the Nestorians, the harvest is fully ripe. It is indeed the first year in which it is practicable for preachers to labor and schools to be opened in every part of the Nestorian population.

Among Armenians the barriers are breaking away. Among Moslems and Jews there are increasing opportunities for evangelistic work. The reports mention many details and incidents of great interest. Of the results gathered this year the great day alone can reveal all. But for the results recorded in the reports we thank God and take courage. The faith and hopefulness apparent among missionaries and native Christians promise greater results in the future.

DIVERSITY OF METHOD.

As to the methods, we have no rigid or uniform rules to insist upon as necessary. The fact that so

much diversity exists in our stations as to the age of the work and the character, nationality, language and religion of the people, suggests that there must be diversity of methods. The advanced church work and accessibility of the Nestorians demand that an effort be made to cover the whole ground with itinerant laborers as fast as the native church and missionaries are able to accomplish it. The plans of co-operation with the native church, so far as approved by trial, should be carried out with all possible uniformity and firmness. And the estimates for this established work should not be subject to such changes as necessitate uncertainty and vacillation.

KOORDS AND JEWS.

In the great field of anti-Christian Persians, Koords and Jews, we must embrace every opportunity to preach Christ. We must enter every opening and use every means to leaven the masses by colporteurs, medical work, native evangelists, contact of native Christians, missionary instruction and visitation, and tours. The fact that we cannot gather converts openly in churches should not deter us from sowing the seed nor from instructing inquirers and converts in private. We should teach them to acknowledge Christ openly as his witnesses, and to labor for other souls.

BIBLE SOCIETY COMMENDED.

Among the resolutions passed by the West Persia mission at its late meeting was the following: "That we renew our grateful acknowledgment to the American Bible Society for their continued and liberal support of Bible work in Persia and Koordistan, and that we congratulate the Bible Society on their sowing so broadly the living seed, and on the precious fruits already gathered from the seed sown."

JAPAN.

PRESBYTERIAL SUPERVISION.

KANAZAWA, November 1, 1886.

REV. J. B. PORTER:—Our schools were opened on September 27. On the 8th and 9th of October the fall meeting of the Naniwa Presbytery was held in the Kanazawa church. No foreign members beside myself were able to be present, but the Japanese who came from a distance were very efficient men, and our presbytery proved quite a success. A second church was organized in Kanazawa and a committee appointed to organize a church in

the province of Iyo. This gives Naniwa Presbytery seven churches and a membership of about 500. This presbytery was organized less than a year ago. The following important rule was adopted: That no request from a community of believers asking for organization shall be granted unless—

1. There are suitable men for elders and deacons.

2. That they be either self-supporting or show an earnest desire and purpose to become such as soon as possible.

3. That, in case they have no pastor or preacher, they should be able to live and grow by means of the work done by the church officers.

These rules were proposed by the Japanese members of the presbytery, so you see the native ministry feel not only the importance of live and self-supporting churches, but also that communities of believers should not be organized until they are ready to assume that position. The new church in Kanazawa was organized with thirteen members. This number seemed so small that I at first thought it unwise at present to organize, and told the Christians that I should not vote for it in presbytery unless they would pay one-third of the preacher's salary. This they readily consented to. Since organization I have baptized three persons in this church and eight others are studying for baptism. The first church, under the care of the pastor, Aoki, is making progress, though not as fast as we would like to see. In this church four persons were recently baptized and eight or nine are now preparing for baptism, six of whom are students from our schools.

PROSPEROUS SCHOOLS.

The schools are very prosperous, as are all Christian English schools throughout Japan. There is such a rage for English through the country that a school is popular if it has no other advantage than teaching English. But we are trying to make our schools more than that. The attitude of the students toward Christianity has improved very much since last year. We preach a sermon every Sabbath in the school specially adapted to student hearers. My principal assistant in the boys' schools is an elder of the church here who completed the course of study last year. He has been our school secretary for several years, and, now that he has become a teacher, I feel my hands very much strengthened.

AFRICA.

FRENCH JURISDICTION AND INTERFERENCE.

BENITA, October 20, 1886.

REV. C. DE HEER:—The only retreat for our mission is north of the Campo river, including our church at Batanga. Benita, Evune and Bata are all within the territory claimed by the French. Recently a French man-of-war spent several days here, and cruising between here and the Campo. A priest who was on board went ashore at Bata and baptized some of the people, much to the alarm of our native Christians.

Their usual tyrannical restrictions have not yet been brought to bear upon us, owing, it seems, to some matters not fully settled between themselves and the Spanish powers.

A few days ago the priest informed one of our native Christians that the commandant was coming shortly to interfere with our movements and close our schools, as this was French territory.

Thus, to our regret, this station and church, as well as the out-stations and churches at Bata and Evune, fall under the control of French laws; but there is a promising part of our field beyond the limits of French jurisdiction, and towards that our eyes turn hopefully, with the earnest wish that, if it be his will, we may yet be permitted to till it for the great Husbandman.

At our last communion five persons were added to our church. Since Brother Gault left I have made a trip north in my boat, for the purpose of holding a communion service at Bata. None were admitted, but the attendance and outlook were very satisfactory.

"Pilgrim's Progress" has met with a very hearty reception. Mr. Ibiya sent at once for ten copies, another for twelve for distribution, price per copy, \$1 currency. One Christian sent a distance of fifteen miles for the book, the messenger having the price in his hand.

CHINA.

MISSIONARY FORCE INCREASED.

NANKING, October 23, 1886.

REV. CHARLES LEAMAN:—The past year has been one of great blessing to Nanking. For forty years and more books have been distributed, and to some extent preaching done, first of all by Burns from Canton. About twenty years ago the Inland Mission rented a house, which is still theirs, and began more permanent yet very desultory work.

Eleven years ago we entered with two missionaries and one lady, but anything like permanent work was only begun four years ago. Last year the Methodists built their large hospital.

This year is the year of years for Nanking as far as missionary force is concerned. Our own mission has two families; the Methodists two ordained ministers and two physicians, with their families; the Campbellites, or Disciples, two ministers and a physician and their families. In addition to this the superintendent of the Methodist missions in central China resides here when not visiting his stations. In all there have been added to us this year twelve missionaries, so that we have now sixteen adult missionaries in the city who have come to stay. The Methodists expect to add a number more soon; so do the Disciples. This is the more to be wondered at because of the repeated assertions of our governor-general, who rules 60,000,000 of people, that no foreigners should reside here. After we came he declared that we should be the last, and now after so many are here the same spirit is cherished, among the official class especially; yet God does not allow them to use the power they could easily exert to drive us from their midst.

AN INTERESTING CASE.

There is another English-speaking person here, quite an interesting case and worth mentioning. It is that of a native woman born in this place, who when a child was taken away by her mother, to escape the rebels coming to the city. Her mother died on the way, but she lived to reach Shanghai, and fell into the hands of our missionaries in Shanghai and was raised up by the Southern Baptist Church, who taught her English, treated her as a daughter, raising her up with more than ordinary advantages and comforts. She is now married to a native Christian of the Baptist church and has two children.

H. N. Allen, M.D., of Seoul, Korea, writes:

The new hospital is nearly ready for occupation, and is far ahead of my highest anticipations; in many respects it is the best house in town. Beside the buildings and ground the repairs alone have cost over \$3000, and I expect an appropriation (from government) for foreign furniture throughout. Miss Dr. Ellers and myself are receiving the praise of the whole kingdom for the cure of the

queen, whom the native physicians had given up. In fact I think they overdo it. Even low people come to render their tribute.

Rev. J. F. Fitch, of Ningpo, China, says:

We had a recent communion in the church at Bao-Ko-Tah, some seven miles from Ningpo. A woman over seventy years of age was received into the church, and three have been received into the Ningpo church. Arrangements had been made for November 7, the day for special prayer for foreign missions, and it was recommended that the Friday preceding be observed as a day of fasting in preparation for the day of prayer.

Rev. J. H. Shedd, D.D., of Oroomiah, Persia, sends the following cheering intelligence:

Our college term began this fall with a wonderful work of grace, pervading all the seventy-nine students in attendance. There is still a very tender feeling and nearly all are indulging hope that they have given themselves to Christ.

Rev. George W. Wood, laboring among the Assinaboines in Montana, sends the following distressing intelligence:

The raids of the Crows, which after a rest of three or four years have been renewed this year, are exciting the people. Day before yesterday they were quietly listening to a thanksgiving service, and to-day they have gone on the war-path after a party of Crows who are reported to have been seen within nine miles. This year the Crows have stolen from our Assinaboines more than

twenty ponies, and killed a woman, a girl and two men. They scalped the woman alive, but she was pierced with several bullets and died in a few minutes. Another woman was shot, but survived. The attack on these women was a most wanton, cold-blooded murder. The men who were killed invaded the Crows' country in retaliation. Each of them killed one Crow and wounded another before being killed himself.

FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America" the sum of dollars, to be expended for the appropriate objects of said corporation.

The corporate name is "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board or containing remittances of money should be sent to William Rankin, Treasurer.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address C. Cutter, 23 Centre Street, New York city.

The postage on letters to all our mission stations is 5 cents per each half ounce or fraction thereof.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, MARCH, 1887.

EDITORIAL.

BE OF GOOD CHEER.

A brother in the ministry writes to us from the happy Northwest, expressing the desire that "more of the major tone—hopeful—victorious—making the best of everything—bright, etc.—may be put into the consolidated magazine." He seems to have written before learning its name. He avers that a "prevailing minor tone is depressing; it chills and renders the currents sluggish; it does not beget, but checks, enthusiasm, and compels principle to work as in ball and chain."

That brother understands music, and nerves and their relations to the human spirit. It is in part a matter of climate. Let them send us down from the Northwest, not any big blizzards of fault-finding, but as many as you will of such breezy letters as this, with such cheery music in them. Send also generous contributions to the boards, and long lists of subscribers to **THE CHURCH AT HOME AND ABROAD**, and we will play you, not "minor" tunes, but jubilant anthems.

That reminds us of a conversation which took place a few years ago. K. was the Presbyterian minister and G. the Methodist minister of one village, and G. met H., the Presbyterian minister in another village.

H. "Good-morning, Brother G——. I'm sorry to hear that Dr. — is in your vil-

lage again, trying to do what he calls 'temperance work,' by reviling the ministers and churches."

G. "Oh, he has stuck up a tent one side of the village, and is ranting away in that style, but it doesn't amount to anything."

H. "Brother K—— wrote me, in great grief, about it."

G. "What's he worrying about? It is not taking any of his people, of any account. It takes many more of mine."

H. "So Brother K—— says in his letter. He is not looking at it selfishly."

G. "Well, the truth is, a lot of people had been gathered into my church, before I went to it, who might better be out of it. They have no religion. I should have had to discipline them out if they had not gone off. What's the use in worrying about it?"

H. "But what is to become of their souls?"

G. "What would become of their souls if they stayed in my church, playing the hypocrite? What's the use in worrying about them?"

H. "Brother K—— does not seem to be troubled about any loss to himself, but he thinks that great damage will be done by this rash man to the cause of Christ."

G. "Of course there will. But how can he and I help it? What's the use in worrying about it?"

That vigorous, robust, reiterated protest against "worrying" about results for which you are not responsible, unfitting you for the work for which you are responsible, is first-rate practical Calvinism, if it did come from a theoretical Arminian.

Even such heroic souls as Martin Luther and Elijah the prophet sometimes had seasons of despondency. When the great German reformer was down in one of those fits of "the blues," his wife quaintly accosted him thus: "Martin, is our heavenly Father dead?" Wise woman! She knew her husband, and knew just what sort of jerk he needed. Mayhap some of us occasionally need such a stirring up.

Yes, it is true that our Hodge has died, and our Eells and Dale, and our Smiths—Henry and Henry B. and Preserved—and a long roll of honored ministers and laymen. They *have died*: let us not say they *are dead*. Doubtless our living leaders are to die, and their followers. Our conspicuous and our obscure are passing with equal swiftness.

What of that? Has it not always been so? "What's the use in worrying about it?" Some of the most conspicuous men in the world now are very old men. Gladstone will die within a few years, and Bismarck and Von Moltke, and the great emperor whom they serve so ably. But "our heavenly Father" will not die, nor our king Jesus. He "*ever liveth*."

And his church—how many empires, and kingdoms, and republics, have come and gone since he founded it! Turkey may grow more "sick," and die; Russia may expand,—and burst. What earthly kingdom, or empire, or republic, has any divine assurance of perpetuity? But even on the great mosque of Damascus, once a Christian church, graven in stone in ancient Greek, is the inscription, "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion is through all the ages." Even Moslems do not obliterate that holy inscription. "The gates of hell" cannot prevent its fulfillment.

"Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God . . . the health of my countenance, and my God."

HOW WELL—NOT HOW MUCH.

A home missionary on the frontier thus writes: "I find my ambitions changing; I do not covet a large and conspicuous place before the church, but I covet to do something *well*. Be it sermon or whatever else, I wish to do that one thing *thoroughly*, and *finish* it. More and more the idea fills me that, when I die, I wish to leave behind me not an extensive, but a *complete*, work. It seems to me no words could be a richer reward, when meeting Jesus at the end of life, than the words, '*Well done, good and faithful servant*;' and my desire to obtain them is my incentive to work. I wish to be able

to say, 'I have finished the work which thou gavest me to do.'"

Working in such a spirit, it is no wonder that our brother is able to say elsewhere in his letter, "I have organized a pastor's Bible class on Tuesday night, and the body of the house was full last Tuesday. Every one brings a Bible, a writing tablet and a lead pencil. They really *study* the lesson, and some of the worst characters in town have quit their drinking, and with their wives attend the Bible class. This is hard work for me, but it is blessed!"

"Hard work, but blessed!" So it is, not

only on the frontier, but everywhere. So is it in every kind of labor, in every profession, trade, employment. Nothing is worth doing at all that is not worth doing thoroughly. Nothing is done thoroughly without hard work. Easy-going, slipshod ways are not "blessed." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves."

A missionary in Syria writes to us of the vexatious endeavors of the Turkish government to obstruct the work of our mission.

He says, "Our relations to the government, *locally* and *personally*, are most satisfactory. We have no difficulties to complain of. The people welcome us, and beg and pay for schools. The officers, as far as we can see, are our friends. But pressure is constantly brought to bear upon them from Constantinople to stop our schools and shut the churches. . . . The second Psalm has the most reliable information as to the final result of the action of the government."

Just so. There is a good deal of that potter's ware nearly ready to be dashed in pieces. "Be wise now, therefore, O ye kings. Be instructed, ye judges of the earth."

LITTLE PRESBYTERIANS.

A good many years ago a minister in St. Louis, Rev. Dr. McPheters, took up in his arms a little girl of his flock and said to her, "Are you a Republican or a Democrat?"

"I am an Old-school Presbyterian," was the little girl's spirited reply.

If he had asked her what was the difference between an Old-school Presbyterian and a New-school Presbyterian she would perhaps have found it as hard to answer as most people now find it to tell what difference remains between Democrats and Republicans.

However that may be, it is a good thing for little girls and little boys in Presbyterian homes and Sabbath-schools and churches to be Presbyterian boys and girls. They may not yet see all the reasons for it. They can trust their parents and teachers for the present, and try to be good Presbyterians while they are in the Presbyterian fold. They will be all the better able, when they are grown, to judge whether it would be better for them to go into any other fold to live and bring up their children. THE CHURCH AT HOME AND ABROAD will try

to help train Presbyterian children, so that they will be wise and useful in any church in which God, in his providence, may place them.

Let us set down here a few things that may be said of little Presbyterians.

1. Little Presbyterians study the Bible. It is God's book. It tells them what God wishes them to do, and what he has done for them, and what he will do for them if they ask him. They "hide his word in their hearts, that they may not sin against him." Ps. 119:11.

2. Little Presbyterians learn the Shorter Catechism. This was made by an assembly of wise and godly men to teach children the most important things that can be learned from the Bible, in as few words as possible. Presbyterians are not the only Christians who think it as good a catechism as was ever made. Last year I heard more than one little girl recite it perfectly, and each one of them received a gift of a Bible from a good man who likes to encourage children. Take notice: all who honor the catechism honor the Bible much more. A missionary in Syria told me of a little boy

who came to the missionaries' school. His neighbors beat him for this so badly that he had to stay in bed. The missionary went to see him, and the little boy, as he lay bruised and sore in bed, recited the whole catechism to the missionary, in his Arabic language. There is more gospel in the memories and hearts of those Syrian boys and girls than their superstitious kinsfolk can ever beat out of them. Do you know what it is going to do to Syria? Just what the leaven (that is, the yeast) does to the meal.

3. Little Presbyterians like to know about missions—missions to heathen, missions to Mohammedans, missions to our own countrymen who have moved away out west, or who live far down south, or who in older places are not able to have preaching and Sabbath-schools without help. *THE CHURCH AT HOME AND ABROAD* is meant to tell about these, in ways that children can understand and that children and parents can talk about together at the table, and especially on Sabbath days.

We mean to tell the children, too, about what Presbyterians are trying to do to help young men prepare to be ministers and to help little boys find out whether Christ wants them to be ministers; also what needs to be done to let everybody have good books to read; how we can have Sabbath-schools enough for all children, and colleges and academies for the youth; and how we can take care of the aged ministers who are poor in this world's goods, and of the widows and children of ministers who have died.

There is not anything which grown-up Presbyterians ought to do in which children cannot help. We mean to show this in future numbers of *THE CHURCH AT HOME AND ABROAD*. Let the little Presbyterians watch for this, and get the older folks to help them, and see if they do not find something for them in every number. Let any of them write to the editor if there is anything they would like to have him tell more about.

THE FOREIGN MISSION LINE.

In our last number we found ourselves unable to draw "the home mission line" geographically, anywhere within the outermost boundary of our continental republic. The home mission field is in every section—East, West, North and South. It is on prairies and mountains; in frontier settlements, and in the oldest villages; in rural districts, and in the most populous cities. It is wherever churches need help to support their pastors. It is wherever rural or city populations need evangelizing. The line is not geographical. It is the line between ability to help and the need of help.

Is it otherwise with foreign missions? At first thought it may seem that, as all lands are foreign to us except our own land, so

all missions are foreign which are prosecuted beyond the boundary of our own country; those, and only those. In fact, however, a large number of missionaries whom our church supports from its foreign missionary treasury are living and doing their missionary work within the territory and under the flag of the United States. These missions, when begun, were not called "foreign missions," but "missions to pagans." Our nation had been planted on a continent which for unknown ages had been inhabited by pagans. Rightly or wrongly, by purchase or by force, we had possessed ourselves of their territory, and the remnants of them had become our tenants at will. They were not fellow citizens, sharing

our liberties, our opportunities, and our hopes. They lived in the same land with us, but they did not know our Saviour, nor our God. They were pagans. We could not let them remain so, and be Christians ourselves. The Christian churches of the United States have earnestly endeavored to evangelize these pagans. The Presbyterian Church need not be ashamed of the truthful records which show what share she has had in this work.

This work is not finished. It is still a part, and by no means an unpromising part, of the work done by our church through its Board of Foreign Missions. Of late years some of the same work has been undertaken by the Board of Home Missions, led, as is believed, by divine Providence, although there has not been entire unanimity in this interpretation of the providential leadings. In practice, it has not been found practicable to draw an accurate theoretical line between the fields of these two boards, and rigidly to adhere to it. As truthfully as forcibly has it been said, with special reference to the Indians, "Foreign missions and home missions are so blended that no man can tell where the one ends and the other begins; and no man who is not heartily interested in both has any true conception of the spirit of the gospel." No geographical line can be drawn separating the home and foreign mission fields in our own country.

Beyond our own country, shall we regard all other countries as foreign mission ground? Certainly not. There are other lands as thoroughly evangelized as our own—as thoroughly Christian as our own. There are other countries whose Christian people are our co-workers in foreign missions. Some of these (*e. g.*, the Moravians) are far in advance of us in the energy with which they have labored.

We have never thought of Great Britain as foreign mission ground, although to Au-

gustine it was so. We no longer think thus of the Sandwich Islands, though to Titus Coan they were so. Those islands have been fully evangelized within this present century, and they are now helping American missionaries to evangelize Micronesia.

On our own continent, the British possessions north of us, like our own territories, still have some aboriginal pagan inhabitants. But British and Canadian Christians do not ask our help to evangelize them. They do not belong to the general foreign mission field, for which we of the United States share the responsibility with Christians of other countries. But south of us, clear down to Cape Horn, all belongs to the field of foreign missions. We do not call those populations pagan, but we regard them all as needing evangelization.

In Europe we cannot draw the foreign mission line geographically. No part of Europe is pagan. All European countries, like the South American, are nominally Christian. But there are vast populations in Europe who do not know the gospel. A work of evangelizing is yet to be done for them by foreigners, and that is foreign mission work. In Asia and Africa, pagan or Moslem, all is foreign mission ground. Many thousands of Christians are on those continents, but no country in either is yet fully evangelized. No considerable region in either is yet so far evangelized that foreign missionaries can properly abandon it to exclusively native agencies.

The foreign mission line may fairly be regarded as including all Africa and all Asia, and many entire islands, and all of South America. But through Europe and North America it cannot be drawn geographically. It defines not regions, but populations. The foreign mission line separates evangelized from unevangelized populations. It is the line between those who have not the gospel and those who ought to give it to

them. Those who have not the gospel occupy much the larger part of the earth's surface, and are a vast majority of its population.

That vast area and its thousands of millions of people constitute the foreign mission field, for the evangelization of which Chris-

tendom is responsible. For what part of this is American Christendom responsible? For what part is our Presbyterian Church in the United States of America responsible? What line bounds *our* foreign mission field? Some thoughts on this question may be expected in our next number.

WEAK CHURCHES AND FOREIGN MISSIONS.

In the Presbyterian family are many small, struggling churches. They are scattered in the older states; they are certain to be found on the frontier. Of necessity they must be much occupied with their own affairs. There is a certain dreadful monotony about them, and the day of vigorous, outreaching life seems a great way off. What concern have such churches, in Ohio or Utah, with foreign missions? Ought the General Assembly to include them in their plans for the outlying world, and expect anything of churches which this same Assembly is presumably to nurse into strength at some time or other?

Let the latter question come first, for upon it much depends. If we are planting churches and nursing weak ones, it is of much consequence what sort of churches they are to be. Presumably we mean them to be Christian; and if Christian, then missionary; and if missionary, then the Master, defining the meaning of that term for the church of the ages, puts the impress of world-wide catholicity upon it, and nobody is at liberty to shrink the pattern. The feeble churches, as much as the stronger, should be encouraged to cultivate and exercise wide-reaching sympathies, and to express them in offerings which, though small, take account of the whole great work of the church. Aid may reach them through one of the boards of the church, or two, or three, but it comes from a source which is

most of all concerned that these little, formative churches should be Christian; and when developed, broad and catholic enough to take in the whole work of the church. This would seem to be the true policy. Any other will shrink the pattern, and keep these churches weak, though they grow.

It is not for the spiritual health of any believer to limit his thoughts, prayers, sympathies, to narrow areas, as of the parish; or even the country, big as that is. The Master rolled the whole world upon a little handful of disciples, new to faith, young in experience, purseless and without organization or machinery. If it had not been a good thing to do, he would not have done it. Every solitary one of these little churches between the oceans, and every believer in them, needs to feel the inspiration that comes from an outlook upon the wide field; needs to feel that it is his work, this that is going on in India, Japan, Africa. These are his brethren in those far-off fields. In these garnered sheaves he has an interest. These heroisms and martyrdoms touch his heart. All these and more he intelligently takes up when he prays, "Thy kingdom come." The weaker the church, the more the need of these inspirations, the more urgent the necessity of realizing that it belongs to a grand army—the host that the Captain of our salvation is leading on. It is a lonely, discouraging business, doing picket duty in a dark night; but one can

imagine inspiration in it from the very thought that this lonely walk and watch is a needful, vital element in the grand campaign, and an integral part of to-morrow's fight and victory. It is dolefully monotonous, this fight of some of our little churches, if their eyes are forever to be turned in upon themselves. Lift up your eyes upon the world's harvest-field, and catch the inspiration that comes from the shouts of the reapers.

"Bind the housewife's thought by the kitchen walls, and the work is drudgery and the woman a drudge to the end of the chapter. Make windows in the kitchen walls and open a captivating landscape to view beyond, and let the music of birds come in, and wise contact with other and larger minds, and breezes from the hills of God afar off, and the same work and the same woman are transfigured in the light of this large, humane and blessed intercourse with the free, grand, infinitely far-reaching outside world and heaven. And so there are people and churches, burrowing within the limits of their parishes, chiefly or wholly caring for themselves, to their utter extinction, or to a sickliness of life that were better either decently buried or infused with

the divine tonic of a missionary spirit, that moves over the face of humanity at large, in deep, strong currents of life and love."

Once in a while we find some of these little churches filling out all the spaces of the Assembly's blanks—a trifle to each, it may seem. It may appear to be a small affair, but this is the true education for larger things by and by. Yea, more, these, even now, may be the large givers of our great church, the Master being judge. Encourage the weak churches to feel that a measure of responsibility is theirs for the successful working of every board of the church, and once and again it will be found that they put to shame the larger and the stronger in the measure of their giving, judged by their ability to give.

There is only room for one further fact of deepest significance. Out of just such churches as these, thus trained to the breadth of the Lord's work and informed as to the wide field, its need and its promise, may be expected to come some of the choicest workers—gifts richer than money; consecrated hearts and lives. Roll the world on to these weak churches, and they will begin to live, living henceforth not unto themselves.

MY LITTLE PRESBYTERIANS:—What do you say? Do you like best only to find on the Christmas tree things that are given to you, or to put on it some things which are gifts from you to others?

In all the December days when Christmas is coming, are you only thinking of what gifts those who love you are preparing for you? Or are your brains busy contriving and your fingers preparing gifts for those whom you love? Are you only glad when your birthday comes, and father and mother and sisters and brothers all give you birth-

day presents? Or are you just as glad when you can give gifts to them on their birthdays? When you know of poor people, hungry and cold, and you can carry food and clothes to them, do you not come home gladder and happier than if somebody had given something to you?

In the Sabbath-school festival, do you like best to have only presents to you, or do you like better to bring your little jugs full of money which you have earned and saved and given "in his name," and break them, as Mary did her alabaster box?

MADAGASCAR.

It is pleasant to see by recent advices from abroad that twelve new missionaries are on their way from England to Madagascar, sent by the London Missionary Society. No one need be told how dear that island has been made to the heart of the Christian world by the signal triumphs of the gospel in its bosom, and by the martyr heroism and endurance of so many of its adherents. "The bones of slaughtered saints lie scattered" on its mountains. The exultant shouts of its martyrs still echo through the world. For twenty years, out of the thirty-two of the reign of Ranavalona I., that Athaliah who put to death all the seed royal—that Bloody Mary who revelled in the slaughter of the saints for twenty years of her cruel reign—the missionaries were excluded from the island, and the native Christians were shut up with their Bibles and their God. During all those fearful years, though "they were stoned, they were sawn asunder, were tempted, were slain with the sword," they not only continued steadfast in the faith, but they increased in numbers and advanced in purity of life.

And now, with our mind's eye, we follow this new troop of missionaries and see them entering the port of Tamatave on the north-east coast and then moving on to the south-west two hundred miles from Tamatave to Antananarivo, climbing the mountains, until by and by over the hill-crests spires of churches appear, quite a number of them, churches erected on the very spots where the martyrs

bled and died. In those churches the worshippers know that the soil beneath the place where they sing and pray has been crimsoned and forever hallowed by martyr blood. On the site of the old prison where the confessors were incarcerated stands a house of worship. At Ambohitopsy, a lofty eminence with a wide and charming landscape in view, villages and fields watered by mountain streams, there, just where the young woman Rasalama, the first of a long and noble line of martyrs, was speared to death and her flesh given to hungry dogs—there on that spot rise the walls of another house of God. And in the heart of the city, on the edge of a precipice 150 feet from the bottom of the abyss, from the dizzy edge of which many a martyr was thrown, and over which the young and beautiful girl Ranivo was actually held for the purpose of frightening her into recantation, and held in vain—there too a house of Christian worship greets the eye. At Faravohitra, the highest spot in the neighborhood of the capital, Christians were burned, and there too stands a church edifice built with the contributions sent by English children.

Very inspiring must be the sight of these walls and spires to the new missionaries as they climb the heights from Tamatave to Antananarivo. The fact that missionaries can still go up to those fields of labor suggests that whatever may be the relations at present existing between France and the Hovas, the missionary work is not seriously obstructed.

The year has witnessed the cessation of the war between France and Madagascar, and the ratification of a treaty which, while not relieving the Malagasy from some of the unjust claims of the French, yet leaves them practically free to carry forward their religious and educational work. The Hovas are still supreme in the island, and, so far as appears, there was

no check upon the progress of Christianity while the natives were cut off by the blockade from influences and aid from the outside world. The Christian faith has taken strong hold upon the Malagasy, and the past year has shown that the progress of Christ's kingdom in the great African island does not depend upon foreign support.—*Missionary Herald*.

OUR FUTURE MINISTERS.

The eighteen years which have transpired since the reunion have wrought great changes in the *personnel* of our ministry. An average of nearly one hundred annually have died, and the occasional withdrawals to other denominations have increased the aggregate loss to somewhat less than two thousand. The whole number reported in the Minutes of 1870 was 4228; and the aggregate loss must therefore be from 40 to 45 per cent. This is a startling fact; and it becomes the more startling when we remember that the names stricken from our roll represent much the larger portion of those who were active and prominent in church affairs prior to the historic event of 1869. Of those, for example, who constituted the committees or were otherwise active in bringing about the union, or of those who then conducted our church agencies or taught in our theological seminaries, what a small proportion now remains!

It is a cheering fact that this enormous wastage has been made up, year after year, by accessions to our ministry mainly through the training of our theological schools, partly through the admission of ministers from other denominations, and in other ways. Nor has the aggregate merely remained the same. Over against 4228 in 1870, we have in 1886 an aggregate of 5546,—a net increase of 1318. For the past five years this increase has been seventy per annum, and the figures indicate a degree of steadiness and regularity which justifies the anticipation of like continuous increase in the future. It is a fact, however, that just two-thirds of this increase has come through accessions from other Christian bodies, over and above the number annually dismissed to such bodies. Apart from such accessions our net annual gain would hardly be thirty-five, while the number of our churches

has been increasing during the same period at an annual rate of 136. Even with such accessions from without, the roll of our ministry is not keeping pace with the roll of our churches; and should this source of supply be checked, the disparity consequent would speedily become alarming. No fact in our denominational life is more worthy of attention than this.

Adding this increase to the number brought in to supply the vacancies occasioned by death, it is apparent that we have an aggregate of not less than three thousand ministers who have entered upon their work among us since 1869—considerably more than one-half of those now on our roll. That this proportion should be increased to some extent will be apparent if we bear in mind that nearly all of these additions were young men, and are now in the prime of their activity, while a very large proportion of those then active have since become disabled by reason of age and infirmity. Hence it becomes a question of very great gravity, and one which it is an unspeakable comfort to be able to answer affirmatively, whether the standard of character in our ministers has kept up during this period, as well as their numbers. The training afforded in our theological seminaries was certainly never better than during the last decade, and the preparation of the young men who have gone into the service the past eighteen years has more than equalled that of their predecessors. The work done by them is sufficient proof of their high quality. Their breadth and steadfastness, their liberality and concord, their fidelity to the essential principles of our faith, our polity and our historic traditions and spirit, coupled with their generous interest in the cause of Christ the world over, are not inferior to those of their prede-

cessors. What has been committed by the fathers to their care they have kept well, and are still keeping, and will keep to the end. The Presbyterian Church can trust its ministers as safely to-day as it ever could.

It is into such company that the young men now in our seminaries and colleges are soon to be introduced. Any young man may well accept it as the highest ambition and the most difficult task of his life, to make himself worthy by careful training of his powers, by faithfulness in study, by diligent culture of his own soul, for such companionship. It is at this point that chief solicitude should always be felt. We are more prone to direct our attention to the matter of quantity; but what we need to think of most,—what the young men themselves need to think of most,—is this matter of quality and substance. The number of candidates for the holy office among us must be kept up—ought rather to be greatly increased; but far more vital is it that their character also be maintained and improved. We are agreed that there ought to be no diminution in the intellectual power of our future ministers, none in their grade of culture, none in any of their requisites for efficient, thorough, productive service. But still less could we consent to any deterioration of character, with all that the term character implies. And we who, within the next decade or two, must entrust all the institutions and interests of this grand church, now providentially in our hands, to the body of young men just coming up from youth into this high sphere of service, can never be too careful for them at this supreme point. Above all else, we want them to be men, men in the highest sense, not merely worthy of their fathers, but worthy of the cause they uphold, of the banner they bear. Otherwise, what can they do but disappoint us, and sooner or later dishonor the great interest committed to their keeping?

There should be much more of thought and of prayer for those who are to constitute the ministry of the future in our beloved church. More studious attention should be given by parents, by pastors, by teachers in college and seminary, to this essential qualification, the qualification of character. Especially may this be pressed with Christian affection upon the notice of young men themselves. Not only should they approach, with due sense of its importance, the high office to which they are aspiring; not merely should they address themselves with utmost zeal to the attainment of every intellectual and every other like requisite. Their contemplated sphere is one in which they can do nothing without character—in which they can do very little without a lofty type of character. The interests entrusted to them demand this as the prime requisite on their part; this given, all the rest will be secure.

It is sometimes alleged that our present mode of training, taken in conjunction with all the financial and other helps afforded to young men on their way to the ministry, is tending to produce a less sturdy and independent, a more effeminate, type of manhood than was possessed by the ministers of other days. It is alleged that the way is made too easy, that too much aid is given, that too little regard is had for ability and manliness; and that, as a practical result, the ranks of our ministry are filling up with weak men,—men taught to lean on boards and churches, trained to think more of salaries and positions than of service, and quite unfit therefore for hard and heroic work, for self-denial and sacrifice. Much of all this is as unjust as it is mischievous, and thoughtful men everywhere ought to protest against it. But the best answer to it lies with the young men themselves. They can show, and they ought to show, that they are not the sort of men they are accused of being. They can make it manifest, and they owe it

to themselves and the church, and to the great future which they are aspiring to enter, to make manifest to all that they are not beneficiaries in a bad sense,—that they have too much manhood in them to be leaning needlessly on churches and boards and seminary funds,—that they are willing to endure privation and hardship if need be, on their way to the holy office, and when they

enter upon it. Every young man who can possibly do so ought to stand squarely on his own feet in such matters; and if he receives aid from the church, should see to it that this step is taken in such a way as does not in the least compromise his own sense of dignity and independence. He owes this to himself, to the church, and most of all to Christ.

MISSOURI.

This state holds a remarkable position in the geography and the history of our country. Geographically, no other state can so properly be called the central one. The geometrical centre is indeed farther west; but considering the configuration of the continent, the course of its great rivers and its mountain ranges, no other point can more properly be regarded as the geographical centre of our republic than the mouth of the Ohio. At that point the waters flow together from half the states of the Union. Rain which fell on the sooty roofs of Pittsburgh, and water which trickled clear and cold from the melting snows of the Rocky Mountains, are there mingled. Streams in which the school-boys of New York have sought the timid trout, and from which the farmers of Pennsylvania have watered their tired oxen and tame flocks, there meet the waters in which the shaggy buffalo of Dakota has quenched his thirst. From the Falls of Minnesota the "laughing water" runs swiftly down rocky and steep channels to meet that which, starting from the Carolinas, has come slow and warm, watering, on its way, the fields of cotton and of corn, through Alabama, Tennessee and Kentucky. All these waters mingle where the Ohio pours his yellow flood over against the eastern shore of Missouri. The Missouri river, flowing down from the northwest, washes

the western border of the state for half its length and then flows eastward quite across it, meeting there the Mississippi, which constitutes the entire eastern boundary of the state.

The vast navigation of these great rivers had made St. Louis the most populous of our inland cities before the civil war. Since that time Chicago has outstripped her rival; but the same railroad energies which have made Chicago so great have raised up another rival to herself and St. Louis, on the western border of Missouri. At the point where a rocky bluff abruptly turns the course of the Missouri river eastward across the state, Kansas City has already a larger population than Chicago had twenty-five years ago, and it is growing with marvellous rapidity. It is not possible to foresee which of the two great cities of Missouri will be the greatest. That the two together will contain a million of people early in the next century is not an extravagant expectation. The agricultural and mineral resources of Missouri are immense. It is a land to which, more literally than to almost any other, may be applied the scriptural description of the land of promise, "a land of wheat, and barley, and vines; a land wherein thou shalt eat bread without scarceness; a land whose stones are iron, and out of whose hills thou mayest dig brass;" or,

if not brass, surely lead and zinc, and abundance of coal, more valuable than either.

The history of Missouri is as remarkable as its geography. Its admission to the union of states, under a famous compromise, was believed by wise statesmen to have safely ended a dispute which had imperilled the Union. It thus became a slave state more northern than any other, and under a national pledge that no other so northern slave state should be formed. Forty years later it became the bloody battle-ground of "states dissevered, discordant, belligerent," but held fast its place in the national Union; and before the end of that war, a convention elected by its people passed the ordinance of immediate emancipation. Let it not be forgotten that not by the war power of the President, nor by amendment of the national constitution, but by the voice of her own people, it was decreed that the fertile acres of Missouri should not be "trampled into barrenness under the feet of slaves."

In the Home Mission department of our January number, a clear and full statement of our church's work in Missouri was given by Rev. Thomas Marshall, synodical superintendent of home mission work. He told of sixty-three missionaries in that state, for whose support more than fifteen thousand dollars were appropriated from the Home Mission treasury. Of this he told us that nearly six thousand dollars were contributed to that treasury by Missouri churches, which also contributed nearly sixteen thousand dollars for other home mission work than that which the board administers. He showed that this is two and a half times as much as was done by the Presbyterian people of Missouri five years ago. Surely this is encouraging progress.

But the synod to which Mr. Marshall reports is not the only synod of Missouri. Spreading over the same area—the whole

area of the state—occupying the same cities and towns and rural districts, is another synod, whose ministers and elders vow fidelity to the same standards, whose presbyteries administer the same form of government, and whose preaching and ecclesiastical procedures cannot be distinguished from each other by the most intelligent of their people. In more than one instance, a congregation is made up of people whose antecedents and predilections attach a part of them to one, and a part to the other, of these synods. In one town two organized churches, one of which is connected ecclesiastically with one and the other with the other synod, worship together as one congregation, under one man's pastoral care. Each church has its own ruling elders, and under the same moderator they receive converts into one or the other of the churches, according to their preference. That town is fitly named Pleasant Hill. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

One of these synods of Missouri held its last meeting, by cordial invitation and with most hospitable entertainment, in a church under the jurisdiction of the other. Two presbyteries—one belonging to each of the synods—have under their joint care the Kansas City Female College, at Independence; and the two synods are cordially co-operating in the support and government of Westminster College, at Fulton.

These two synods have lately published to the world that, on due consultation, they have found themselves in perfect agreement upon the subjects on which the two churches of which they are constituent parts have been supposed to be at variance. So far as themselves are concerned, they know of no reason why they twain should not become one. In filial dutifulness, they wait for their General Assemblies to say whether they may, or why they may not.

OUR SMALL COLLEGES.

Some things were suggested in our February number (p. 135) which deserve careful consideration. A thoughtful graduate of "a nearly unknown college," studying law in "one of the chief universities," finds no occasion to regret that his under-graduate course was in the less famous institution. He does not disparage the university, and candidly recognizes its "outside advantages, such as lectures and associations;" but "for actual book knowledge" to be gained in the under-graduate course of study he prefers his alma mater. The young men in the smaller and "almost unknown" colleges

need not doubt the possibility of becoming as thoroughly educated and as manly there as anywhere. Some of them have teachers of great ability, and they have a direct and close intimacy with their teachers which is impossible in the universities. The young man above mentioned, says, very justly, "The teachers cannot take the pains and the interest which they do in a smaller school in each individual scholar." We need only a few great universities. We need many small colleges, growing slowly and healthily. Our Board of Aid is not planting too many.

A letter has come to us from "a Presbyterian minister's widow," from which we extract a few sentences, although the letter was not intended for publication:

"I laid the last copy of the *Foreign Missionary* away sorrowing that I should see its face no more. But I wish to express my satisfaction and pleasure in the new magazine. Now *all* the work of the church is before me. I can see what each board is doing and can *easily* compare notes. I am afraid, however, if many people begin at the beginning and go *straight* through, they will never get farther than Dr. Cattell's department. But if they only go to work and see that that board is properly sustained, it will be a good thing that they cannot get over it."

This is not the only indication which has come to us that Christian hearts were touched and Christian purses reached by the statements in the department of Ministerial Relief in our February number. Our readers will find more of the same sort in those pages of this issue, and we have in reserve another excellent communication from another "Presbyterian woman" on the same subject. Women have always been credited with warm hearts. Our women are

showing that they have clear heads and skillful hands. Brethren and sisters, in want and sorrow, take heart; you are not forgotten. Your time to be remembered has come. The elders and the women are moving. The elders may have been a little slow, but the women are nimble. And whithersoever the women go, the children will go with them. Our little Presbyterians now growing up are not to become negligent men and women. They are taught that what they do for Christ's needy ones is accepted as done for himself.

But if any reader should stop with Dr. Cattell's pages this month he will miss some of the richest reading which we have lately enjoyed. The Foreign Missions pages are full of matter of intense interest. We are quite sure that those who have most thoroughly read the rich pages of Home Missions, and have opened their hearts to the infant colleges, to the students for the ministry, to the people destitute of books, to the unhoused churches, to the needy families of ministers, and to the freedmen, will read our pages on Foreign Missions all the more eagerly and sympathetically for having had their hearts thus opened.

We give cordial welcome to the following communications. The first is official, from the Permanent Committee, to whom the General Assembly has committed the important subject which it so ably discusses. The value of this committee's labors, in their relation to all the enterprises of the church, will, we believe, become more and more evident the more calmly and attentively they are considered.

The second communication, authenticated and commended to confidence by well-known initials, relates to work that is not denominational. Our readers will be glad to be

informed concerning wise and effective methods of co-operative labor for people among whom denominational work is, for the time, impracticable. The distinction which the writer has so clearly drawn in this article between city missions and church extension is worthy of careful attention. The former not only saves many souls while the other cannot yet come, but is the best means for bringing the other in its fullness of time. No doubt church extension is the wise and effective method of garnering and conserving the results of the city mission.

SYSTEMATIC BENEFICENCE.

In view of the present needs and difficulties of our boards it is a pity that greater numbers of our churches, so far as circumstances permit, do not at once adopt and apply the regular, frequent, proportionate, devotional modes of giving commended in the new Chapter VI. of our "Directory for Worship."

Invariably, so far as our advices show, the adoption of that "Worship of God by Offerings" in the local church, *ex animo*, with intelligent purpose, results in immediate increase and regular flow of benevolent funds. Even when all in the church are reached, and doing their duty by other methods, there is a spiritual leverage about this one which more easily raises the people towards exalted principle in giving, and lifts their money-offerings with themselves, "for Christ's sake."

Surely never before was the need of some reform and advance more urgent. The highest water-mark possible under old principles and methods seems to have been reached. Progress is demanded by every consideration. If everything was well enough, we might prudently "let well enough alone." It would be of little moment to place before the world the details and working drawings of a Panama Canal or an Isthmus Ship

Railway if everybody was entirely content with the voyage around Cape Horn.

If any part of our church, or any single congregation, believes any one of the following defective postulates, sound conversion to the truth will become necessary before any question of amended means and methods will seem anything except impertinence:

1. That beneficence by exhaustive spasm is better than beneficence by steady pulse-beat.
2. That an average of eight mills a day per member from this great wealthy church of ours is proper fulfillment of Christian duty.
3. That contribution is to be invariably an annual begging for funds to pay the debts and relieve the depleted exchequer of some board.
4. That one "collection" a year for each board is good financial management, when, if actually followed by the churches, our boards would be far more seriously embarrassed than they generally are (which is saying a great deal).
5. That regular expenditures in benevolent effort should be provided for by supplies that are conspicuously, unnecessarily, distressingly uncertain and irregular.
6. That what is done is best done at the appeal of human agencies, each competing with all the rest, measurably regardless of the needs of any field except its own.
7. That trusting to mere objects to bring out

gifts on impulse is as wise and scriptural as striving to reach the deep springs of principled liberality for Christ's sake in a Christian soul.

8. That an economical piety, with its worship constructed of praise and prayer and Bible-reading, with no proportioned issue of money for God, is according to the mind of the spirit.

Anti-benevolent heresies like these may well be driven from the popular creed.

The Assembly's committee is very desirous of enlarging its experience, by adding that of any pastor or session in our church, as to the circumstances and practical operation of better efforts towards benevolent giving. Where the recommendations of the new Chapter VI. have been adopted send us account of the result. Where difficulties are encountered, or where question as to choice of methods arises, communicate with us and let us endeavor to aid. Address the chairman.

We find that our publications of the past year, especially Documents 16 and 19, have been of pronounced service in stimulating intelligent interest and wise decision in those churches whose pastors have ordered copies for free distribution. We are glad to fill all such orders and to pay the postage or expressage on the matter forwarded. We consider this one of our most effective agencies for furthering the objects of the committee's appointment.

Especially, the frequent correspondence of our committeemen in presbyteries and synods is earnestly solicited. Those brethren are our most invaluable, indispensable co-workers in every part of the church. We challenge them to magnify their office, to keep bestirring themselves at these periods of crisis, in any way which may wisely rouse the churches and sessions to their duty and to the conviction of their ability. Multitudes of churches have been so long habituated to giving at a "poor dying rate" that they have no proper idea of what they could do with but a trifling push of generous energy and the adoption of amended methods.

The appointment by presbyteries of such popular conferences on systematic benefi-

cence as the one lately conducted so admirably by the Presbytery of Baltimore is worthy of all praise. The topics considered at the three sessions, morning, afternoon and evening, were the following, with several addresses on subordinate subjects under each head: "The New Chapter of the Directory," "Auxiliary Agencies for Promoting Beneficence," "The Relations of Giving." With the discussions and devotional exercises attending such a conference it may be made an enlightening and quickening means of blessed grace.

The General Assembly's Special Committee on Systematic Beneficence have recently published the following:

Doc. 16. Second edition. Principles and Plans of Systematic Beneficence. 12-page pamphlet. Useful in selecting methods of benevolent giving.

Pledge B. 4-page leaflet, for churches adopting weekly offerings.

Doc. 19. Second edition. Systematic, Worshipful, Proportionate Giving in the Presbyterian Church. 12-page pamphlet.

Doc. 20. Scriptural Argument for Worship of God by Offerings. 4-page tract.

Copies of the above publications to any reasonable amount will be sent free to any pastor in our Church who will faithfully use them. Address the chairman or acting secretary, giving presbytery and post-office very plainly.

To introduce their names to the church at large, for the first time in the new monthly we give the roll of

THE GENERAL ASSEMBLY'S COMMITTEE ON SYSTEMATIC BENEFICENCE.

MINISTERS.

CHARLES S. POMEROY, *Chairman*, Cleveland, O.
 I. Williams Cochran, David B. Breed,
 Rufus S. Green, Edward P. Whallon,
 Edward C. Ray, Rollo Ogden.
 ANSON SMYTH, *Acting Secretary*, Cleveland, O.

ELDERS.

DAN P. EELLS, *Secretary*, Cleveland, O.
 Thomas Kane, William Bakewell,
 Walter Carter, Thomas Lord,
 Archibald McClure, Reuben F. Smith.

CITY MISSIONS IN NEW YORK CITY.

The New York City Mission and Tract Society, organized on the basis of the Evangelical Alliance, has been for sixty years an illustrious example and exponent of Christian union and co-operation for the purpose of carrying the gospel to those outside of all parochial bounds. The field of the City Mission is that part of the city south of Fourteenth Street, from which twenty-eight churches have removed within a few years, leaving a large population entirely destitute of the means of grace. It is in this needy field that the City Mission is planting churches for the people. No plan of Presbyterian church extension, nor that of any other single denomination, attempts any church planting on this field.

No other society is doing just what the City Mission is doing in building, organizing and maintaining churches for the people. These churches are evangelical, but are not connected with any religious denomination. The ministers in charge are regularly ordained by one or other Protestant denomination. The churches built by the City Mission are attractive and commodious, and not only afford the usual accommodations for church and Sabbath-school, but are equally well provided with rooms for library, gymnasium, reading-room, cooking-school and sewing-school.

Illustrated lectures are given, and instruction and entertainment are provided for the working man and his family. It is the plan of the City Mission to give the people attractive preaching and attractive music, and all the appointments of the churches are in

keeping. The grand design of all is to present the gospel of Christ in the most effective way. Higher up town, in Thirtieth Street, Forty-sixth Street and Fifty-fourth Street, self-supporting independent churches have been erected out of dependent missions in the Presbyterian and Reformed denominations; and similar growth of city mission work is noticed in Brooklyn, Newark, Philadelphia, Chicago and other cities.

If the time should come when any of the City Mission churches should desire to become connected with any evangelical denomination, the City Mission would sell out the property and go into a more needy field and begin the work over again.

The City Mission is training the people in the doctrine and habit of giving to God as a part of worship. The ordinary expense of a church for salary of minister, cost of music, sexton, gas and coal is \$5000, and the voluntary contributions of the people amount to one-half this sum.

In speaking and writing of city evangelization care should be taken properly to discriminate between City Missions and Church Extension. These two subjects, though having many things in common, yet are quite distinct. City Missions labor among the poorer and more destitute, and often unfriendly to the church as such, while Church Extension seeks a field where church growth is more likely to be, along the lines of material growth and prosperity, in the newer and more healthful and inviting parts of the city, and among people of some church-going habits.

L. E. J.

One of the native Africans now receiving education in Lincoln University, after a recent visit to Philadelphia, wrote to Mr. George H. Stuart as follows:

I arrived at Lincoln Friday afternoon, when my unworthy heart was made again to praise and thank God for the works of grace, by a letter from home announcing the work of a great revival among the heathen of Africa. For a distance of about three hundred miles along the coast, extending far interiorward,

among a people of superstition and degraded heathenism, is the work of the Holy Spirit. The people are being converted, and the converted ones are going from town to town preaching the gospel and telling others what Jesus has done for their souls.

These are all among my countrymen, my relatives. I cannot cease to praise God for his goodness. May he spare me to enter his field! Truly, Jesus shall reign.

Yours in Christian friendship,

GEORGE B. PEABODY.

THE CHURCH AT HOME.

HOME MISSIONS.

EDITORIAL NOTES.

\$750,000.

Resolved, That not less than \$750,000 should be provided during the coming year for the use of the Board of Home Missions. That to secure this large sum will require the earnest and persevering efforts of all the ministers and members of the church.—*General Assembly*, 1886.

FINANCIAL STATEMENT.

The first day of February our account, compared with the previous year, stands as follows:

Amounts received:

	1886-7.	1885-6.
From churches, . .	\$290,118	\$241,175
From legacies, . .	53,904	62,992
From miscellaneous sources,	40,253	49,988
Total,	\$384,275	\$354,155

The receipts for the three months, November, December and January, were \$45,000 in advance of the same time last year, or exactly \$15,000 gain per month. Or to be more exact, the receipts for

Nov. 1886 were . . . \$65,109; for 1885, \$49,593.
Dec. 1886 were . . . 90,098; for 1885, 75,964.
Jan. 1887 were . . . 60,226; for 1886, 45,250.

From the above it appears that the receipts from the churches—the living—this year exceed those of last year by \$30,000. This is always an encouraging fact; and it justifies our expectation—expressed the first of the year—that the 51,000 additions to the church last year would tell favorably on our receipts.

There is a falling off in the two other columns.

As to our present large indebtedness, it has been unavoidable. There has been an advance in expenditure of a few thousands of dollars and some new work undertaken

by the board, but very little compared with the demand, and such as it could not bring itself to decline. Churches sprang into existence spontaneously almost, that could not be denied the preaching of the gospel. A part of the increased expense is probably due to a large number of applications that should have been presented the latter part of last year, ~~which~~ were pushed over into the present, perhaps in the belief that the 25 per cent. reduction would not extend beyond that year.

ONLY ONE MONTH MORE.

Our fiscal year closes with this month. We are sure that all our ministers, and our elders who have done us such valuable service through the year, and all the churches, will enjoy a good report at the end of the year if we can make it.

The reports up to date of the number of missionaries, of revivals, of churches planted, both as to the whole number and the number of members at the organization, the number of church edifices built and dedicated, at the present time promise a most cheering report.

But two discouraging facts stare us in the face, and they are, perhaps, cause and effect.

1. Our present debt, in spite of all we can say, causes a good deal of uneasiness. Look at the good work done, the blessed results achieved; and yet a debt is an ugly thing to encounter. We have been now two years contending with it, trying to get it under our feet, trying to extinguish it. We have not succeeded entirely; we are afraid it will confront us in large proportions at the end of the year.

2. The other discouraging fact, which is, in part at least, the cause of the above, is that 1592, nearly 1600, churches contributed nothing to our board last year! What shall we say to this? What shall we do about it? Let us all, ministers, elders and communicants, grapple with it and obliterate

ate those figures and leave no such churches next year, or reduce the figures to the lowest possible point.

Some will say these were small churches and nothing could be expected of them. How so? We know of a church which for years has had but two members, an old man and his wife, and they take up a collection for us every year. Can any one tell us what would be the aggregate of 1600 collections from 1600 small churches? *We should like to see it.*

But they are not all weak churches. A goodly number, through a change of pastors or for other reasons, that have been accustomed to take up annual collections let the service go by that year. We hope such will make up for last year's neglect by contributing a double amount this year.

We have sent to the presbyterial committees of the various presbyteries a list of the churches that had failed to send in their collections up to February 1, 1887. The committees are now working up the cases, and have done us great good service in this way in years past. But let no church or pastor wait for them. Let them and let us all move in this matter *this last month of the fiscal year*, and thereby sweep off our debt if possible, and reduce the number of delinquent churches to the *smallest possible proportions*.

SUSTENTATION.

This is the month which the General Assembly has designated for collections for Sustentation. It was not without a purpose that we chose the same month for the consideration of our work in the East, and for prayer for all the work and all the agencies, at the monthly concert this month.

The plan of Sustentation, like most new things, when submitted to the test was found to need modification to accomplish the objects for which it was intended; like most such schemes, its framers, inventors and sanguine friends have experienced a good deal of disappointment at its limited success; and those who were first incredulous have learned to trust the scheme more than they did at first.

The 1st of February the Sustentation Fund was reduced to \$2395.15, and it was quite clear that before it can be replenished from the collections of this month it will be entirely exhausted. And hence, as no other collection will be taken up for this object for a twelvemonth, it seems most desirable that its friends and all the churches should come to the rescue and fill up the treasury at once.

Besides, just at this time, when our home missionary work is growing so rapidly at the West and its demands are so heavy, our friends need to remember that every dollar contributed to Sustentation releases a dollar for the western work. So we hope Sustentation will have general and generous help from the churches before the month of March closes.

We are apt to look for the most interesting, certainly most startling, home missionary intelligence from the distant frontier; but when have we had a more interesting number than the present, which is devoted largely to our work in the East? Take the articles on Sustentation, the original scheme by Dr. Stewart, of Pennsylvania, the later and present phase by Dr. Holmes, of New York, the full plan in New Jersey, drawn out by Dr. Gosman, and the Pennsylvania plan, also by Dr. Stewart, the new work in New England by Mr. Sanderson; decaying fields resuscitated, by Mr. Crocker, and the editorials on the same subject; and the article by Dr. Sherwood, and an editorial on the need of church extension in our cities. What can be more interesting than these? If these things seem to overshadow our western work, the latter is not a whit below the average of valuable information we are accustomed to publish from along the slopes of the Rocky Mountains and the shores of the Pacific.

These articles have taken so much of our allotted space that we are compelled to leave out the various and interesting letters from the field.

OUR CHURCH AND CITY EVANGELIZATION.

It is a very remarkable fact that in that remarkable book, "Our Country," where the various "perils" which threaten our land—immigration, Romanism, intemperance, socialism and wealth—are variously stated, that the last one named is the "peril of the city;" and that, in the arrangement of his logical argument, the author has purposely put it last that he might say that "each of the dangers discussed is *enhanced* and are *all focalized*" in the cities. No intelligent person will deny the truth of the above statement. Admitting its truth, what then is the duty of the Presbyterian Church on this subject? and what is she doing to stay these evil forces? We are not of those who fear that the land is going to destruction, nor that the love for Christ and his teachings is dying out in the hearts of men; but, on the contrary, we believe that the sublime triumphs of Christianity are yet in the future. Nevertheless, if the people of God are content to do nothing to prevent these evils, and are indifferent to their advance, we may see fearful things and pass through fire and blood. We believe the time has fully come when our beloved church should awake to the dangers and opportunities of the hour. There are no fields of labor, either in our own or in foreign lands, which offer better prospects of successful labor. Nowhere does the outlay of missionary money pay better. Though we are generally called upon to pay a larger amount for the first two or three years, yet they nearly always reach self-support very much sooner than the country churches; except, possibly, where they are mission churches among the poorer classes and foreigners.

It is not our intention to discuss this subject at length. We give in another place the results of some efforts in a few of our cities, and while we are glad to record something done, we are sure that were the people of God fully awake to this subject very much more would have been done in the past. We are encouraged to hope that in the next few years a great forward movement will be made in every city.

SPRING MEETINGS OF PRESBYTERIES.

GROUPING—CUTTING DOWN VERSUS SELF-HELP.

The presbyteries are about to hold their spring meetings. Among other things the oversight of their missionary churches and the need of missionary aid will come up for consideration. The first questions likely to come up are "grouping" churches and "cutting down" appropriations. These are dreaded topics; they strike a presbytery like a chill, and all the labor spent on them amounts to very little. Brethren, let us vary the proceedings this year. Let us encourage each other in the matter of self-help. Let us thank God for what he has done for us. Let us sing songs of praise.

Brethren are writing from different parts of the country saying, "Our presbytery ought to do better." "Our churches ought to raise more, and could if they would." "The ministers are to blame." Why not change the tactics and join hands in a bold push for self-support? Strengthen the feeble knees. Hold up the hands that hang down. Encourage the timid and the weak. Instead of scrambling for an insufficient pittance from the boards, let us strike out for independence and turn our backs on the boards. Shame the cowardly and the stingy; get up devices of self-help—"a penny saved is a penny earned"—get the needy to devise plans to help themselves and to help one another. Some churches become pauperized in spirit though still growing rich. But if a church thinks itself too poor to sustain itself, it needs help perhaps much less in money than in spirituality and grit. No church is worth much that has not grit as well as grace. Less coddling and more courage is what is wanted.

HOME MISSIONARY SERMONS.

ONE A YEAR AT LEAST.

The last General Assembly recommended that all the pastors and stated supplies should preach on the subject of Home Missions once a year.

The sermon is a recognized method of religious instruction and impression. It ennobles the theme it deals with. It is better than any annual report, book, pamphlet or leaflet. The sermon is more powerful to raise money than all other things put together. But a single month of the fiscal year remains. If any of the brethren have failed to preach that sermon, we hope they will preach it at once, and see how generous a contribution they can send us as the result.

If any of these brethren find themselves in need of facts from which to prepare a home missionary sermon, let them send to us and we can furnish the necessary material.

If they need cards or brief leaflets to place in the pews or otherwise put in the hands of their people, we should be glad to furnish them on demand.

"MILLIONS IN IT."

A clergyman, writing from one of our small cities of about 20,000, sends a list of names of persons to whom it might be useful to send a copy of "Our Country," and says of the list: "There are millions in it; the people named could easily pay off your entire debt."

Is not our church a *rich church*? How many such small cities could carry on our entire work and never feel the poorer for it! We do not say this to boast of our wealth, but how abundant it is to carry on all the benevolent work of the church.

Why does it cost so much labor to supply our missionaries with the means of carrying forward their work? It evidently is not poverty, but indifference, that cripples all our energies.

DEATHS IN THE MINISTRY.

There has been an unusual number of deaths in the ranks of our missionaries the present year. From the 1st of April to the 15th of January twelve deaths had been reported—four of these in the last month—and this is more than twice as many as the whole number that died last year.

We are apt to find the death of our ministers mentioned in the papers. Their wives, who suffer and labor with them, are less likely to be noticed.

Died January 17, 1887, at her home in Centralia, Ill., Mrs. Mary A., wife of Rev. Elijah Buck, aged seventy-eight years. For many years past, until the infirmities of age prevented further service, Mr. and Mrs. Buck wrought in the churches of Illinois for the cause of the Master. Mrs. J. W. Stark, of Trinidad, Col., is one of their daughters.

IT PAYS.

WICHITA, KANSAS.

It is but eighteen years since we sent a missionary to Wichita, Kansas, and says one who knows the field well, "It was a grand thing when we sent him there. It gave us not only Wichita but all that region of the Arkansas Valley. No investment in Home Missions ever paid better." It was then a place just springing into life on the frontier. Cowboys were there; Indians were there, and the white people were just crowding in. No church had been planted yet, no prayer-meeting had been held, no Sabbath-school organized. Our young missionary secured a hall or court-house for service the first Sabbath morning. When he went that morning to look at the place he found that it had been occupied the night before by a party of Indians, and was altogether unfit for religious services. Having no sexton, no elder, no known helpers or sympathizing friends, with his own hands he cleaned out the room and made it as comfortable as possible against the hour of religious service. Such was the beginning of missionary work in that town. At the first the entire support of the pastor and missionary was guaranteed by this board.

The missionary began to preach, began to visit people, going from house to house, visiting the wickedest men as well as the best, and continued to preach the gospel. At length a church was formed, a Sabbath-school organized. The aspect of things put on an improved appearance and the town grew rapidly. That missionary has ceased

his labors on earth and gone to his reward on high. What is the present condition of our work in that town? That church, so feeble at the beginning, reported 334 members at the last meeting of presbytery, and contributed a few weeks ago to our board \$385. Already we have two other churches and two other pastors in the town.

STILL IT PAYS.

A little over seven years ago we were at Los Angeles, California. A church organization was in existence. It had seen better days, had owned a church edifice, which had been sold, and though good men had labored with them the people seemed utterly discouraged, and to any encouraging remarks I could make it was said, "There is no hope; you do not understand the case." But soon after Rev. John W. Ellis undertook work in Los Angeles, and we encouraged him with the payment of \$2600 towards his salary the first three years. The record of to-day is as follows:

At the communion services, January 16, eighty-five new members were received into the First Presbyterian Church, a total of 316 members having been added since Rev. W. J. Chichester became pastor, fourteen months ago. The Thursday evening devotional meetings are unusually interesting, and fill the lecture-room to overflowing, while the Sunday audiences already occupy every seat in the recently-enlarged auditorium.

Nor is this all. We have four other flourishing churches in the city.

These are only specimens of many. Verily missionary work pays.

DYING CHURCHES REVIVED.

Rev. Mr. Crocker shows clearly in his letter what we have so long insisted on, that the preaching of the gospel is essential to the life and growth of every church. When our Lord said, "Go ye into all the world and preach the gospel to every creature," he evidently did not mean, Go and hold a protracted meeting, or stay till a church is planted, then leave it to itself. If there is

any force to our presbyterial system it is that the *presbytery* should look after the feeble churches and supply them with the preaching of the gospel. If that cannot be done, we must expect the church to die. The gospel preached is the essential nutriment of a church. Let every presbytery count every church without preaching as a dying church and on the way to extinction unless the great want is supplied. And yet there is such tenacity of life, such vitality in the roots, that it is scarcely ever wise to disband a Presbyterian church. Give it a preacher and it nearly always revives and blossoms and brings forth fruit. A brother has just visited a church of which he was formerly a pastor, and he writes as follows:

— has a population of 1000, with large glass-manufacturing interests, the third or fourth in extent in the United States. There is an Episcopal church, supplied by a lay reader, a young man studying for the ministry, and a Methodist church with a good congregation. There is also a Catholic church and quite a large Catholic population. When I closed my labors in — twenty-seven years ago ours was the leading congregation in intelligence, wealth and members, and wholly self-supporting. In a ministry of two and a half years the church doubled in members and the congregation also, both in numbers and in financial ability. When I went back in May last there were only four members of the old congregation there, and one of those was a member of the Methodist church. There are a few faithful women, but no male members left. The same pulpit Bible, a little more worn, the same pulpit cushion, a little more faded, the same church, without a single alteration or improvement, except changing the position of one stove. The organ has been in use twenty-five years, and one key occasionally sticks and goes off all through the hymn. And we have only a small congregation, but it is composed mostly of young people, and quite largely of young men, and the interest seems to be on the increase, with a tendency to greater permanence

ANOTHER CASE.

The church at Kalida, Ohio, has been a vacant church for seven or eight years, but lately took a new start under a young man from Lane Seminary. They have a house of worship, and if, as it should be, we look

upon it as a new field entirely, it is one of great promise.

Verily the preaching of the gospel is the life of the church.

STILL ANOTHER CASE.

A brother, chairman of a presbyterial committee, tells the following story. It is too good to be shortened and too good to be rejected. He says:

When I came into the presbytery, in 1869, — Church sustained regular preaching, etc., and was aided by your board. About that time there was trouble. I can scarcely tell just what it was. At any rate the church very soon ceased to maintain ordinances, and, becoming weak and scattered, gave out. Nothing came to presbytery for several years to its General Assembly funds, nor was the church represented in presbytery by a delegate, and *about five years ago presbytery voted to erase its name from the roll as dead.* The church edifice is more than seventy years old, a substantial structure, and not seriously out of repair. You will ask, What means an attempt at resurrection?

There are two incidents at the bottom of it, as I have just learned. Some — man or woman in reading a county paper noticed an article touching presbytery's action at a late meeting—appointing a committee to make sale of the Exeter Centre Presbyterian Church. He thought within himself, Possibly presbytery will be for selling our old church too and pocketing the funds. This led to conversation and discussion among his neighbors on that matter, and more too.

2. I was talking with a Methodist minister, and asked him, among other questions, who was responsible for this move among the Presbyterians, and he replied, "I suppose I was." "How so?" I asked. "Well," said he, "a friend of mine, a Presbyterian minister from central New York, Bartholomew by name, was visiting me the past summer. He asked about it. 'Well,' said I, 'there it stands. This is my last of three years here, and I have never entered it nor seen it open. I have often looked in through the windows.' Said he, Is there a key to it? Let us get it and go in. It seems very sad to have such an edifice go to the dogs.' We went in, surveyed and came out thinking how good the old gospel would sound in a church of its thousand memories and sacred associations. I proposed that he spend another Sabbath in town, and that we ask the people to come out and hear the word once more sounded out in the

old sanctuary. He agreed to do so. The thing took with the people, and there was a large congregation the next Lord's day. The former worshippers had their hearts set a thinking and talked. One said, 'Why not use the money we pay for Methodist preaching and hire a Presbyterian to preach in our own house?' The result was \$125 was soon raised. A neighboring pastor agreed to come over three to four times a month on Sabbath afternoons and preach to them, also to do what pastoral work he could besides. He has been there now five or six times, and will supply them as above stated. He says that the enterprise is quite encouraging. He had had good audiences, the number increasing. They are weak, of course. The numbers at church were from forty to one hundred."

STILL ANOTHER.

An elderly man writes:

For four winters I have walked through storms, mud and snow. There are two long, steep hills to be passed. They are clay shale, and are known as "Soap Hills." There is a top to the mud, but where is the bottom? It is too much for a man of my age. With much reluctance they granted my request to be released. Many with tears said, "Good-by; we hope you will come back in the spring."

When I went there the church steps had gone to decay, the frost had thrown out the foundation walls, the ceiling was stained by water through an old roof. High weeds filled the churchyard front, sides and rear. The fence was like a sluggard's. There was no shelter for horses.

Now the foundations are in place. A substantial platform and steps extend across the front of the church. A very tasty belfry and a good bell are in place. The roof is new. The walls on the sides and overhead are neatly papered. Four chandeliers are in place. The pews have been grained and varnished. A neat fence has been erected and painted. A wide stone walk is laid to the street. A good supply of horse-sheds and a coal-house have been built. And now the "iron is hot," and they are striking hard to buy a parsonage.

In all this I said "Come," and set the example for others to follow. My ministry has been a success outwardly. Again and again it seemed as if a grand harvest was almost ready to be gathered; but alas! my hopes were blasted. I incline to the opinion that a goodly number are not far from the kingdom. May some wiser and better man bring them in.

THE NEED OF CHURCH EDIFICES.

The Church Erection Board is doing noble work. It is prompt to aid our feeble churches in their efforts to provide a house for the worship of God. There has been an unusual number of dedications reported to us from the West the past few months; nearly all such have been secured by aid from that board.

Mr. Sanderson, of New England, grows enthusiastic as his thoughts dwell on the subject. He says:

Twenty months' experience has confirmed the prophecies made to you by the most sanguine, and yet what shall be done to secure these round dozen of new churches a habitation and all that that implies? They are not extravagant and will want but little. I confess that a spirit of actual covetousness is in me strong to secure for these great enterprises what they absolutely need in this their beginning. Many and many a church is able to do without a sacrifice (though to the extent of hundreds or thousands of dollars) for themselves, and yet a beggarly tithe of this would build comely, convenient church edifices for this aforesaid round dozen of churches in New England.

There is not a doubt but what these churches will be neatly housed some day. God has it in store for them. He has called them into existence, and will do after his own gracious way. But you and I would quietly wish to see these and as many more (and these are ready at hand) spring into existence and *become self-sustaining from the start*. Their numbers and spirit of sacrifice, alike in each congregation, warrant this. *They will not ask a cent of the Home Board's treasury if they have a church edifice.* More than two-thirds of their appropriations are required to pay hall rent.

ENCOURAGEMENTS AND OPPORTUNITIES.

The Home Missionary Committee of Osborn Presbytery have issued the following circular letter:

The year just closed has been the most prosperous in the history of northwest Kansas.

As a proper result there has been corresponding activity in church work. Eight ministers have been added to our working force. Five churches have been organized, three others are to be organized soon, and arrangements for others are being made. There are calls for

preaching in many places where we cannot furnish ministers, and many of our members are going to other denominations that are ready to occupy the ground. But the calls for churches and preaching stations increase, and we must have more ministers and more funds, that the people may have adequate church and Sabbath-school privileges.

Not one of our twenty-nine churches has yet attained to self-support, but all are sustained in very large part by the Presbyterian Board of Home Missions.

The fact that the board have allowed themselves to contract this vast liability for our welfare, and that they have just commissioned three more new men in this presbytery at our urgent solicitation, after long delay, in the face of this debt, is proof enough of their deep interest in our spiritual growth, and should inspire our deepest gratitude. But it should do more—it should arouse a determination to receive in future from the board only so much of the ministers' support as we absolutely cannot raise ourselves. We have been liberally helped during past years, but it is plain that the time has come when our churches must depend less upon missionary aid and more upon ourselves. The crisis has come, and if the multitude of new settlers coming to our territory are to have the gospel by the Presbyterian home missionary, we who have had those benefits in the past must decide that we will henceforth carry a larger share of our own burden, and allow the missionary funds to pass on to the younger and weaker churches.

In view of these facts we suggest—

1st. That in prayer and praise we acknowledge the goodness of God in enlarging our borders, sending us ministers, and providing their support thus far; and pray that ministers and churches may increase this year even more than in the last.

2d. That special efforts be made in each congregation, by collection, subscription or otherwise, to relieve the present needs of the board.

3d. That church sessions and congregational meetings consider whether or not it be practicable for them to assume the whole support of their minister, and if not, to what extent they can do so, and what means they may best adopt to accomplish the desired result. We believe that a proper presentation of the facts and responsibilities in the case will induce many who have heretofore given \$3, \$5 or \$10, annually to give \$10, \$25 or \$50, according to their increased ability, and that they will also be richer toward God thereby.

SPECIAL CONTRIBUTORS.

GREAT GROWTH OF CITIES—DUTIES
OF THE CHURCH.

BY J. M. SHERWOOD, D.D., BROOKLYN, N. Y.

[Dr. Sherwood prepared a very able article on the above subject and consented to our making use of it. We found it too long for our space and were compelled to cut it down, but we trust none of the main features are lost.—ED.]

Rome imperial long dictated laws to the world and subjected it to its iron sceptre; while Rome spiritual, for more than twelve centuries, has perverted the faith and ruled the consciences of a large part of the Christian world. Athens swayed a majestic power in the realm of the intellect and of the civilizing forces of humanity. Coming down to later times, we find Paris is France under the empire, and substantially so under the republic; while under both, as the goddess of fashion and the source and life of the French novel and the French play, she is fast corrupting the morals of Germany and England, and making her pestiferous influence felt on this side the sea. London, to-day, dominates Great Britain and Oceanica and the commercial world, and rules 200,000,000 souls in India; while New York has long corrupted and cursed, politically and morally, the Empire State. And Chicago, and Cincinnati, and other cities of our land are fast becoming centres of tremendous forces and agencies of evil, which the patriot and the Christian cannot contemplate with complacency. The opening of the next century—if God shall spare us till then—will find New York, Brooklyn, Philadelphia, Chicago, Cincinnati, St. Louis, San Francisco and New Orleans the dominant forces in the government and in the moral, social and religious life of from ninety to one hundred millions of human souls, spread out over this vast national domain, speaking, for the most part, one language, and living under one system of laws.

But we cannot shut our eyes to facts which are patent to observation—to a state of society already existing in our chief cities and towns, and daily growing worse, and spreading

throughout the country, and permeating society everywhere, which, unless checked and remedied, must, at no distant day, not only imperil but actually subvert state and church alike.

I. The first point for consideration is "the enormous growth of our cities" and the character of that growth.

There is a marked tendency in our day to gravitate to great centres of life, to mass in cities and large towns; and this tendency becomes more and more general and intensified every year.

By 1890 one-fourth of our entire population will be massed in cities! We need not stop to show what this startling fact means. Many of the country districts of New England, and of central and western New York, are actually decreasing in population and wealth, and the school-house and the church—once their glory and strength—are dying out, so great is the drain to the city. From 1790 to 1880 our entire population increased 13 times, while the city population increased 86 times! In 1800 we had but 6 cities with a population above 8000; in 1880 we had 286. Such phenomenal growth of city population and preponderance forms one of the most serious problems of modern times.

Another fact equally portentous: The condition of these large and growing cities, viewed in any light we please, either socially, morally, politically or commercially—as a whole, in their influence on the country, on government, on business, on church life, on the morals of the nation, or, viewed apart, in the light of class relations, social economies, and the general interests of humanity—has unquestionably changed, and decidedly changed, for the worse during the present generation.

Tacitus, long since, described Rome as the *colluvies gentium*—the sink of nations—and his History, and that of Gibbon, make good the description. Our chief cities are fast becoming the sinks of the very slums and most dangerous elements of the Old World depravities, added to our own native growth. Hither they flow in a broad, ceaseless, putrid stream—a menace to our institutions, a curse to society, a disturbing and corrupting element in the body politic.

Romanism has its strength and centres mainly in our cities because they are so largely foreign. And *Romanism* is a standing menace to our free-school system, to a free Bible which is the charter and bulwark of liberty, and to our enlightened catholic Christianity.

Its aim is to revolutionize society in the interest of what is called labor socialism, the rights of the masses; and it will do it, if suffered, if it drenches the nation in blood and plunges it into a state of absolute anarchism.

The city is also the chief seat of the *Liquor Power*. Here it flourishes and reigns and corrupts and ruins in defiance of law, public sentiment and the public good. Such a gigantic iniquity—satanic in its aims and satanic in its devices and power—never before in the sunlight of heaven so domineered over and cursed a Christian people. It controls the ballot-box. It dictates to our legislature and to our great political parties. There is not an element in American life to-day so powerful and so threatening as the rum element which is entrenched in our cities.

But the most alarming fact of all, in our judgment, is that *this deplorable state of things is the product of our boasted modern civilization*.

II. This brings us to consider the *Relation of the Church to the enormous Growth of our Cities*.

The facts we have cited above in regard to the growth of our city population, and the character of it, call for special consideration, and for a change of methods in church work adapted to the changed conditions of things. The policy and methods which the church has pursued in the past are impotent, or, at least, wholly inadequate. Indeed, we hazard nothing in the assertion that *our present policy and methods are a sad and conspicuous failure in the matter of evangelizing our city population*. And it is waxing worse and worse every year, and on a scale of gigantic proportions.

Take an illustration, which is better for purposes of argument than general statement. We select the city of Brooklyn, where the writer happens to reside, once designated "The City of Churches," and doubtless above the average of city population in point of intelligence and social standing. The population of Brooklyn,

in half a century, has advanced from a few thousand to about 800,000. From being, as now, the *third* city in the Union, if the present ratio of increase continues, it will be the *first* in population in less than a fourth of a century. But statistics prove that the church, instead of keeping pace with the incoming population, has fallen so far behind that its relative strength to-day is *tenfold less than it was three decades ago*; indeed, so far as church accommodations for the Protestant population are concerned, it *actually makes a worse showing than any other city in the land*!

And what is true of Brooklyn is substantially true of New York, Boston, Philadelphia, Chicago, Cincinnati and other great cities of the United States.

What is the remedy?

First of all, let our ministers, our intelligent laymen, and all our church workers, study carefully and thoroughly this serious, stupendous problem.

The example of Jesus Christ and of the apostles sheds no little light on the problem. Jesus Christ devoted almost his entire ministry to the city population.

He specially instructed his disciples to follow his example.

The same rule is laid down and emphasized in the last great commission which the risen Lord gave to his disciples, and through them to the church in all ages: "And that repentance and remission of sins should be preached in his name among all nations, BEGINNING AT JERUSALEM." That was the key-note, the revealed policy, of Christ's plan for evangelizing the world.

But *the church of modern times contravenes both the letter and the spirit of her Master's example and parting instructions*. The divine policy involved in the memorable words, BEGINNING AT JERUSALEM, is disregarded. Our great centres of life and power have been left to take care of themselves, after being drained of available means to help others. The church has been more anxious to plant and foster feeble churches in sparsely-settled rural districts, or in far-off heathendom, than to do it amongst the teeming population of our growing cities. *There is more*

spiritual destitution prevalent to-day among a million of the dwellers in New York and Brooklyn than exists among a dozen whole states and territories at the West! And what is being done for this million of degraded sinners, who are our neighbors, in the way of providing churches, or of evangelizing efforts? Nothing—or next to nothing.

We write from a thorough painful knowledge of this subject, and on the basis of well-established facts. Forty years ago, when Brooklyn just began its rapid growth, the writer, with a few brethren, made a vigorous fight in the Presbytery of Brooklyn for a plan of church extension and evangelization, the fundamental principle of which was, *beginning at Jerusalem*. But it was fought to the death by the pastors and elders of the wealthy churches, and by the American Home Missionary Society. And what is the result? The Presbyterian Church is but a trifle stronger to-day than it was then, while, relatively to population, it is tenfold weaker. And the city, as a whole, has come to take the lowest rank of any in the country in regard to its evangelizing agencies.

CHURCH EXTENSION

IN A FEW OF THE LARGE CITIES.

We present to our readers brief statements of the work of church extension in several of our large cities. We would be glad to publish similar facts from other cities if they are sent to us.

Organized effort will enable Christians to redeem these great cities if only an honest and determined attempt is made.

In NEW YORK CITY the Presbytery has appointed a church extension committee, who for the past three years have been at work collecting money, looking up the best locations, and building and helping to build churches. They report total receipts of \$151,155.29 during these three years, with which they have been enabled to strengthen six of the old churches and give them new life, and have planted and fostered four new ones. This does not include any sums given for work established by individual churches for their own missions or church improvements. They call for \$300,000 to accomplish the work needed to be done.

In BROOKLYN attempts have been made the past two or three years to awaken the Presbyterians to their danger and duty. Two German churches and one American have been organized, and yet during the same period one has been disbanded. The gifts in money are too insignificant to be mentioned, and yet there are many localities where self-supporting churches could be established in the next few years.

PHILADELPHIA has established only three churches during the past two years, but has done much in the way of preparation for an onward movement by "strengthening the things which remain," developing existing missions into organized churches, and giving them comfortable houses. In accomplishing the above there was expended some \$400,000.

CHICAGO in the past two years has established seven new churches (five of them being in the outskirts). There is an organization called the Presbyterian League, which has been raising the money needed to accomplish the above results; \$68,000 have been paid on account of new buildings, and over \$6000 to remove old debts on city church missions. They aim to raise \$100,000 more, and say, "It must and shall be done."

MINNEAPOLIS and ST. PAUL.—REV. G. F. McAFEE has sent us such a clear statement that we give it in his own words—

I send you the following statistics tabulated:

New Churches.	Organized.			
	Original Membership.	Present Membership.	Value of Property.	
1. Bethlehem, Minneapolis, Minn.....	1884	20	130	\$8,000
2. Highland Park, " "	1884	9	35	11,000
3. Bloomington Av., " "	1884	14	174	12,800
4. Hope, " "	1884	15	50	5,000
5. Shiloh, " "	1884	14	40	5,000
6. Goodrich Avenue, St. Paul.....	1884	30	100	10,800
7. East St. Paul.....	1884	15	35	5,000
8. Merriam Park, St. Paul.....	1884	8	40	4,000
9. Westminster, St. Paul.....	1885	42	105	10,000
10. Ninth, St. Paul.....	1885	27	110	8,000
		214	928	\$79,000

Six new missions have been organized, *three* in each city, with *four* new chapels costing about \$12,000. Congregations and Sabbath-schools in these range from 75 to 200.

This swells the amount of property, actual cost, to \$91,000. These are all paid for save *three* or *four*.

The total indebtedness will not reach, I think, \$15,000.

Only two of these churches were organized in 1885, but all the others were organized late in 1884, and did not accomplish much till 1885. We may say the whole work has been done in two years.

From an original membership of 214 members, these ten churches have gone up to 929, and from nothing have property worth \$91,000, but lightly encumbered. The most of this money has been raised on the field, in the two cities.

This work has taxed Presbyterians heavily. Had all this been added to the benevolent reports, it would have swelled the average to immense proportions. Yet it has brought a blessing. The old churches have been blessed. In Minneapolis, Westminster paid a debt of \$27,000, and the *First* is building a \$50,000 church. In St. Paul, Dayton Avenue has a \$50,000 building partly completed, and others have spent larger or smaller sums in improvements.

We do not like to boast, yet where can the work done in these two cities for *home missions* alone be equalled?

Four of these missions, two in either city, have services regularly, and will soon develop into good, healthy young churches.

SYNODICAL SUSTENTATION.

THE SYNOD OF PENNSYLVANIA.

REV. CALVIN W. STEWART, D.D.

The policy of the Presbyterian Church from a very early period in her history has been to carry on the work of home missions through the agency of a board organized for this specific purpose. And the wisdom of this policy has been abundantly vindicated in the wonderful success that has attended the work of the Board of Home Missions. The task which was first given to this board was to provide missionaries for destitute fields in the old settled communities, and provide for the necessities of the ever-advancing hosts of people as they rolled westward to take possession of new and unoccupied territories.

But as years passed on new emergencies arose which had not been contemplated by the church. These could only be met by the agency of the board already in existence.

The building of railroads and canals, and the consequent rapid development of the vast mineral resources in the older states, necessarily changed the centres of population. At the same time the workshops and factories which sprung up in these

centres vastly augmented the number of inhabitants, and invited a foreign element of population. These changes produced a depletion of many of the old historic churches, and left them wall-nigh helpless.

This state of affairs necessarily enhanced the importance of home missionary work, and laid new responsibilities upon the board. Not only was it necessary to provide churches and the means of grace for these new centres of population, made up as they were of all classes of people, native and foreign, but the old and depleted churches began to call loudly for aid. And no other agency but the Board of Home Missions was at hand to come to the rescue. But the great and increasing work which it already had in hand was far beyond its resources. The great West, with its new doors ever opening and immense hosts of people ever ready to enter, and these new centres of population springing up all over the older states demanding immediate attention, it is no wonder that old and long-established churches were left unprovided for. This new order of things was intensified in Pennsylvania, as it was here the causes that produced this state of affairs were in full operation. As a consequence, the minds of some of the wisest of our ministers began to look towards the adoption of some scheme that would relieve the Board of Home Missions of the care of these old and weak churches, and thus be enabled more successfully to prosecute the great work of extending the church into new and destitute regions.

Accordingly, at the first meeting of the General Assembly of the reunited church in 1870, a committee was appointed to take into consideration the feasibility of the adoption of a sustentation scheme by which the old and feeble churches throughout the whole church might be maintained and fostered.

This committee, of which the late Dr. M. W. Jacobus was chairman, made an elaborate report to the General Assembly of 1871, in which they presented startling facts as to the meagre support of the toiling pastors, and the great importance to the church at large of sustaining the old churches as a base of supply of both men and means. This report produced a marked impression upon the whole church.

The scheme recommended by the committee was adopted by the General Assembly, and a "Permanent Committee on Sustentation" created, charged with the responsibility of appealing to the churches

for aid, and putting the scheme into immediate operation. The main feature of this scheme was to make \$1000 per annum the minimum salary of every settled pastor.

The effect of the adoption of this scheme upon many churches in the older states was almost magical. Not only were many old, weak churches, disheartened and ready to die, revived and strengthened, but many others which had been content to dole out the meagre and pitiful sum of from \$500 to \$800 were stimulated to advance the salaries of their pastors from \$1000 to \$1500.

But this scheme, with all that it promised at the start, eventually in a measure failed, mainly because it attempted to accomplish too much in a field so extensive, with varied and sometimes conflicting interests. Many churches that started into new life under the stimulus and aid of this new scheme soon found themselves unable to fulfill the conditions imposed, and turned again to the Board of Home Missions for support. This necessarily produced more or less friction between the two agencies of the church operating upon the same field.

Accordingly, the General Assembly eventually found it necessary to abolish the Permanent Committee on Sustentation, and commit the operation of the scheme to the Board of Home Missions.

The experiment, however, was worth very much to the whole church. The minds of many in the older synods began to look towards synodical sustentation, believing that thus the principle could be practically applied in that portion of the field where it is most needed.

The Board of Home Missions also began to look in the same direction, and accordingly, in its annual report to the General Assembly of 1883, suggested "that it would be well for the large and wealthy eastern synods to undertake the support of their own weak churches by special contributions called Sustentation Contributions;" and the General Assembly commended the matter to the favorable consideration of the older synods. The consolidation of the synods in the older states about the same time was mainly in order to give greater practicability to this scheme.

The Synod of Pennsylvania, as recently consolidated, has charge of the interests of Presbyterianism in the two states of Pennsylvania and West Virginia. The territory included in these two states covers an area of more than 84,000 square

miles and sustains a population of over 6,000,000 of people. Here is where Presbyterianism in this country was born and cradled; here the first presbytery and mother synod were organized.

The Synod as now constituted, besides the three foreign presbyteries of Western Africa, Mexico and Zacatecas, has under its care 23 home presbyteries, 1033 churches, 905 ministers and 145,000 communicant members. Large cities, innumerable towns and villages, together with a vast rural population, belong to its constituency, and are to be reached and gathered into the church by means and agencies employed for that purpose. In view of the immense responsibilities involved it becomes a question of prime importance, What means and agencies shall be employed to reach and to save the multitude of people that have not as yet been brought under the power of the gospel?

The Synod of Philadelphia had earnestly considered and discussed this subject, and had appointed a committee to formulate a sustentation scheme for its adoption. But before this committee reported, this synod, with the other synods of the state, were consolidated into the Synod of Pennsylvania. At the first meeting of the consolidated synod a committee was appointed to formulate a plan of sustentation and report to the next synod. That committee reported in 1884. The report was received and the scheme recommended was referred to the presbyteries for advice or approval. In 1885 the synod, after amending the plan, adopted it, subject to the approval of two-thirds of the home presbyteries belonging to the synod. In 1886 it was ascertained that the requisite two-thirds of the presbyteries had approved the plan, and the synod appointed a committee to put it into operation. The plan is as follows:

PLAN OF THE SYNOD OF PENNSYLVANIA.

Resolved, 1. That the synod assume immediate charge of Sustentation within its own bounds.

Resolved, 2. That in this action the synod must be understood as not in any wise diminishing or delaying the duty of our ministers and churches in the great work of Home Missions. The synod in taking this action is moved by the desire to make the work of Home Missions, as conducted by the Assembly, more efficient in this synod.

Resolved, 3. The Synod shall appoint a committee consisting of one minister or elder from each of its presbyteries of the synod, said ministers or elders to be nominated by the presbyteries.

(1) The name of the committee shall be the

Committee on Sustentation in the Synod of Pennsylvania.

(2) Its officers shall be a President, Vice-president, Treasurer and Recording Secretary.

(3) The committee shall hold a stated meeting annually in connection with the meeting of Synod; other meetings shall be held at the call of the Committee.

(4) The province of the Committee shall be—

First, To secure funds for the work contemplated, by an annual collection from the churches and Sabbath-schools, and by such other means as it is deemed prudent to adopt; it being understood that the collection asked for from the churches takes the place of that now made for Sustentation.

Second, To disburse the funds among the presbyteries of the synod according to their proportionate needs, as shown by the statements and recommendations of the different presbyteries.

Resolved, 4. The funds collected shall be distributed under the following conditions:

(1) The minimum amount to which effort shall be made to supplement the salaries of all pastoral charges within the bounds of the Synod shall be \$200 and the maximum amount \$1200, the sum to be fixed in individual cases by the presbytery after correspondence with the Synodical Committee.

(2) At least one-half the salary that is fixed upon shall be guaranteed to be raised by the church or churches making application for aid, and the amount guaranteed must be equal to at least \$5 per communicant annually before the application shall be considered.

(3) Aid shall be given to stated supply charges only after the presbytery asking aid has certified that, upon examination, the formation of the pastoral relation has been deemed inadvisable for the present.

(4) It shall be required of each church, as a condition of receiving aid, that an annual collection be taken for each of the boards of the church.

The object of the synod in adopting this scheme and ordering it to be put into operation is two-fold:

First, Without in the least relaxing our efforts to sustain the Board in its great work, to provide means by increasing our contributions to Sustentation, by which pastors in all our weak churches might be sustained at a living salary, permanently guaranteed, and, *second*, in this way to relieve the Board of a work that does not properly belong to it, and thus enable it more efficiently to prosecute the work of extending the church into the destitute portions of the country, both east and west.

The principle involved in this scheme is an important one, and far-reaching in its influence upon the prosperity and permanency of the Presbyterian

Church in the region of country where it was first established. It involves the idea of sustaining and nurturing what has been planted, without which much of the labor of planting will be expended in vain. This work is urgent in the Synod of Pennsylvania. There are under its care 167 vacant churches, and 89 churches which are sustained in part by the funds of the Home Board. Many of these churches occupy important fields, which, by a little fostering aid *now*, may grow into strong and influential churches in the future. Others, weak and helpless themselves, by the very strength they give to the church at large, have long been nurseries whence go young men and women to aid in founding new churches in the great West, or into the eastern cities to add strength and power to churches in those great centres of influence. Many of the men of wealth who give their princely sums for the support of the boards of the church and the endowment of our colleges and seminaries had their early Christian training in some of these weak country churches. And from this same source the ranks of our ministers are constantly filled. As has already been said, these churches must be sustained as a base of supply of both men and means. Their foundations were laid by the early pioneers of Presbyterianism in this country, amid self-denial and toil and tears, and gratitude, if nothing more, demands that the work begun by them shall not fail through our neglect. A solemn trust is committed to the great Synod of Pennsylvania, to make secure what has already been gained and "to strengthen the things that remain." Let it never be said of those to whom this trust is committed, "They made me the keeper of the vineyards, but mine own vineyard have I not kept."

THE SYNOD OF NEW JERSEY.

REV. A. GOSMAN, D.D.

1. Every church is enjoined to take up an annual collection for the Board of Home Missions.

2. An annual collection shall also be taken in the churches for synodical home missions. This shall take the place of the contributions heretofore made to the Sustentation department of the Home Mission Board, from which collection the churches are hereby relieved.

3. The synod shall elect a treasurer of synodical home missions from within its own bounds and subject to its control, for such term and

under such conditions as it may from time to time determine. He shall receive all the funds contributed for synodical home missions, and make payments as directed in Section 7.

4. The synod shall appoint a permanent committee on synodical home missions, to consist of the chairmen of the presbyterial committees on home missions. It shall be their duty to meet at least annually, before the meeting of synod, and make an estimate of the amount needed to carry on the work of synodical home missions for the ensuing year; to recommend to synod the amount each presbytery shall be authorized to draw from this fund; to recommend to synod such measures as they may deem best to secure the amount needed; and to prepare an annual statement to be read to the churches at the time of taking the collection for synodical home missions.

5. Each presbytery shall have full authority to distribute the amount allotted to it by synod, subject to the following conditions:

(1) Presbytery shall endeavor to group contiguous churches receiving aid from this fund, and it shall be specially binding on presbytery to group such churches when there is no near prospect of attaining self-support.

(2) Ordinarily presbytery shall require from the aid-receiving churches a total contribution to the salary of the pastor at least equal to an average of \$6.50 per member. Exceptions to this rule will be allowed only for a limited time and upon special vote of presbytery.

6. Ministers or missionaries shall be entitled to draw from this fund when appointed by the several presbyteries within whose bounds they labor.

7. It shall be the duty of each minister or missionary receiving aid from this fund to make a full report of his work on the first day of January, April, July and October, to the chairman of the committee on home missions of the presbytery within whose bounds he labors; and upon the receipt and approval of such report, the chairman shall issue to such minister or missionary his order on the treasurer for the amount appropriated by the presbytery for such service.

From this plan it will be seen that the synod—

1. Recognizes fully the unity of the church in its home mission work, and provides for the faithful and loyal discharge of its obligations. It insists that "every church" shall have its share in that work and shall contribute annually to its progress.

2. In addition to this share in the general home mission work of the church, the synod undertakes the entire home mission work within its own bounds. It aims to relieve the Board of Home Missions from any call for aid in this field, while extending its full sympathy and aid to that board in every legitimate way. It is not a sustentation scheme merely. It does not limit itself to the better support of the weak churches, or the better support of the ministry working in them. It seeks to occupy the whole ground; to aid weak churches; to provide for the certain and, to some extent at least, adequate support of the missionaries, and to plant mission churches in any and every part of the field in which they are needed. It is the synod's organization for doing its own home work.

3. In securing this result the synod relies largely upon the presbyteries. It seeks to develop and use their wisdom and energy. The responsibility is thrown upon the presbyteries. In connection with the synod, they must determine what amount of money is needed for their own mission work, what amount each presbytery must raise and in what method it must be expended. The missionaries hold their commissions from the presbyteries and report to them their faithfulness and success. It is largely a presbyterial plan, but not purely or exclusively so.

The synod, *without any paid agency*, through its committee, seeks to supervise and in some measure direct the whole work. The plan aims to bring the synod and the presbyteries together in close practical working relations. It aims especially to call out and cherish the practical sympathy of the presbyteries with each other; to make them mutually helpful, so that the stronger, or those whose mission fields are narrow, may aid the weaker, or those who have wide fields to till and pressing demands upon their strength and resources, and that the weaker may in turn help the stronger,

as they open the door through which they may enter the mission field.

The plan has these three features :

1. It seeks to aid the Home Board.
2. It seeks to provide for the synod's own work.
3. It seeks to call out and enlist the energies of the presbyteries, while it binds the presbyteries together in sympathy and work under the supervision and support of the synod.

THE SYNOD OF NEW YORK.

REV. JOHN M'CLELLAN HOLMES, D.D.

It is impossible to exaggerate the importance of distinctively home mission work. Related, as it is, to the interests of our country, and involving, as it does, the glory of Christ, every instinct of patriotism and of piety prompts us to Christianize this broad republic. Nor is the work less encouraging than important. The sowing is soon followed by the reaping. A church planted in the great West, with its growing population, in a short time becomes self-sustaining, and helpless weakness is exchanged for efficient strength. This phase of Christian work, therefore, is pre-eminently fitted to arouse the enthusiasm and stimulate the activity of all who love the Lord.

Quite in contrast however with this inspiring form of effort is the support of our feeble churches in the older states. No duty in the line of our denominational life is more imperative. The rural churches of the East are the sources of supply for our city and western churches. Forth from them come for the most part the influential officers and members of our new enterprises. And hence the growth of the church in the more recently-settled sections of our country is largely conditioned upon the support of the church in districts which have been longer occupied. At the same time the work is attended with many discouragements. In frequent instances decadence rather than development is the law of these churches' life. Their young men, ambitious to rise in the world, remove to eastern cities or emigrate to the far West. Their young women, becoming educated, do not long remain in rural seclusion. In course of years even the parents are taken

away by death, and no one is left to fill the void thus created. Their farms are purchased by rationalistic Germans or Romanistic Irish, who have no sympathy with Presbyterian Protestantism ; and despite the earnest efforts of pastors and people, the churches gradually decrease in numbers and decline in power.

Under such circumstances the church is obligated to make ample provision for the support of these feeble congregations. It cannot afford to let them die. Nor should it foist them upon the Board of Home Missions and compel it to appropriate its funds for purposes not altogether germane to its work. Moreover, it is questionable wisdom on the part of the board to expend money for successive years upon organizations that are tending to decay, when with the same amount it might organize new churches that very soon would become self-sustaining. The exigencies of the case, therefore, demand that in the older states adequate means be provided, quite apart from the ordinary contributions to the Board of Home Missions, for the support of our feeble churches. Our work in the West must in no degree be diminished. The urgent appeals which come to us from the newer states and territories must be encouraged rather than repressed. Our whole national domain must be pre-empted for Presbyterianism. And since the board requires all it now receives to prosecute its aggressive work, the support of our feeble churches at the East must be derived from supplemental sources.

It is gratifying to note the disposition to pursue this course which has of late been manifest in some of our older synods. The church is apparently on the eve of a new departure ; and the signs of the times augur well for its present spirit and its prospective success. There is a growing conviction on the part of those most concerned for the honor of Christ and the welfare of the church that the East, with its material wealth and spiritual power, should provide for all who compose its immediate household ; that the churches which are strong ought also to bear the infirmities of the weak, and not to please themselves ; and that by special contributions this important work should

forthwith be undertaken and maintained. Already this conviction has been embodied in practical form by decisive legislation; and apparently the day is not far distant when all the synods of the older states will assume the support of their feeble churches, thus enabling the Board of Home Missions to prosecute its aggressive work with increased efficiency. To the realization of this result, however, certain conditions assert themselves which must not be disregarded.

It is of vital importance, at the outset, that there be no decrease in the contributions of the churches to the Board of Home Missions. Whatever amounts are raised for purposes of synodical sustentation should be altogether apart from and additional to the sums heretofore given for the general work of the board. If in our churches a single collection is taken and divided—one part being appropriated to the maintenance of old churches in the East and the other part to the establishment of new churches in the West—nothing whatever will be gained. The problem of synodical sustentation must be wrought out by addition rather than by subtraction. The contributions to the Board of Home Missions must remain intact. They must be the unrestricted and systematic offerings of God's people to the work of evangelizing the nation. Indeed, to fulfill our mission as a church of Jesus Christ, we need to increase rather than diminish our contributions to this cause.

Quite as important is it that after having formulated plans for synodical sustentation, the church should efficiently execute them. Resolutions adopted by synod avail but little if they fail to be enforced. And in a matter of so much moment as the support of our feeble churches, prompt and loyal action is an imperative necessity. Different synods have proposed different methods for supporting their several schemes of sustentation. But whatever method any synod has in its wisdom adopted should receive the cordial co-operation of all the churches within its bounds. Hitherto the support of our feeble churches in the East has been assumed by the Board of Home Missions. And doubtless, with its proverbial spirit of self-

sacrifice, it will continue to care for these churches until the synods relieve them of this responsibility. But this relief should not long be delayed. Every church in every eastern synod should make prompt and liberal contribution to the cause of synodical sustentation, thereby enabling the Board of Home Missions to centre all its energies upon its aggressive work.

The support of our feeble churches would furthermore be greatly assisted if for at least one of them each presbytery could annually provide a parsonage. In many country churches it is impossible to secure a suitable residence for the pastor; and especially is this the case if he enters upon his work at a season other than that at which houses are usually rented. Moreover the price paid for rent is an additional amount which must annually be raised for the support of the church, and averages nearly or quite \$100. If now the stronger churches of each presbytery would every year contribute a sufficient sum to provide one of its feebler churches with a parsonage, the success of synodical sustentation would be far more speedily assured. Nor is this suggestion impracticable. Already it has been acted upon in some of our presbyteries, and has realized the most satisfactory results. A comparatively small amount contributed by each self-sustaining church in a presbytery suffices to purchase a parsonage for a feeble church, thus affording the pastor a reliable residence, and relieving the church of an increased annual expenditure for his support.

But to the success of the sustentation scheme no one feature is more essential than that of synodical superintendence. To efficient administration there must be an efficient administrator. It is worse than folly to launch a vessel upon the high seas with no skilled pilot at the helm to direct its course. Hence the need in every synod of a superintendent of feeble churches, who, acting in each presbytery on the invitation and under the direction of the committee of that presbytery having charge of its weak churches, shall devote his time and efforts to the encouragement of feeble churches, the procuring of pastors or supplies for vacant

churches, and the organization of new churches. This office is by no means to be regarded as in any sense a sort of Presbyterian episcopate. In our polity the presbytery is the fountain of ecclesiastical power, and the synodical superintendent is to act only when he is invited and as he is directed by that body, represented in its home mission committee. But acting under such auspices, any earnest man, wise in counsel and fertile in expedient, is able to accomplish much for Christ and the church. Through his efficient efforts, supplemented by the divine blessing, vacant pulpits are filled, weak churches are strengthened, and even dead churches are resuscitated.

Synodical sustentation, therefore, if rightly regarded and efficiently executed, cannot fail to promote the good of the church and the glory of Christ. It is neither a rival of nor a substitute for the Board of Home Missions. It is rather an adjunct of that board, relieving it of a portion of its conservative work that thereby it may more effectively put forth its aggressive efforts. The scheme originated with the Board of Home Missions, and should ever be the loyal and loving child of its rightful and revered mother. Only as the two act in affectionate accord can their efforts prove efficient.

But if synodical sustentation is to accomplish its beneficent intent, it must receive the support of all the churches which by ecclesiastical action are committed to the scheme. The time for discussion is ended. The time for effort is at hand. Whatever opinions respecting the plan individuals may have previously entertained, the fact that a synod has approved it binds all the churches within the bounds of that synod to give it their cordial co-operation. In a matter of such vital importance indifference and neglect are wholly inexcusable. Loyalty to church courts is loyalty to Christ's cause.

Never before was there so much work to be done. Never before were there so many calls to be heard. Never before were the fields so white for the harvest. Negro and Indian are to be educated and Christianized. Weak presbyteries are to be built up into strength, and struggling missionary jurisdictions developed into strong churches.

EDITORIAL CORRESPONDENCE.

JOTTINGS:

EXPERIENCES IN NEW ENGLAND.

Rev. J. W. Sanderson gives below a few notes on the Presbyterian churches that have recently been organized in New England.

1. *Portland, Maine*.—Church organized. Rev. J. R. Crosser, pastor, installed. Crowded audiences, though in a third-story hall. Community interested and congenial, the minister remarkably beloved by everybody. A spiritual force. Conversions and accessions constant. This church has a nucleus of \$2000 in hand for building. Large and prosperous Sabbath-school. Property high for just such a site as this church will need. Over one hundred communicants and a constituency more than twice as large.

2. *Manchester, N. H.*—Rev. George N. Karner, pastor elect. Church of about the same age as that of Portland—about twenty months. The congregation meets in a hall, and is growing in interest and in the esteem of the community—spiritual, devoted, united. This church has passed through serious experiences, so that its life has been tested and its future is now assured. A good Sabbath-school and a wide field of usefulness.

There is an invaluable German church under Pastor Hoffman on the other side of the city. This church owns its own house.

3. *Fall River, Mass.*—Organized about same time; has Rev. Rockwood MacQuesten installed as pastor; has purchased lot and broken ground. Church large and growing, under heavy expense, and so constrained to build. Large Sunday-school and growing influence. Church doubled since organization.

4. *Lonsdale, R. I.*—Now entering its third year. Rev. John Montgomery, pastor, installed. Church edifice dedicated last month. People enthusiastic and alike spiritual. Good Sabbath-school and every department in good order. This enterprise was esteemed the least of the coterie—the little Benjamin of the tribes—but it is the first to build, and this in the face of actual and downright opposition from influential powers thereabout. To-day it is well established in a most advantageous site.

5. *Quincy, Mass.*—Rev. Eben Muse, newly called, to be installed pastor this month, succeeding Rev. Donald McLeod; has perhaps the largest numerical strength of any; of about

the same age in months as the previous named churches. Church building begun and site paid for. Must build to seat *four hundred* at the least; present hall overcrowded every service. A membership of about one hundred and forty, constituency three times as large. New edifice to cost \$5000; none too much, certainly, for such a people.

6. *Taunton, Mass.*—Rev. D. McDougal installed pastor. Church organized just one year ago; has had rapid growth. Church building in process. Membership now over one hundred; has doubled since the enterprise was started. Church and pastor are warmly appreciated in the city. Good Sabbath-school and everything promising.

7. *Roxbury, city of Boston.*—No pastor as yet, and notwithstanding the church has grown compactly and with marked unity and spirituality. Organized in October last; has nearly one hundred in membership, with a steady increase in attendance. With a pastor from the outset this would have far more than doubled its roll and its efficiency. Like the others, worshipping in a hall. A very good Sabbath-school.

8. *Worcester, Mass.*—Rev. Joseph H. Ralston, pastor, installed. Church begun in April, and has made wonderful growth. Roll of communicants doubled since beginning. Twenty-four added last communion. Worshipping in a hall at heavy expense; would be more than self-supporting if owning a church building; would propagate another mission church; well officered and with a good Sabbath-school.

9. *Holyoke, Mass.*—Rev. J. M. Craig, pastor elect. Begun by Rev. Mr. Gardner, student, during the summer vacation. Worshipping in a hall; planning to build. Church organized in September with seventy-seven, has already doubled its membership and again doubled its constituency. Would also be self-supporting if it had a church edifice. Sabbath-school and all departments of church work well in hand. Town growing at a larger ratio than any other in Massachusetts. A very large field of usefulness.

10. *South Framingham, Mass.*—Likewise begun by student during summer vacation in 1886, Rev. Mr. Rudd, of Princeton. Organized in December; pastor called to begin in February. This church is smaller than some of the others, but has a choice element of good workers. Town growing, with strong promise of a great future. This church will prove the wisdom of its organization.

11. *Somerville, Mass., near Boston.*—Rev.

Charles S. Dewing, pastor elect. An enterprise that was veritably spontaneous in August last. Organized in December, with a force of nearly one hundred, with sure signs of doubling this within the next six months. Sabbath-school of one hundred. Church worshipping in a hall at great expense; people enthusiastic and audiences steadily growing.

12. *Woonsocket, R. I.*—Begun in September last. Organized in December. Rev. J. S. Reeves, pastor, installed. Membership about sixty, but increasing; people with a mind to work and remarkably self-sacrificing. A good field of great usefulness. Church spiritual, pastor sanguine.

13. The *thirteenth* illustration, the church of *New Haven, Conn.*—Rev. J. R. Rodgers, pastor. Begun in October, 1885. Organized January, 1886, and now occupying and filling the great Central Church facing the green at New Haven. The people came together, as did all the others, at the raising of the flag; met in a hall and worshipped for months therein. To-day if the church property was furnished or they were helped to earn it, it would be as good as any church in Westchester Presbytery. Few churches ever or anywhere can match this one year's experience.

"Let us hear the conclusion of the whole matter."

1. This work is as satisfactory as it is promising.

2. These churches are, without exception, welcomed by the community and ministers where they have taken root.

3. A work so spontaneous not only bespeaks the fertility of the field for Presbyterianism, but that the Lord has been in it all with his grace. One solitary instance would be less a proof than thirteen emphatic coincidences.

4. If these enterprises were cosily, comfortably, respectably housed in their own churches, the board's treasury would not have one as a beneficiary. The people are plucky, that is evident; they would be proud to stand alone as real downright Presbyterian churches, enlisted in helping others.

North and South, East and West, are making imperative demands for much-needed help. We must awake to the necessities of the hour. We must remember that the prosperity of God's kingdom depends upon the efforts of every child named with the name of Christ. Watch and pray, give and work, while the brief day lasts; for the night will soon come when no man can work.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

January.—The evangelization of the great West.

February.—The Indians of the United States.

March.—Home Missions in the older States.

April.—Woman's work.

May.—The Mormons.

June.—The South.

July.—The Roman Catholics in our land.

August.—Our immigrant population.

September.—The Mexicans.

October.—The treasury of the board.

November.—Our missionaries and missionary teachers.

December.—The spiritual condition of the whole country.

FEEBLE CHURCHES IN THE STATE SEARCHED OUT AND BUILT UP.

REV. JAMES N. CROCKER.

How shall the work of sustentation be accomplished?

I.—BY THE POWER OF MONEY.

Manifestly first by contributions of money. There is money enough in the business centres, and in prosperous and more thickly-settled farming districts of the East, to do it, and there should be love enough to the old church homes, where the few sometimes grow weary by long effort in their isolated condition, to make ample provision for the help needed. And this love should be manifested directly, without taking it out of the money whose donors had an eye chiefly to the West when making the contribution.

II.—BY PRESBYTERIAL OVERSIGHT.

In the second place, help should be given by presbyterial oversight. There has evidently been remissness, more or less, in this matter, somewhat by reason of the failure of presbyteries to realize their responsibility to the whole church. The duties of the home parish have been large and the demands of the people imperative. It has been sometimes by the fear of overmuch episcopal authority and interference in the affairs of a neighboring congregation, and perhaps sometimes too by indifference. The heart of the presbytery has been cold, and those who have grown weary with heavy burdens, being discouraged, stop. The church is no longer represented in presbytery, and presbytery does not inquire why. After a little

the membership of the presbytery has changed and the new-comers know nothing of the weak and unrepresented church, and the name is dropped from the roll. I give instances:

1. In one presbytery, in an old synod, a church dropped out from the list and was not known as a Presbyterian church till a Presbyterian minister visiting a Methodist pastor in the same town, inquiring of his host about it, drew from the good Methodist pastor the proposition that they should both preach in the old church on the succeeding Sabbath. The result was renewal of the work in that church, return to presbytery to be enrolled again, and now continued services.

2. Another church failed to send a delegate to presbytery, and so without inquiry or knowledge as to the reason why the church was not represented presbytery struck the name from the roll, and for fifteen years it was not known as a Presbyterian church, and became the stopping-place of transient preachers, who gave a mixture of doctrines far from being helpful. By seeming accident it was found by the presbyterial agent and restored to its proper place in presbytery, and now it has regular ministrations under the watchful care of the presbytery.

3. Another group of churches was left to almost die for want of care till the membership in some of them was reduced to less than a dozen. Indifference settled down upon the community, till for quite a space of country, in the very heart of a large and flourishing state, there was no religious service regularly maintained by any denomination. Attention was called to it, and the effort of a special agent was followed up by vigorous, warm-hearted work of the presbyterial committee, a supply obtained, and a revival followed; and now two of those churches are brought together under the care of one pastor and the work is prospering.

Another church, in another presbytery, dropped out from the habit of sending a delegate to presbytery, and for nine years was closed without an inquiry on the part of the presbytery, so far as known. The application of the hand of sympathy and the fostering care of presbytery has now secured a pastor, with a blessing.

And these instances might be multiplied.

One of the chief things needed for the sustentation of our weak rural parishes in the older synods is presbyterial care. It may be true that some special agency in this work may be demanded, and

it may facilitate it to have some especially devoted to this work; but no special agency can take the place of the presbytery or the presbytery's committee. The very genius of Presbyterianism is fostering care by presbyterial oversight. Boards, superintendents and special agents may be useful in carrying out the work, but neither one, nor all of them, can ever be substituted for presbyterial care.

III.—BY THE LABORS OF LAYMEN.

There is another mighty element of strength in our church at large, which, to a great extent, lies dormant, and that is the intelligence, ready speech, voice of song and piety of many church members. But there are exceptions. In one instance, in central New York, a banker, who is an elder, and a few young men are in the practice of going to a neighboring weak church and holding Sabbath-school and other services. A pastor supervises and the work is greatly prospered.

In another town, a banker, who is not an elder, only a Christian and member of the village church, goes out every Sabbath afternoon and conducts services in a little church where it has been impossible to support a minister, and so he holds the fort. There are other instances where farmers, lawyers and merchants, having a zeal for God and for souls, are doing grand work. They all believe in an ordained and trained ministry; but having heard themselves, they realize that they are commissioned to say to others, Come. Such working forces might be multiplied a thousand-fold, and every such minister—servant—of God would find that it is more blessed to give than to receive.

WORCESTER, MASS.

REV. J. H. RALSTON.

Before giving my report for the quarter ending to-day, I wish to thank you personally for the \$50 check I received, and for the kind words of cheer sent with it. While I have no reason for complaint at any time, yet I would have had a penniless Christmas but for the \$50. I have spent about \$400 in replenishing my furniture.

The third quarter is just closing, and taking it all around it has been an encouraging one. On last Sabbath we received 23 new members, giving us 108 in all received. One has died, leaving us 107. We will probably receive a number before we make our first report to presbytery. I was not very well in the month of October. I was a dele-

gate to synod, but found when I got to Binghamton that I must turn back. So I lost the meeting and was out \$20 besides.

Our people seem well united, and are keeping the financial part of the work well up. I believe they are square with all accounts to January 1, 1887, and have a special building fund of \$140 in hand for investment. That fund will likely be increased next week by \$100. We will endeavor to secure a lot as soon as possible. I believe I have the heaviest work on my hands here that I have ever had, but I have never been more interested in a work. The people seem very appreciative of earnest, faithful preaching. My real conviction is that the real *spiritual need* is greater in these cities than in the new West. Neither ought to be neglected.

THE DEATH OF REV. NICHOLAS NEERKEN, A.B.

BY REV. A. G. EVANS.

On Monday, January 3, 1887, at Dwight Mission, Indian Territory, the Rev. Nicholas Neerken died of typho-malarial fever.

In November, 1884, he took charge of the work at Dwight Mission, and remained there till the time of his death. He was an earnest student and an accomplished scholar. He carried on his work at Dwight with patient zeal and perseverance amidst a good deal of hardship and discouragement. His consistent, earnest life, given to the work he had come to love, will yet bear rich fruit. May God raise up earnest laborers to carry on the work that he has begun. There was no white minister within reach of Dwight at the time of his death. Mr. J. Walkingstick, a full-blood preacher, was asked to come, and he conducted the funeral service in Cherokee, Miss Reed, the mission teacher, reading some parts of the service in English. His remains are laid in the old mission burying-ground, near those of many other noble workers in this field who died at their post half a century ago.

A THANK-OFFERING.

AN ANSWER TO PRAYER.

I enclose a draft for \$1019. Nineteen dollars of this is a Christmas offering from the grandmother and the children. The rest, \$1000, is a thank-offering for an answer to prayer. Please acknowledge it as such without names.

COLLEGES AND ACADEMIES.

METHODS AND REASONS.

By this time the managers of our church's new work for colleges and academies have fallen into certain methods, the needfulness of which has appeared by their experience. A showing of these, though it may not make a sprightly article, is due to the churches and individuals on whose confidence and co-operation this whole work depends. Of course neither the board nor its officers suppose that their experience of less than four years has taught them as much as they may be shown further on; yet some of these details appear quite necessary in such light as is now enjoyed.

I.

Though the General Assembly left the board at liberty to apply some part of the annual receipts from the churches to the purchase of school property or to endowments, the board has settled upon the policy of devoting its whole income from the churches and from general givers to the payment of the annual expenses of its struggling but promising institutions. And for two reasons. First, because the teachers *must* be fed and clothed; and it appearing that the board's whole income is as yet insufficient for that need, it seemed to be absurd and criminal to turn aside any part of it into brick and mortar, or to any other permanent investment. Second, it seemed reasonable that any community that might ask the church to aid it in establishing a school should be required to do what it could toward providing the school a home. In that effort it was at liberty to find *individual* helpers if it could; but the board soon found evidence that the *churches* would be slow to make their Sabbath offerings under the risk that they might be voted away upon the real estate of this young town or that. So it has been made an inflexible rule that the applicants, with the help of their friends, must acquire their own property and lodge it securely in the hands of Presbyterian

trustees; and then the board, from its general treasury, will help them to meet expenses, year by year, while the school is growing. No policy has ever had a clearer vindication. Witness that striking story of Lewis Academy, Wichita, Kansas, glanced at on another page. The change there made of \$20,000 into \$75,000, when added to the aggregate of all the other school properties that have been brought into existence under the policy here referred to, raises the total very nearly to half a million. Yet the total outlay of church-collection money thus far made in stimulating all that splendid growth has been less than \$50,000. Therefore, until the board's general income shall be greatly increased, the past disposition of it is not likely to be changed. It will be used for sustaining the living work; it will not go into buildings or funds.

II.

When the home friends of a worthy institution are evidently doing their best to build up an adequate property, the board directly assists their search for liberal helpers. In particular, it marks out for an institution a field for its canvass, within which its canvasser shall bear the board's certificate of commendation, and be safe for a twelvemonth from all competition. But it stipulates carefully that such a certificate does not entitle its holder to receive the collections of churches. Why is that? Because, without such a reservation, this extended system of special canvassing for the local properties would nullify, in detail, that fundamental policy above described, to which, under God, the board has owed its past success. It is *the help pledged to the teachers* that has stimulated the production of valuable places for them to teach in. If then the church collections, which are the teachers' bread, could be converted, under the pressing pleas of canvassers, to the paying of debts upon the teaching-places, the very fulcrum of our power would sink out of

sight. Our treasury, already too slender, would grow slenderer still; the teachers would starve, and the work stop. To prevent such a withdrawal of our needed income, the board may do one of two things: it may withhold all authorization and commendation of canvassers, so that, in place of its own one canvasser a year, adequately attested, every congregation and neighborhood shall be open to the *ad-libitum* forays of an army of irresponsible solicitors. But a better way than that seems to be to stipulate, as the board now does with every institution receiving its aid, that church collections, however received, must be reported to the board, and must be reckoned in payment of the board's appropriation to the teaching force for the current year. No one of our canvassers can get our introduction into the neighborhood of any church except upon that clear understanding. Then, does not the board attempt to decide to what sort of objects a church shall give? No; it only bargains with the institution to which it lends the use of its own name, that one use may be made of it and not another. It warrants solicitation from individuals; it does not warrant the solicitation of church collections, because such a warrant would be the board's act of suicide.

III.

In the board's first and second years it gave credit for all donations which had been made to Presbyterian academies and colleges and had been formally reported to its officers, whether or not the aided institutions were under the oversight of the board. By the same loose system it acknowledged as its own receipts all donations made to its own institutions, however the amount might overrun the appropriations which the board had voted. But at the end of the board's second year it formally announced its purpose of thenceforth giving credit for no donations but such as should be applied either by its own act or under its advice. In no other way could it maintain its income. For example: a synod at the East has an unquestionable right to ask of each of its churches an annual collection for its synodical col-

lege; but if, in addition to that, it should designate such collections as taken for the Board of Aid, and if the board should accept that representation by receipting for and reporting those collections, what would it do but release those churches from all obligation to aid in the board's own work on the frontier? For churches will have small motive to help a board which they are mistakenly taught they have helped already. So, if an institution which the board, on investigation, believes to have claim upon a certain defined proportion of its aid shall be allowed to pledge the board's receipts for donations in as large excess of that proportion, and from as many churches as the institution's canvasser can compass, the board will have surrendered, for the unlimited advantage of one institution, its power to keep the carefully-proportioned promise which it has made to the rest. Here again the board by no means assumes to direct the churches what they shall give or where. It only defines, in self-defence, the conditions on which it will esteem their gifts to have been made to itself, and will give its receipt therefor. Accordingly, donations forwarded to the board by any individual or congregation, and specially set apart by the donor to any Presbyterian academy or college, will be transmitted to their destination in accordance with the intent so declared. As many of such gifts as are made in concurrence with the board's acts of appropriation or commendation will be receipted for, in their true quality, as contributions to the work of the board. For the rest such a receipt cannot be given; a clear public statement of them will be made for the information of all parties.

IV.

Those churches or individuals which most thoughtfully intend to co-operate with the board in the aid of its institutions may feel a satisfaction in sending their contributions direct to the institutions themselves. In such cases the board, to prevent possible misunderstanding, requires that the institution, by its treasurer, make statement to the board of the amount so received. Upon that official statement the board will acknowledge

the donation as fully as though it had passed through its own treasury. *As fully*; but, of necessity, not in the same form. For all moneys which its treasurer receives and disburses for the board enter into the systematized statement which that officer yearly makes of *his receipts* from the several synods and presbyteries. The moneys which the treasurer does not handle, but which are acknowledged by the several institutions receiving them, must be acknowledged in a statement differently prepared. The treasurer, who has not handled them, cannot make statement that he has. It follows that any church that prefers, as most will, to have its co-operation with the board appear in the board's annual showing of receipts from the churches by their presbyteries, would do well to send its gift, even when specially applied, through the hands of the board's treasurer. The institution, as has been said above, will be no less sure to receive it, and with promptness, and in the name of the special donor.

EARLY FRUIT.

Even the heartiest believers in this work of planting the church's colleges have not expected that much fruit could be gathered from them for several years, except, indeed, in the conversion and education of the students themselves. Therefore facts like the following are a delightful surprise, even in the board's own office; and they kindle sympathy in the highest places, for "there is joy in the presence of the angels of God over one sinner that repenteth."

President Ringland, of Hastings College, in Nebraska (opened in 1883), recites the following:

Osko church, in Hastings Presbytery, had for a long time been without any supply, when an elder came to the meeting of the presbytery pleading for some form of service. The home missionary committee of the presbytery did what they could; they sent a freshman of Hastings College, the only person available, to hold Bible-readings and prayer-meetings during the summer vacation. A while later a member of the home mission committee went to the Osko church to hold a communion service, and

received seven members into the church, the fruit of that young man's labors. The church desired to call the young man at once, but were told that his studies were but begun.

President McMillan, of the College of Montana, Deer Lodge (1883), lately wrote that two of the students of that young college had been holding services every Sabbath in the penitentiary in that place, and that fourteen of the prisoners were believed to have been "unquestionably converted."

Was there ever a truly Christian college that was not a centre of spiritual benefit to its whole neighborhood? These young plants are bearing "fruit after their kind."

FRUIT IN PROSPECT.

Till this board began its work, the territory of Presbyterian colleges stopped near the meridian of Kansas City. Accordingly when one speaks of the western colleges that have their alumni already studying theology in our seminaries, he speaks of colleges that lie on that meridian and east of it. There are, just now, some very interesting indications that these older of our church's western colleges are likely to be heard from at an early day, in fields where work and workmen will be watched and honored of God and men. A great tide of interest in foreign missions has come up, of late, in the theological seminaries of all evangelical American churches. The seminaries of our own church have felt the full force of this flood. One of them has yielded, on inquiry, the following facts: thirty-four students have given such expression of their inclination to the foreign work as makes it probable that they will go to it, if Providence permit. Some others who have a similar inclination, but are known to be effectually hindered, are not counted. Of the thirty-four, five are not college graduates. Of the twenty-nine college graduates remaining, four are graduates of secular or unevangelical institutions. Twenty-five are graduates of Christian colleges, and *twenty-three* of these are graduates of western colleges; that is, of colleges that are west of the Alleghenies. Deduct four from these twenty-three, and

all the remainder, that is, *nineteen* out of the thirty-four, are graduates of Christian colleges in, and west of, Indiana. Now, there are men that ask, What do you want of western colleges? The angel that John saw flying in the midst of heaven might waft them an answer from his wings. His flight is not yet ended. Alas for our western regions if they had not been brightened by his coming! They lay directly in his way; for ever since the wise men followed the star of Bethlehem, Christ's great light has been journeying westward. Very soon the ancient east of Asia is to welcome a new broad dawn out of a new east—that same west of ours, into which the “dayspring from on high” is now streaming. But that dayspring has never travelled faster in the sky than preaching men have travelled under it on earth.

GROWTH, AND WHAT HAS WATERED IT.

In the January number of this magazine a showing was made of the properties belonging to this board's new institutions. One item of that showing was the property of Lewis Academy, at Wichita, Kansas. It was cautiously stated at \$20,000, no subscriptions or expectations having been reckoned. Possibly those figures were over cautious. It might have been safe to add a few thousand dollars to them. The report from which they were gathered was dated April, 1886.

But lately, in January, 1887, the pastor of the Wichita church, Rev. J. D. Hewitt, has had occasion, as chairman of the Committee on Systematic Beneficence for the Synod of Kansas, to send out his appeal to the Kansas churches in behalf of this board. Here follows an extract. The reader will note the altered figures:

As an example of what the effect has been of mere moral support, it may be stated that the Lewis Academy has now not less than \$75,000 worth of property, and yet not a cent has come from the Board of Aid to assist in the work of that institution. Had it not been for the promise of such aid from the board no effort would have been put forth to build such a school.

Is it not wise to keep a Presbyterian sky over a soil as responsive as that? Our church has much older and stronger boards than this; but this one appeals to parents through the most sacred interests of their children. So its mere name and presence are an inspiration. What other board has, within three years, created at *one* point \$75,000 worth of Presbyterian property by its friendly word, and without a touch?

PRINCETON COLLEGIATE INSTITUTE, KENTUCKY.

Whoever knows Dr. Heman H. Allen, the enthusiastic and self-sacrificing principal of this institution, will be deeply touched by the letter which is printed below. Those who have not known him till now will see him in these lines, except that the venerable aspect and the gentle voice will be wanting. Of the school, for which he has well-nigh exhausted his means and his strength, some of the best witnesses in his state, Dr. E. P. Humphrey among them, declare “we know of none better.”

I have no doubt the board does all it can do. I have long since learned that a man cannot pay money that he has not got. But \$1000 was exactly what we needed (he had been promised only \$600, thirty-five per cent. of *that* being conditional on the board's ability), and less than that means, as it has meant for the past three years, going that much in debt; and that means that I have to foot the bills. Having already involved myself, for *deficits*, to the full amount of all I am worth, I concluded it was time for me to administer on my affairs and wind up. But I couldn't do anything just then, and so have waited along, still hoping that something might develop for our relief. We have a fine school established; doing a good work; just getting to be known and to gather students from a distance; a sure prospect of immediate enlargement; a grand field opening to it; young men here being trained for four or five of the best colleges; not less than fifteen, mostly females, trained for teachers and engaged in the work;—and now to begin to dismantle the fort; to cut down expenses by dismissing teachers; to wear out what we have and get nothing new; to run down at the heel, to flicker, to fizzle out! . . . But excuse

me, my dear brother; the picture I am drawing is not a cheerful one. Do you wonder that I don't sleep enough?

Is not this a case for wise and willing help? The school, in western Kentucky, occupies, with little competition, a field sweeping from Louisville far on toward Memphis. No other academy under the care of this board as yet has buildings so valuable and complete. The debt on the property is not large. Valuable help in legacies and endowment is fairly in sight, but not yet at hand. Meanwhile one man's brain, heart and narrow personal means are the pivot on which the insecure institution librates between disaster and triumphant success. What excuse has such a church as ours for allowing her own property and work, of such a grade, to hang where "the small dust of the balance" may tip the scale the wrong way? Even if Kentucky were always to be our borderland, this Princeton school would be an indispensable outpost. But if the ground shall ever be central to the Presbyterianism of a nation, then this noble structure, together with the work and the name of the man who has vitalized it out of his own veins, ought to stand firm, and radiate for generations an influence worthy of such an outlay.

To pay him \$500, where he needs \$1000, will require a marked increase in the board's receipts.

A beautiful picture of the Princeton Collegiate Institute was expected to be inserted to illustrate the interesting article on that institution. But in some way the plate has failed to reach us before we must go to press. The space thus left unoccupied in the pages which we had reserved for Colleges and Academies we give to a rather unique letter which has been sent to us from Missouri. We have received other letters expressing a different view of the name which the General Assembly's Committee gave to our magazine. We do not propose here to discuss the merits of that name, but

A MODEL REMINDER.

The cause of this board has been greatly furthered by the diligence and heartiness of the chairmen of presbyterial committees in stirring up the pastors, to put its claims fairly before their people. A good number of the documents that have been drafted for this purpose have been forwarded to the board's room; and every one of them has shown an earnest and intelligent interest in our work. Here follows one that is not exactly like all the rest. We have seen no better one. If any pastor that reads it here has received no missive of the sort, will he please to imagine that this was written expressly for him?

DEAR BRETHREN:—The month of February (March will do.—SEC.) has been designated by the General Assembly for collections for the Board of Aid for Colleges and Academies. Having been in the West, I know how essential the work of that board is. It was organized twenty years too late. We can only catch up by large gifts promptly now. Will you not see to it that your people have an opportunity to give intelligently in this direction? The secretary will furnish the leaflets gratis, if you will only *use them*. If a collection is taken and the people do not give, that is their business. But have you done your duty, if no chance is given to give?

Yours, for Presbyterial Committee,

GEO. P. HAYS, *CA*.

Matt. 9:38.

cannot help saying that the writer of this letter has caught the committee's idea, which certainly is very far from the assumption that the church is the church only when and where it exists in the Presbyterian form.

The latter part of the letter, which we omit, expresses the writer's approbation of our January and February numbers in terms more emphatic than we care to publish, though we confess them to be very pleasing and encouraging. Nor will we be unmindful of the writer's friendly prompting to extended endeavor to help our readers to information concerning "the progress

Christ's kingdom is making in the world wherever and by whomsoever his cause is maintained." In this and in divers other respects we hope to make improvement, and are thankful for suggestions and information which may help our endeavor to make the magazine acceptable and useful to its readers. We beg those who have made

such suggestions not to think that they are unheeded if no immediate response is made. The suggestions and recommendations which come to us are not all in entire harmony with each other, and some time may be necessary to reach a wise and safe decision as to changes which some have urged with considerable earnestness.

MY DEAR "CHURCH":—I hope this will find you *at home*, and I am right glad that you are always *abroad*. Now do not you guess that I am an Irishman, for I am not; and I quite agree with my neighbor, who is Irish, who says that "half the lies they tell about Irishmen are not true." All the same, as I was saying, I am right glad you are always abroad. I hear that you go every month into ten thousand homes, all across from one of these American oceans to the other—all up and down between the big lakes and the big gulf and beyond the oceans, to the old countries east, some of them so far east that you go west to find them sooner.

Everywhere abroad, I hope you are everywhere so welcomed that you feel at home.

I am glad that your name is CHURCH. It must have been given to you in the way the old Puritans used to name their children; and the old Hebrews, more ages ago. If a child could be named "Praise-God," because his father and mother were so thankful, or "Comfort" (Noah), because his parents hoped that he would be just that, why should not you have been named CHURCH-AT-HOME-AND-ABROAD by those who wished you to go everywhere, wherever the church is, and to tell us about whatever work the church anywhere does?

Is it not good and pleasant to see that all these "causes," as some folks call them—Missions, and Education, and Publication, and Relief—are really one cause, the cause of our one Master and Lord? Is it not good to remember that he works all these through one and the self-same spirit, moving and guiding one body, the church?

It helps me to have one monthly book in which I am to learn what the church is doing in all these ways, and by all these instruments which are called "boards."

And then I am glad to see that your name is just "Church," and not "Presbyterian Church;" for that would seem to mean that you only cared for what your own denomination is doing for the world and for the Lord. I shall love to read whatever you can tell us about the Lord's work, as it is done by any of the branches of the one holy catholic church throughout all the earth.

But have not you got a big job on your hands? It stands to reason that you cannot tell us all about the other churches so fully as you will about our own dear Presbyterian Church; but do now and again tell us a little something so as to help us keep in mind that we are not the only people who are trying to make the world better; and that the church of God is a grander thing than can be all squeezed into one denominational form. If there is one thing I am proud of for the church in our denomination, it is that in it she never pretends that she cannot live in any other denomination. She holds that the church is the church, whether her form is Presbyterian or Congregational or Episcopal, so long as she is loyal to Christ and holds fast all his word and is filled with his Spirit. Our ministers and our people find the church wherever they find anybody "professing the true religion" and living it. Wherever there are any such folks, I am right sure you can go and be at home. . . .

AUSTRINUS.

INDEPENDENCE, Mo., February 2, 1887.

PUBLICATION.

INCREASING BIBLE STUDY.

The growing interest in Bible study throughout the church is shown in no other way more clearly than in the greatly-increased circulation of the periodical lesson helps sent out by our Board of Publication. There is something very inspiring in the thought that so many thousand Sabbath-school teachers every Sabbath receive help from the "Westminster Teacher," and that hundreds of thousands of scholars are led in their study of the lesson by the several scholars' helps issued by the board.

HELP FOR YOUNG PASTORS.

Young pastors are very thankful always for wise words of counsel regarding any part of their work. The Rev. James A. Worden, D.D., our Sabbath-school Secretary, has prepared two very helpful tracts—"The Sabbath-school and the Church Session" and "The Young Pastor's Position and Work in the Sabbath-school." Price of each, three cents, by mail. Dr. Worden has given to all matters pertaining to the Sabbath-school such careful study that what he writes on these important practical subjects will be found wise and helpful.

ABOUT MEXICO.

It is a great country—our next neighbor to the southward—and we certainly ought to know much about it. Yet the truth is, most of us know very little of either the past history or the present condition of Mexico. The Board of Publication has just issued a valuable book—"About Mexico," by Hannah More Johnson, price, \$1.50—which begins with the ancient Toltecs and Aztecs, then tells us of the conquest by Cortez, and traces the sad yet romantic history down to the present time. The work of missions in Mexico also receives much attention in this volume.

AN UNKNOWN TONGUE.

The *Presbyterian Journal* thus makes merry over a recent publication of the Presbyterian Board:

From the press of our Board of Publication comes "Introduction to the Shorter Catechism in the Creek [not Greek] Language." The most critical examination we have been able to give it does not bring to light any errors. It is of course sound in Creek, as well as for substance of doctrine, as it is the work of the Rev. R. M. Loughridge, D.D., and Rev. David Winslett, and has been approved by the Creek Presbytery. We take it on faith. Here is the way it begins: "*Setempoheto. Vpoheto! Estimot ce hayte te? Ayopoketh. HESAKETVMESE.*" It is well for the board to issue such helps. The progress of our church in the Indian Territory shows it.

THE STORY OF A LEAFLET.

It never can be known in this world how much good has been wrought through the agency of tracts. Many people despise them and never make any use of them. Others know their value when judiciously distributed, and quietly scatter them wherever they go, and send them where they cannot go themselves. A volume could be filled with the true stories of blessings wrought by little tracts. Those who wish to be ready always for "wayside ministry" should keep constantly on hand a supply of well-assorted tracts, adapted to different spiritual needs and conditions. Scarcely a day will pass without its opportunity of giving one of these leaves of healing to some person to whom it may become an incalculable blessing.

There is another way of using tracts in which great good may be done. In the form of small leaflets they may be sent in letters. Many persons keep a supply on their desks, and whenever they write a letter, even to a stranger, slip in a leaflet. Ofttimes these little messengers may seem to do no good, may even be thrown aside; but other times they may carry a blessing in such quiet way

that even the one who receives it may not be conscious of the blessing which the faithful words bring to his heart.

There seems to be no impropriety in the publication of the following story of a leaflet, inasmuch as neither name nor place is mentioned. It is the writer's custom to make much use of leaflets, enclosing them in letters. It was in a business letter to an entire stranger that the words were sent which months afterward proved a message from God to an anxious soul. It is the person who was thus blessed that tells the story in the following words:

May I trespass a little on your time, to tell you how infinitely I am indebted to you? Perhaps you may not recall writing to me a year ago last January. In your note you enclosed your leaflet entitled "God's Will in Our Prayers." I laid it aside in my writing-desk unread, and it remained there until one morning in the following June. Going in haste to search for something, this little leaflet fell from its hiding-place; and remembering the occasion of its being sent, I glanced over the first page, and becoming interested, stood still until I had finished reading it. In those few moments I felt the greatest change.

When I took up the leaflet I was utterly in despair. I had been trying for over a year to become a Christian, but, doubtless through some fault of my own, I had been unsuccessful, and had almost determined to give up the struggle. I do not know just what the words were that, by God's blessing, brought me peace; but as I laid the leaflet down all my miserable doubts and fears had vanished, and I was so perfectly happy that I distrusted the reality of the change. Not until two or three days had passed did I dare to believe in my new peace.

I need not tell you how I prized the little leaflet that after so long a time did me so much good. It is one of my most sacredly-treasured possessions, and I have often wished that you could know its story. God has blessed me in my efforts to help a friend, and she is now a most devoted Christian, and is doing a noble work by speaking for the Master to many of her large circle of friends who are not Christians. Already some of her efforts have been blessed, and perhaps the results of your leaflet in this one special case may never be fully estimated.

This story is given in the words of the person to whom the tract was sent, in order

to illustrate the value of such little efforts to do good. God can use the weakest things as his messengers. The cost of books puts it beyond the power of most of us to send a bound volume to a neighbor whose little child is dead, or to one who is not a Christian; but any of us can send a leaflet, with tender comfort for bereaved parents, or with the gospel invitation for the unsaved. And it may be that the leaflet will prove a greater blessing than would a costly book.

This is a form of ministry whose influence and effectiveness cannot be overestimated. Good tracts, full of the words of Christ, are leaves of the tree of life for the healing of the nations. Let us keep our hands full of them, and let us, with love and prayer, scatter them as we go on our way, where we find sin or sorrow or conflict.

WALKING ALONE.

It is often the case that one grant of periodicals for a young Sabbath-school will put it on its feet so that it will walk alone. Thus a good man in Kansas writes:

You will remember that the Board of Publication has been making a grant of Sabbath-school literature for the benefit of the Dodge Avenue Presbyterian Church, of this place, a mission of the First Church of Wichita. The grant expires with this quarter. I write now to thank the board for the aid it has afforded in beginning that mission enterprise, and also to state that we shall now go alone. I have sent an order to Topeka for supplies for the next quarter. We thank the board for its aid in the beginning of our work.

A BEARER OF JOY.

Away in the lumbering region of northern Michigan a colporteur of the board found a poor Scotchwoman, eighty-four years of age. She lived remote from any house of God and was deprived of all church privileges whatever. The colporteur talked and prayed with her, and then sang some of the old Scotch tunes, such as Walsal, Martyrdom, etc. She had not heard them for many years. She could not express her feelings in words, but was overcome with joyful emotions. As he left she caught hold of him

with both her hands and exclaimed, "I cannot tell how much good you have done me." Her last words were, "Do, do come again." Blessed work! to carry joy to the aged and the solitary disciple of the Saviour. Oh that the board could thus send joy and refreshment to every house in our wide land!

THE EGYPT OF THE PENTATEUCH.

The interest of a narrative depends largely upon the conception one has of the natural scenery amid which the events narrated occurred. Certainly no life of Moses can be well presented without an account of the land of Egypt. It was in that remarkable country that he was born and among that singular people that he was educated; and it was from that land that he led forth the people of God.

To form a mental picture of Egypt we set before ourselves, first, a wide waste of drifting sand. This is a section of the Great African Desert, terminating on the north at the Mediterranean Sea and on the east at the Red Sea.

Now, beginning at a point where this dreary country borders on the Mediterranean, let us draw a line directly southward until we reach the Abyssinian mountains. See! As we make our mark the limestone rock on which our sand-waste rests splits asunder, opening a deep cleft, and on each side the ledges so formed retire, carrying the sands with them and leaving a valley several miles in width. Seen from that valley, those ledges have the appearance of low mountain ranges, and at various points lateral gorges break through them up into the desert.

Now, beginning at the southern extremity of this valley, let us draw another line with a waving motion down through its centre. Look again! A broad and deep river follows the mark you make, carrying the waters of the far south northward to the Mediterranean. That river is the Nile; and as the barren soil begins to feel the unaccustomed touch of moisture, the valley clothes itself with green. Soon goats and sheep are there browsing the fragrant clover. Then palm trees lift their heads and toss their feathery plumes against the cloudless sky. Then the birds come—birds of the brightest plumage and the sweetest song. And last of all comes man. This valley constitutes the land of Egypt. We will call it the Wonder-land. The Israelites called it the House of Bondage.

Near the Mediterranean this valley spreads out into what is called the Delta, like an open fan, and the Nile, as if on purpose to accom-

modate this wider surface, divides itself into several streams. This Delta, so named from its resemblance to the Greek letter Δ, was anciently called Lower Egypt, and is the only part of the country spoken of in Mosaic history. On the easternmost border of this Delta, skirting the easternmost branch of the Nile, was the land of Goshen, the region occupied by the Hebrew people. This province, near the river, was very fertile—there was no better land in Egypt; but out toward the desert it was mostly mere pasture ground. Pharaoh had assigned this region to the Hebrews, and its good pasturage was a prime recommendation with them, as they were keepers of cattle. As their numbers increased, however, and they turned their attention to agriculture, they took more and more possession of the rich bottom-lands along the Nile, thus at length occupying nearly the whole province of Goshen.

No rain falls in Egypt, or nearly none, and yet about midsummer the river begins to rise. This is owing to rains near the source of one of its principal branches in the Abyssinian country. In September it overflows its banks. A little later it begins to retire again to its usual channel, leaving a rich top-dressing on all the fields. This deposit, of course, slightly elevates the banks each year, and in the process of some centuries the elevation becomes very noticeable. Meanwhile the bed of the river is also built up by the sand and heavy deposit which come down with each flood, and so the Nile valley is quite convex, the whole river with its banks and bed being lifted above those portions of the country lying farther from the stream. This circumstance is taken advantage of in the irrigation of the soil, and at the time of the flood it gives the river a wide overflow.

Without its river Egypt would be a desert waste; and partly in recognition of this fact, and partly on account of the mystery surrounding its annual overflow, the Egyptians regarded it as a sacred stream and worshipped it as a god.—*S. M. Campbell, D.D., in Across the Desert.*

The book from which the above extract is made will be found of great value in connection with the International Sabbath-school lessons for the month of April. These lessons on the story of Joseph not only give teachers and young people an opportunity to study one of the most charming biographical stories in all literature, but at the same time introduce them to the study

of one of the most interesting countries in the world. Dr. Campbell's book will help greatly in this direction. Following the story of Joseph the International lessons take us over the account of the exodus, and then of the journey to Sinai, in all of which "Across the Desert" will be an invaluable help. It is published by the Presbyterian Board of Publication. Price, \$1.50.

DR. HODGE'S POPULAR LECTURES.

One of the ripest fruits of the wonderfully fruitful life of Dr. Archibald Alexander Hodge was a course of popular lectures on theological topics, delivered in Philadelphia the winter before his death. These lectures were not prepared for ministers or theological students, but for the laity, and proved Dr. Hodge's wonderful power of popularizing scientific theology. Almost his very last work was the preparation of a second course of lectures, which he was to have delivered in the same place during this winter. It will be extremely gratifying to Dr. Hodge's multitudes of friends to know that these lectures—both those he delivered and those he had prepared for delivery—are to be issued in a handsome volume by the Presbyterian Board of Publication. Thousands of Sabbath-school teachers and godly men and women, as well as pastors and students of theology, will want this book, and will find its pages richly filled with masterly yet simple expositions of the great doctrines of our holy faith.

SEND A GOOD BOOK.

One important part of the missionary work of the Board of Publication is to put good books into homes, especially into homes remote from book stores, where they may pour out their blessing and their holy influence to sweeten the home life and help young and old in their sorrows and struggles. Those of us whose houses are full of books—books everywhere, on parlor tables, in the nursery, in the sitting-room, in all the apartments—cannot appreciate the way in which a book is prized in many house-

holds, where books are as scarce as gold, and yet where there are hungry hearts and minds eager to read whatever comes within reach. The devil's boards of publication are busy, and books poisoned with all manner of evil are scattered broadcast, finding their polluting way into the cabins of the frontier as well as into the mansions of the metropolis. The Lord's people ought to be as active as the devil's. The sanctified press ought to send its pages of life as far as the unholy press flings its pages of death. The Christian Church ought to see that good books find their way into every home in the land—pure books for the children to read, strong books to help build up manly strength and womanly beauty, comforting books for the sorrowing and for the old and for the sick.

A dollar will send a good-sized book. Who can tell what a seed of blessing it may be? Before now, in the world's history, a book has started a course of blessing which has run on through generations, touching thousands of lives.

NOT TROUBLED BY DOGS.

A TENNESSEE COLPORTEUR'S EXPERIENCES.

At Randall's only the grown daughter, with little four-year-old blue-eyed Willie and one-eyed Johnnie, was at home. I had supplied them with Testaments and other books three or four years ago, when the father had just paid fifteen cents for a well-thumbed and dirty copy of a pamphlet narrative of a certain murder and the trial following. I urged the superiority of the books I had supplied, and have had great satisfaction in noting a real improvement in them all. When I dined there a year or two since, chiefly on roasting ears, the woman said she had noticed that the brindled dog, which was ever ready to attack other persons, paid no attention to me, as I, of course, paid none to him, as my habit has been with thousands of his peers. I may here say that I have never felt more highly complimented than some two years ago, when, as I was about to leave the house of a colored family, a grown daughter asked her mother if she was "not going to keep the dog away from the man," and the mother quickly replied that "dogs never bite that sort of men."

CHURCH ERECTION.

SPECIAL APPEALS.

Before the organization of this board, whatever money was given in aid of church building was given in response to special appeals. As the church grew larger and its new churches multiplied, especially in the young states at the West, it was seen that the work was altogether too large to be done in that way. If money was to be given by individual contributions in response to special appeals, every needy church must send out its representative, and an army of agents must be maintained in the field. Moreover, the absolute impossibility of reaching the great body of our church members resulted inevitably in unceasing applications to the few whose names were widely known and of whose liberality the church had made full proof. The large cities were visited, while the innumerable villages were passed by. Two facts were abundantly apparent: the majority both of churches and church members had no opportunity to aid in church building; the minority, who from position, reported generosity or supposed wealth were specially sought after, were overburdened and distressed.

Hence when this board was established it was with the tacit, if not expressed, understanding that it should be the medium both of applications and of appropriations; to its treasury should be entrusted the contributions that the churches throughout our bounds were willing to make for church erection, and to its consideration and judgment should be brought the appeals for aid.

Was not this wise, and would it not be well to have it now remembered by both applicants and givers? There may be cases where with propriety appeals may be made to individual churches or benevolent men and women rather than to the board; but such cases are rare, and should certainly present exceptional features. Any church is injured instead of being blessed if it is success-

fully tempted to fall short of doing its utmost for itself.

The General Assembly has with careful consideration decided upon the proportion of aid that should not in any ordinary case be exceeded; and its experience and judgment are worthy of the highest respect. And upon the other hand, if the churches will unite heartily in their support of the board, there is little danger that any congregation sending its application will fail of receiving the *full amount* that in the judgment of its presbytery it is well for it to have.

RED TAPE.

At times there comes to the board a gentle murmur of complaint in regard to what is termed "red tape." Not infrequently it is intimated that the rules ought not to be adhered to quite so strictly, and that the accuracy required in preparing the final papers makes a vexatious and unnecessary delay. A word or two may be said upon this point.

1. The rules are those of the General Assembly, and the board acts under a charter which it could transcend only at its peril.

2. As custodian of *trust funds*, the board, no matter how greatly its sympathies are excited, can use the funds only in the exact way designated by the givers, i. e., the churches speaking through the General Assembly.

3. In the giving and receiving of mortgages the exact legal forms must be complied with, even if the instrument has to be returned again and again for revision; otherwise it is worthless and the board has not been faithful to its trust.

A recollection of these necessities upon the part of the board and a careful adherence to the forms provided will, in almost all cases, prevent both disappointment and delay.

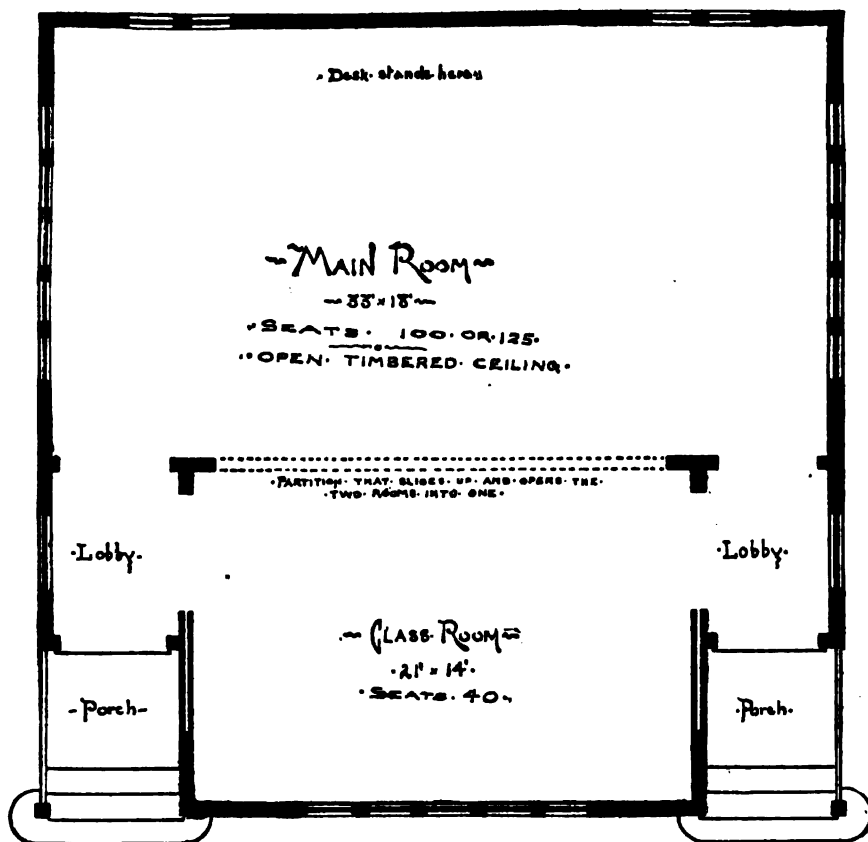
We present this month a sketch of a building originally designed for chapel and Sunday-school work. It is attractive in appearance as well as convenient in its arrangement. It is nearly square, which affords the largest amount of accommodation in proportion to the extent of wall; but if more room is needed it can be readily enlarged by carrying back the rear wall. As a building designed to be used both as a place of worship and a Sunday-school room, it presents peculiar advantages for the use of newly-organized congregations. The floor-plan is given upon the next page. It is intended that it should be seated with immovable forms or with chairs. The partition between the two rooms is a sliding one, so arranged with counter-weights as easily to slide up into the permanent partition above. It should be added that in regard to the expense of building, estimates as given are only approximate; the cost being largely affected by local conditions. Frame build-

ings can be built in Michigan and Minnesota, and stone buildings in New England, at much less expense than in northern Dakota or Montana.

THE MINISTER BUILDING A HOUSE.

BY A COUNTRY PARSON.

There was no parsonage in Edenville. The minister had rented a house from year to year. Many circumstances combined to make this plan an unpleasant one. However, I have not undertaken to tell why, but simply how the minister succeeded in building a house. The minister's family held several councils, and at last reached the definite conclusion that something must be done. Perhaps the fact that the rented house had no study was the reason that in drafting a plan for a new house this was made the starting point. Instead of adopting the modern plan of building a hall with a house around it, it was determined first of all that there should be a study, and a house in connection with it.



—FLOOR PLAN—

- If built of Stone as shown in Sketch. Cost \$2500.
- If built of Frame similar to above. Cost \$2000.

FRED. B. WHEAT
ARCHITECT

The study was to be on the north, fronting the east; was to be cut off from the house by a hall on one side and by a closet on the other. From this point the plan was easy. The parlor was to be on the other end of the house, opposite the study, with sitting-room in the rear; the dining-room to be back of the study; kitchen and wood-shed still further in the rear. The rooms up stairs were planned so as to have a good family bed-room, the others ranged around it, with store-room and the children's play-room in the attic. Business was increasing in Edenville, and new streets were opening. The minister chose a site in a tract just surveyed into village lots. His was to be the first house in the tract; so the price of the lot could

be made quite reasonable, and profitably so to the owner of the tract.

Next, a man was secured who could take the building in charge, not on contract but by the day, and so could give the minister and his boys full chance to help in the work.

The Edenville church, like some others, was somewhat in arrears for the minister's salary. This fact was at once taken in hand. Mr. A., a lime man, whose subscription was behind, was called upon for a supply of that material and the amount credited to the treasurer of the church. Ditto Mr. B. for stone. Ditto Mr. C. for lumber. Ditto certain men who agreed to give one or more days of labor.

Gradually the house took shape, and from

airy nothing developed into a local habitation with a name. Priming, lathing and many other things were done by the minister himself and by his boys. Now the house could be made the basis of further negotiation. No difficulty was experienced in securing a mortgage loan for completing the work.

So, at last, the minister and his family occupied their new house, a convenient and goodly structure, above all, one they could call their own. On its completion the interest for the borrowed money barely equalled the rent formerly paid for a very inferior house. The people sympathized with the undertaking of their pastor, and took pride in the home he had secured among them. This was shown in ways too numerous and too personal to mention without giving a clue to the minister in question. So far, at least, he had no reason to regret his plan, success in which means a comfortable home and pleasant possibilities for his children. Brethren, are not other pastors manseless who should and might have one?—*Christian at Work.*

A CHURCH OF SODS.

The Reformed Church of Campbell county, Dakota, has built a church of sods, 18 by 20 feet inside measure and eight feet high. The roof is also made of sods, which are laid on limbs of trees. Each side has three windows, and a door at one end. The walls inside are plastered with a plaster made of clay and some flax straw, a plaster with which the Russians of Dakota plaster their houses and stables inside and outside. The pews are made of rough boards laid on blocks of mud. The pulpit is made of a hundred-pound coffee box, which serves as a platform, and a few rough boards in the shape of a desk. There is no floor in this church, except as the virgin soil serves as such. On this church there is still a small debt for windows and the door. A stove is very much needed to make it somewhat comfortable in the winter, when the mercury often gets down to forty degrees below zero; and a few boards for a floor would also be a very desirable addition. This church, picketed on the very frontier, is the only church in Campbell county.—*Christian at Work.*

VALUE OF INSURANCE.

NEW YORK SETTLEMENT, MO.

The church edifice at this place, which was so badly wrecked by lightning that it could not be used, has been put in a good state of repair and is now open for regular services. The in-

surance company in New York which does the business in that line for the Board of Church Erection promptly paid the assessed damage done to the building. The moral to all churches is, "Keep your policies good."—*St. Louis Evangelist.*

FROM A CENTRAL NEW YORK PASTOR.

I agree that your board ought to have three times as much as it now receives, in order to the proper effectiveness of our *home mission* money. Three, four or five hundred dollars given through your board often replaces a sum of like amount from the Home Board. I write, however, not to endorse what needs no endorsing, but to say that my church shall do a good deal more in this direction in the future than it has done in the past.

SUMMERVILLE AND LA GRANDE, OREGON.

The building of churches in this western mission field is hard but very important work. It is foundation work for the future. A great deal of true courage and perseverance on the part of those who have such work to do is very necessary in order to succeed. But when once the work is done, and the churches completed and paid for, there is then such satisfaction in looking back upon the work that one is made to feel as if even that were sufficient reward for all our anxiety and labor.

We began the erection of our church in Summerville, Oregon, in May last, and with God's blessing and favor we had it completed and dedicated free of debt on September 5, 1886. No sooner was this done when the building of a church in La Grande, Oregon, my second station, was upon us. Here Rev. C. R. Shields, of Joseph, Oregon, and myself organized April 4 with six members, and last Sabbath, December 19, 1886, we had the pleasure of dedicating here also a very neat and beautiful church, free of debt, to the worship of God. The size of this beautiful little church is 30 by 50, with a vestry 14 by 18.

The cost of it is \$2122. Of this \$500 was given by our Board of Church Erection, \$100 by W. S. Ladd (for said he to me, "I want a shingle in every church that is built on this coast." Oh for more such men in the church!), fifty dollars by H. W. Corbitt, and Mr. Honeyman also contributed toward this church, all of Portland, Oregon.

Now that these two churches are completed and dedicated free of debt, we feel, as we look back upon the work of the past summer, that God has

indeed been with us and given us this temporal success. Our prayer now shall be to God for a spiritual blessing, in order that souls may find Jesus as their Saviour. God bless the people who shall come together from time to time in these churches. We believe he will if we do our part.

J. C. WILLEET, *Missionary*.

WHAT THEY ARE DOING IN DAKOTA.

HUBON, DAKOTA, January 5, 1887.

DEAR DR. WHITE:—I send you a copy of plans of the Madison manse just completed and all paid for except the loan. Of course there must be say \$100 put on it in the spring in paint and extra work; but over \$500 has been raised and paid since the middle of August by a small home mission church and its friends in the town and community. The young home missionary, Rev. R. S. Stevenson, has not only drawn the plans, he has drawn this money out of the pockets of the people, and collected it, and paid the bills as they became due. We consider this a great achievement, and believe it could be repeated in at least a score of our churches during the year 1887 if the board can grant us loans.

The Miller manse is a plainer building, but well built in every particular, and all paid for except the loan.

The Flandrau manse is a very fine building, more costly than the others because of the lot and well and cistern and cellar, and is well finished and complete in every particular.

In regard to Scotland and Germantown manses I can only say that at Scotland a very good house was bought. At Germantown the house is in the country, and is absolutely necessary, as no house could be rented. Aberdeen you know all about. At Warner I am not certain whether a house was purchased or not.

In the next month we hope to dedicate churches at Raymond, Welmot, Big Stone and Roscoe. We will have the Beulah church finished in a short time. We want to build at Wessington and Manchester early in the spring.

Yours fraternally,

JOHN B. POMEROY.

SOUND VIEWS OF AN ELDER UPON CHURCH DEBTS.

DEEP RIVER, IOWA, December 31, 1886.

DEAR SIR:—We received your favor upon the 25th instant. It came to us as a Christmas present.

Please accept our heartfelt thanks for the favor. Surely you never made a donation that was more needed than that was. Times are so hard with us that I do not believe we could have raised that much more, and we regard a church debt as *something terrible*; but your gift places us on a sound basis. All we lack is a minister to gather up the flock. If you can do anything for us in that line we shall be thankful.

Yours truly,

G. M. HOLLINGSWORTH.

THE SYMPATHY OF SOUTHERNERS WITH OUR WORK AMONG FREEDMEN.

COLUMBUS, GA., November 26, 1886.

DEAR BROTHER:—Your communication is received, and has been carefully considered. . . . Our people are very much impoverished, yet each will contribute when they see the edifice in a state of erection. To comply with the rules of your board it will take us probably a year to complete our building, but to keep what members we have and to gain others it ought to be erected within a month; but we dare not make any agreement with the contractors lest we lose the little means we have.

If we had sufficient means in hand to make a beginning the people would help us. We have the sympathy of the intelligent whites. The people north have no idea of the sympathy the better classes in the South have for the blacks. The Rev. Mr. Caster, the Presbyterian minister, told me that if his people had the money they would gladly build the church for us.

A gentleman told one of our deacons if he had a thousand dollars he would lend it to us.

The Methodists and Baptists each have a brick church. The whites gave them the land and helped them to erect their edifices, and the Methodists will doubtless have the finest church in the city. I mention this that you may see what the whites here have done for the blacks, and yet no credit is given them for it. I write this as a man born and brought up in the North, and have had nearly five years experience in Columbus.

God grant that you may find a way to aid us. The Scriptures tell us that we must water what we have planted, and God will give us the increase.

Yours fraternally,

J. H. BERGEN.

MINISTERIAL RELIEF.

THE ASSEMBLY'S ESTIMATE.

Resolution of the last General Assembly, at Minneapolis:

Resolved, That this Assembly do earnestly commend this cause to the prayers and support of all our churches, emphasizing the recommendation of previous assemblies that not less than \$150,000 be annually contributed to this sacred cause.

As all of the boards in Philadelphia close the fiscal year March 31, there remain, at the present writing, only two months in which contributions for the Board of Ministerial Relief can be sent for the year 1886-87. The entire receipts for current expenses (interest on the Permanent Fund, contributions from churches and gifts from individuals) have not yet reached \$100,000.

A PRESBYTERIAN WOMAN'S SERMON.

An article under the above caption appears in the New York *Evangelist* of February 3. The editor says: "Though we don't fancy preaching by women, it must be said for this elect lady that she handles her text well. Just begin her homily, dear readers, and then break away from it if you can." We give some extracts from this "homily," with many thanks for this earnest advocacy of our sacred cause:

The last few days I have been looking over the pages of the *Record*, for several years past the monthly publication edited by those picked men, the secretaries of our eight church boards. Those modest leaves will do their work no longer, being merged, by direction of the last General Assembly, in the new consolidated magazine; but the numbers of the old *Record* should be read and treasured by Presbyterians as the best history of the forward work of their church—brief, telling, condensed reminders of the work the church will yet glory in. The pages, however, which have interested me most

of all in this review are those in which the church has been told in part, though only in part, of the self-denial and devotion of her unknown servants, and the inadequate provision made for their support in sickness and in old age—all of which has moved me to take a woman's privilege of "freeing my mind" on the subject.

Turning to the *Record* for the month of June last, I find that there have been upon the roll of our Board of Relief the past year more than five hundred ministers' families, recommended by the presbyteries as "needing and deserving aid," and that these include more than 2000 persons. There is something specially painful in the thought of all these families, possessing as much worth, education and refinement, taken collectively, as are rarely to be found, left in old age and helplessness at the mercy of others for the least comfort and necessity of their lives. Whatever sharpest sting there is in dependence will be most keenly felt by them, let circumstances be what they may; and you wish, like me, to know how much the Presbyterian Church can afford to do for these veteran pastors, old missionaries and teachers, and their wives, who have been no less useful to the church. This same number of the *Record* tells us that the average annual appropriation to each family is less than \$200.

Let us imagine ourselves old, broken down, with an old husband or wife to care for, trying to eke out existence on three to four dollars a week. Old age is cold; if it shivers by good firesides and with warm clothing in close houses, how must it be in poorly-built houses and town lodgings, with fuel dear as it is, and scant clothing? You know that one good red flannel garment would cost almost the week's allowance for one family. Rent, fuel, food, clothing, lights, medicine, all to come out of that four dollars a week for two old and infirm people!

Further inquiry elicits that the salaries paid many, if not most, of these ministers in their full usefulness were rarely more than \$500 a year, mostly \$300 to \$400. The laborers who mend the roads are paid by the town \$2 to \$2.25 a day! The cheapest mechanic gets over \$600 for a year's wages, and he may live as cheaply as he pleases, while even country parishes expect their minister to do them credit in looks

and living. Will you lay to your soul these facts, that the church expects its best men, educated and talented, to spread the precious word of salvation and look after the best interests of society, on a salary in many cases not averaging the pay of a day laborer, and when they are worn out with its hardest work, makes provision for them in their old age scarcely better than the town affords the lowest besotted pauper in its precincts?

But we must look into this thing further and see what our ignorance and carelessness of the work of the Board of Relief, which so many hardly know by name, has cost some of the noblest, tenderest hearts in the church. You need to know what sort of stuff these ministers and their wives are, and what they have suffered before they can bring themselves to ask for help.

Giving some instances of extreme want and suffering among these educated, cultured families, some quoted from the *Record* and others given from her own experience, the writer adds:

When Lowell in his silken doctor's gown at the Harvard anniversary, before the choicest audience in New England, dwelt with honor upon the "homespun days" of its early history, a thrill of deep pride swept through me, to have known something of these later "homespun days" of men whose devout learning and self-denial will not fade beside the records of the first presidents of the "Massachusetts college," and who have held fast the spirit of the Harvard motto, *Christo et Ecclesie*. And when the foremost scholar and poet of our time pleaded for due honor to the study of those "humanities" dear to every scholar, I could have told him that in not a few poor homes of Presbyterian ministers he could find the ancient and English classics familiar as they are only to the few of leisurely cultivation at the East. I have seen a plain minister, who eked out his scanty salary by working on a little farm, come in from plough or reaper to sit through his hour's nooning, his beloved Hebrew Bible in hand, while his wife left her cooking to translate a Greek quotation, and the children, hid away in the blossoming orchard, lost themselves in unknown delights over their readings in Cicero and the English reviews. In such hearty lives learning was not an accomplishment or a decoration, but the solace, the inspiration of life, that slaked its daily thirst for something better and made it genial with po-

etry and high sentiment. The love of scholarship and literature is cherished with pure piety in quiet country parsonages as in the cloistered colleges. You will find under the rusty coat of an old Presbyterian minister as much sound learning, true conscience and force of character as in any class of men in the world. Does it not grieve and astonish you in this day of liberal things to hear of such men, after a generation of honor and usefulness, pleading in their old age for the common wants in letters which move Dr. Cattell, Secretary of the Board of Relief, to say in the *Record* of last October: "I have sometimes thought I would never again bring to the notice of the church special cases of want among those who have been its faithful and honored ministers. To some they seem incredible; to all, painful and humiliating. But the number of those who are really in extreme want is very great."

And as I have been reading over in these pages of the *Record* the extracts he gives from a few of their letters, I could not help thinking that the Presbyterian Church, though it is said to be in advance of most other churches in caring for its aged ministers and their families, dares not class what it has done in this respect with the many things in its history, from the siege of Derry down, of which it may well be proud.

Referring again to the letters published in the *Record*, she says:

I wish the church could know the real misery told in these letters, which rend the secretary's heart and head. The widow of seventy-five living alone, doing her own work, after sharing the self-denials and privations of her husband's pastorate of thirty-five years, receiving from the board her half-yearly remittance of \$75, sends back her blessing and two dollars as "her mite" for its treasury! The old minister whom Dr. Cattell "knows well," who writes that he has "last week borrowed a dollar to get his boots mended," for he had but five cents left; another who, telling his wants and sufferings, says with the childish simplicity of age, "It is hard to go hungry and cold;" another who writes, "The gift is so opportune, for I could not tell when or how I should get the means to provide fuel and the simplest necessary food for the coming winter, as I had no funds left, and no income from any source to depend on. I am utterly helpless to go and do anything. I have been able to go to church but once (to the communion) for more than a

year." Don't these confidences to the secretary, who is the one friend these aged, helpless people can turn to, sink into your hearts? That there should be any of God's own ministers, in old age, saying, "*It is hard to go hungry and cold,*" ought to pierce our hearts with grief and shame. God grant their feeble, piteous cry may ring in our ears at our comfortable dinners and in our warm houses till the treasury of the Board of Relief is filled and such suffering is made impossible.

This is a life-and-death matter. Last year, owing to the falling off in the contributions, the board was obliged sorrowfully to cut off twenty-five per cent. from the slender allowances hitherto made these old and helpless people, simply because they could not coin dollars out of air. I suppose Presbyterians read that item of the "twenty-five per cent. reduction" very much as they read the other day that the price of coal had risen or declined five per cent., without feeling that it mattered little either way. But there were lonely, friendless old people to whom this indifference of their church meant heart-break and the saddest of earthly endings, as these "Relief pages" in the *Record* show. To find what this reluctant cutting-off of one-quarter from the winter checks sent the pensioners of the board signified, read these passages from daily letters, which, penned by old and trembling hands, racked the secretary's heart and head past endurance.

And will you not carefully read this, the last of these sorrowful lines I shall give?—

"You cannot conceive the effect of a cut-down when already below the living point. If I could borrow and pay interest it would be a relief; but loaners look at the prospect of payment without delay or expense in collecting. A former cut-down I think caused the death of my wife. We had quite enough to bear before; but when that came, she soon sank under it."

Men and women of the Presbyterian Church, was it necessary that twenty-five per cent. should be taken off this woman's almost prison allowance, stripping her of the comfort needed to sustain life?

But let us turn from the *Record* to the columns of one of our daily papers for another instance. I have been long familiar with the Chicago *Inter-Ocean*, its admirable reports of sermons and public addresses; but none of these ever thrilled me more deeply than the report, in the issue of December 6, of Dr. Cattell's address at the great elders' meeting held in the city the evening before. One sad, dark

history that he gave must be told in his own words:

"But I must give you another instance, and the reason why I select it out of all the hundreds upon our roll you will know before I get through. An aged couple, the minister ninety years old and his wife seventy-four, received annually from the board \$300. This was their only support, and even this small sum, owing to our impoverished treasury, was reduced last year to \$225 by the uniform reduction in all the appropriations. The wife wrote to me, imploring, if it were possible, to send them the twenty-five per cent. that had been withheld. Said she, 'We are in great need; we are three months behind in rent; my being sick so long this winter has made our expenses double; my husband is ninety years old; he has to be taken care of as a child, and my health is very poor. If you can, do help us, for I do not know which way to turn. Old age is so helpless, so dependent.'

"Five days later a second letter came: 'Since I wrote to you our landlord has given me notice to leave in five days. I told him to give me a few days longer. I never had notice to go before, and it shocked my nervous system badly, being very weak from long sickness. Can you possibly help us?'

"Can God's people hear, without a thrill of horror, of this aged, bed-ridden servant of the church and his sick wife actually in danger of being turned into the streets? And will you not feel it all the more keenly when I tell you that it was in these very streets of Chicago that this aged couple were to be turned out in five days for non-payment of their modest rent?

"They were not turned into the street: a special donation from the board averted this catastrophe. But not long after there came another letter, written by the same trembling hand. It said, 'The dear old good man is safe. He has gone up higher, where there is no more sorrow, no more old age to be laid aside.' In her first letter she had said 'He has to be taken care of like a child'; now she adds, lovingly and tenderly, 'He was so patient, so thankful for everything that was done for him; I do miss the care of him so much.'

"O you that are living amid the manifold comforts of your happy homes in this very city where this venerable minister was so near being turned into the streets, how gladly would you have hastened with your full hands to his relief had you known of his need! And are you now thinking of this poor widow, bowed down not only with poverty and sickness, but with this

bereavement in her own helpless old age? And are you thinking of hastening with kind words and helpful hands to her bare and comfortless home? It is too late! Let me read to you this letter, mailed from Chicago week before last. The writer, who had called to see her, says:

"I shall never forget the situation. She was lying in a small, ill-ventilated bed-room, very sick with pneumonia, without any kind of nursing or medical attendance. Her condition was pitiful in the extreme. The aged saint knew that she was near her end, and that there was little any one could do; but when she saw me she thanked God, with tears in her eyes, that there was some one who cared enough for her to come and see her and to smooth her death pillow."

"And so she died. She has gone, as she said in her letter to me announcing the death of her husband, 'where there is no more sorrow, no more old age to be laid aside.'"

We can imagine the shock of horror, the sickness of self-accusation, with which that rich and generous audience heard of these servants of the church perishing unfriended at their very doors. But do not think that things are worse in Chicago than in other places. There were hundreds in that eagerly-listening audience who would, as Dr. Cattell said, have gladly hastened to relieve the distress of this aged couple *had they known it*. That is the great sorrow and pity of it all. Christian people in the great busy cities and towns do not know of the suffering of God's ministers who live almost in the shadow of their own happy homes.

It is to care for these worn-out ministers—unknown, overlooked—that the Presbyterian Church established its Board of Relief, composed of wise and kindly-hearted men, busy merchants and lawyers and clergymen, who are ready to devote their time and energies to lighting these cold and lonely hearths, and to filling these neglected souls with comfort. The presbyteries give careful scrutiny, to be sure the gifts of the church asked for those within their bounds are not misapplied. . . .

Referring to the former secretary, Doctor Hale, who "retired with prayers and blessings from his work of seventeen years," and to the present secretary, who, "knowing the worth and services of these aged ministers (many of them old acquaintances in the church), has to read daily scores of letters praying for help out of a very martyrdom of want and misery, and then to meet the appalling neglect and indifference of the church to these most natural and sacred claims of justice, to say nothing of humanity; to stand by an empty treasury month after month while widows asked for bread for their children, and aged wives begged for help for still more aged husbands, and those who needed the very tenderest care died lonely of heart-break and want," . . . the writer says in conclusion:

Ought the devoted men, the chosen of Israel, who serve the great objects of the church, to be condemned to waste heart and nerve over the work, as generals have seen their bravest troops and boldest efforts thrown away for lack of support? It is Gordon wasting away at Khartoum for the succor England was too supine to send, till its heroes were doomed. In the *Record* for December—the last that will ever be issued—I see that the treasury of the Board of Relief is reported as nearly fifteen thousand dollars in arrears on the appropriations to its beneficiaries for the last eight months! Do we ask why the world does not accept our religion, when its aged ministers ask bread at the hands of the church, and ask in vain? Perhaps anarchy and corruption will have to teach us the value of that older, purer piety whose prophets have been starved, not stoned, with a most callous cruelty. Will not their sufferings be required at our hands? Admitting that our indifference and neglect are due to our ignorance, is not the time come that for this ignorance "judgment must begin at the house of God"? A PRESBYTERIAN WOMAN.

EDUCATION.

MINISTERIAL DEVELOPMENT.

The ministry of a church may, in an important sense, be regarded as a living organism, subject to regular laws of growth, similar to those which rule in other organic bodies. Its several members, if true to their calling, are united under one great Head, and are animated by one all-pervading Spirit, and are ordained to work in unison for the same blessed ends, and are charged with an obligation to perpetuate their office by securing constant accessions to their number through the enlistment of worthy young men well qualified for service. Moreover, for the regulation of their action they are in most instances combined in distinct bodies or associations, having their several constitutions and rules of procedure in the discharge of their office. We are fairly at liberty, therefore, to consider and treat the ministry of a church, especially of one so thoroughly organized as is the Presbyterian, in the light of a living unit, bound to "increase and multiply" by all the weight of importance attached to their existence both for the welfare of the world and for the honor of their glorious Lord. Such being the case, it naturally follows that, as with all other organized bodies, the future development of the ministry, both as to its character and extent, will largely depend on existing conditions. If these are normal and vigorous, the increase, in all likelihood, will be adequate and efficient. If on the contrary these conditions are irregular and weak, the defect will be sure to reveal itself in a correspondent lack of increase, and in the decay of energy. Hence it becomes of the utmost importance that for the sake of ensuring a healthful development, the existing ministry take special care to keep itself in a sound state, all its members discharging their proper functions, and all duly sustained in their labors. And, still further, should the development prove at any time meagre and feeble, it should be deemed a matter for serious inquiry, and the

causes for the same be carefully ascertained and removed.

Now it is a painful and patent fact that the development of our ministry is by no means equal to the demand. In evidence of this we need but point to the large number of vacant churches on our list, and to the urgent calls for men that come to us from the destitute portions of our country, and to the constant draft we are making on other bodies for the supply of our pulpits. And though the churches are happily reporting an increase of candidates for the last two or three years, still the increase is by no means equal to the increase of either our church membership or our churches. Nor is this state of things confined to our denomination alone. The complaint of a lack of ministers comes to us from the Congregationalists and from the Episcopalians and from the Baptists no less. We need not cite the testimonies. They are given in numerous published documents. The causes of the deficiency, therefore, are not confined within our limits. They are general. It is for us to inquire what they are in our own body. To some of these we wish to call attention as they appear to us. They can be best ascertained by looking at the means usually operating to win young men into the sacred service.

The first and most potent of these means is a high tone of piety in the ministry and in the church at large. This exerts an influence, independently of personal and direct effort, subtle and strong, to awaken a like spirit in others. Enthusiasm in any service, joy even in its trials and hardships, is kindling and spreads like fire. We witness such an effect in the labors of all earnest evangelists. Mr. Moody, for example, has already drawn a large corps of young men around him who are training themselves under his direction to become like Christian workers, and they are catching inspiration from his zeal. In view of such a fact, one

cannot help asking whether more of this impelling ardor in our ministry, lifting up the people also to a higher standard of consecration, would not serve to multiply our enlistments. May not a part of the fault of our scantiness in this respect be found in the fact that we who are in the position of leaders are performing our duties in too perfunctory a manner, and are not evincing that hearty devotion to our work which will show to others what a blessed work it is, and inspire in them a desire to engage in it likewise? The question is worthy of our earnest consideration.

Another means is that of direct personal dealing with such persons as give promise of usefulness, to induce them to consider their possible duty in respect to the ministry, and to set forth its claims upon their service. Many a minister whom we know has confessed his indebtedness for his position to the kind suggestions of his pastor who was looking out for children in the faith that might prove his successors also in his labors. It is through such means and agencies that God issues his call. Accordingly the question arises whether our ministers have not, from one cause or another, failed in their duty here. If they have not, it will be in point to inquire how it happens that so many churches, even large and flourishing ones, have for years sent out not a single candidate to the ministry—yea, still worse, how it happens that whole presbyteries have been for years equally barren in their contributions—while on the other hand, there are several ministers among us who enjoy the honor of having provided abundantly for the supply of their places when they are gone. Can it be that these churches have had in their membership no young men of sufficient piety and ability to preach the gospel? This might be an excuse among the heathen, but can it be a valid one in this country? Certainly appearances warrant the inference that we, as ministers, have not taken sufficient pains to enlist men in our ranks, and to provide the leaders required for conducting our swelling hosts to conquest. We are not helping as we should to “increase and multiply” by direct persuasion and argument.

A third means is prayer. The success of all labor for increase spiritually comes from above. Hence the command to “pray for laborers.” Without this, human effort is null. A call to the ministry, though it may be mediated by men, is issued primarily from our Lord, and must be sought for there. Here again there is room for inquiry. We have, indeed, our appointed days of prayer for our literary institutions, which are observed to a greater or less degree. But the question is, Are our ministers and church-members so burdened with a sense of the preciousness of the “heavenly gift,” and with a desire for its possession, as to make it the subject of both public and private intercession? Do we so realize both its importance and the source whence it comes, as to accompany all our endeavors with earnest petitions that these may be blessed to their intended object, and that the young men we are fitting for work may be kept from unhallowed motives and certified of their calling by the clear witness of the Spirit in their hearts? God is jealous of his prerogative as appointer of his heralds, and insists on being inquired of for this very thing. Are we doing this as we should? May we not be at fault here?

There are also external conditions, either helpful or obstructing, which we propose to consider in our next number.

THE SITUATION AT PRESENT.

Since the passing of the resolution by the board last December to accept no more candidates this year because, judging from its current receipt of funds, it would be unable to support them without incurring a heavy debt, several recommendations have been sent in, accompanied with earnest requests to make the cases of their several candidates exceptional. This it was not deemed wise to do in every instance, as it would be a virtual rescinding of the resolution. A very few, however, have been put in the place of others that have withdrawn their applications. The rest were declined, though the action was painful. Nothing else could be done in the circumstances. But what is the

result? The church will soon need these young men for its service. Indeed it needs them now, were they but ready for their work. And whose is the responsibility that they are now obliged to suspend their studies and return to secular occupations? We put the question kindly and respectfully to our ministers and sessions, on whom rests the duty of presenting to the people the needs of the church and of developing their liberality. It is not the wants of the young men that we are considering. If they have ability enough to serve in the ministry, they can earn their living anywhere. With them it will be only the disappointment of cherished hopes. The loss, however, will be severest for the church itself. It needs these men to enable it to fulfill the mission which the Lord has enjoined upon it. Moreover there is an obligation put upon ministers to provide for themselves successors in number and quality adequate to the carrying on of their work when they are called hence; and one way of meeting this obligation is to assist in raising the funds needful for educating young men who seem to have the heart and the ability for preaching the gospel. In fact the church puts this business upon them and depends on their doing it faithfully—in a manner commensurate with the gravity of the object in hand. Thank the Lord there are a goodly number who do so perform it. But we have known it done in such a slovenly way as to disparage the cause in the estimation of the people, and to impress them with the idea that it mattered little whether they gave or not. This is neither loyalty to the church nor honor to its Lord. And when such slight is shown, it is not surprising that the contributions should be small. The church is not to blame for this. It is not its liberality that is at fault, but its lack of intelligence in regard to the nature of the object it is asked to sustain. The case has been tested again and again. An instance has recently occurred where the simple statement of the cause resulted in an advance of over \$300 in the contribution, the people confessing that they never understood the claim before.

For our payments yet due we shall need

full \$30,000 before the end of April. Can this sum be raised? We say yes, without question, if all the churches that have not yet contributed send us on an average seven dollars apiece. This is not a heavy demand. The difficulty in this whole matter lies in the lack of system as to time and method.

EXTRACTS FROM LETTERS.

A missionary at the frontiers writes in response to the refusal of a candidate recommended:

I did not ask for help to add to the number of ministers for the churches that feel so overburdened, but for a minister missionary to his own people, four of whose churches are scattered over a circuit of 250 miles and have only myself to break to them the bread of life. Also a score of villages without churches and without the gospel want such a one to carry the word to them.

Ministers enough indeed! I have for two years sought to leave this field on account of my family, and no man can be found to take my place. There may be enough of carpet-knights [perhaps there is a little bit of vexation in this word], but we want some soldiers who can endure hardness. We want not the sons of luxury, but the sons of toil, just such men as you have been sending out to do duty on these frontiers. I am surprised that the church east should consider mainly its own need, and have so little thought of the great want of men out here, where foundations are being laid and where we are in the hottest of the fight with Romanism and Mormonism and organized infidelity.

Another from Kentucky writes:

This wail of want which comes up from all our boards, while the country is full of wealth, makes one feel sick at heart. I thank you for giving me the information of the churches in our presbytery. It is a sorry showing, drawing on your treasury for over \$400 and giving in return about \$55 so far. Sad business! I will do what I can to mend it.

Another, in the course of a long letter, says:

I am sorry to note such a falling off of contributions for all the boards throughout the church, but it is not surprising in view of the tremendous extra pressure made last year to pay the debts of the Home and Foreign boards.

Talk as we may, the fact cannot be overlooked that a great deal of discouragement has resulted, and a serious falling off in contributions must be expected for a few years to come. We have drawn faster out of the well than it can stand. Another drain is to be charged to a vast increase of outside calls for all sorts of charities, reform societies and special missions. These schemes are starting up in increasing numbers all over the country, and all call loudly for money. Nearly all the money so contributed comes from church members, and I think will be found to exceed in the aggregate the sum given through the regular church channels.

May it not be that we have depended too much on silver and gold, as though that were the great essential for the proper extension of the gospel? Is it not beginning to overshadow the spiritual energies of the church? In a great many churches about the only work done is connected with the raising of money. It does seem that if there were more effort after spiritual life, and more personal labor to lead souls to Christ, we should have less reason to resort to so many ways, some of them most questionable, for the purpose of raising funds.

Another writes :

Through all these years you have had my hearty sympathy in your heroic efforts to check the growth of that pernicious, yea, insane, notion in the church which, under cover of demanding a better ministry, compels us to employ uneducated teachers of God's word. I deplore the movement on foot to create a *tertium quid* in the gospel service. The moment we employ certain of the untrained membership as evangelists, we virtually say to the rest, "You have no mission to the world."

Various comments suggest themselves as we read these letters, but these we reserve for another occasion. We have given them for the purpose of letting current opinion be known as it reaches us at the office.

The following extract from an address delivered by the Rev. Josiah Strong, author of the celebrated pamphlet entitled "Our Country," to the students of Oberlin College, January 11, 1883, still holds good and eloquently sets forth present facts :

We cannot look into the future without our eyes turning to the great West. There is to be

the most rapid development; there is the nation's greatest danger; there must be our first thought. How shall we enlarge our conceptions to grasp the mighty results which the remaining years of the nineteenth century have in store for the vast empire west of the Mississippi? There is a tremendous rush of events which is something new under the sun. In these latter days the world in its progress is gathering momentum like a falling body. I venture little in saying that a man who is as old as the century has seen a full third of all the progress of the human race. I venture nothing in saying that those of you who are twenty years old have seen more advance in civilization than the world has seen in a thousand years of some periods of its history. No man knows how many such millenniums this nation may see before the nineteenth century dies. Vast regions have been settled before, but never under the mighty whip and spur of electricity and steam. Referring to the development of the West, the *London Times* remarks: "Unquestionably this is the most important fact in contemporary history. It is a new fact; it cannot be compared with any cognate phenomenon in the past." And as it is without a precedent, so it will remain without a parallel; for there are no more new worlds.

Glance at the way in which the settlement of the West is taking place. Population is now moving upon it like an advancing flood, covering every foot of ground in its progress. The railroad is rapidly scattering a sparse population widely over the whole region. In a comparatively short time government lands will all be occupied. Until then, so long as homes can be had for the taking, new towns will spring up like magic. The fact that all portions of the West will soon be accessible, the marked advantages of pre-occupation, insure that the last quarter of this century will be known as the era of new settlements, of planting towns and cities. Within a few years the centres around which future populations must gather will nearly all be taken; and this forces a great emergency upon the churches, for which we are ill prepared.

The question is, Shall the civilization of the West be Christian or godless? Mighty it will surely be; but shall this giant stretch forth his hands over the Pacific and Atlantic with benedictions or with curses? This generation must answer.

FREEDMEN.

OUR COLORED CITIZENS.

One-seventh of our population are colored. They are in the majority in three of our states; they are increasing proportionately more rapidly than the whites.

It has been estimated that before 1900 eight or nine states will have a colored majority. Between 1870 and 1880 the increase of the white population, enormously aided by immigration, was 28.82 per cent.; the increase in the Negro population, unaided by immigration, was 34.78 per cent. In one or two decades they may control the electoral vote of nine states. How vital is the education and evangelization of these millions to the perpetuity of our institutions and the prosperity of our country!

By reason of their rapid multiplication their illiteracy, despite the efforts of church and state, is increasing. In ten years there has been an increase of 300,000 illiterate voters. There are over 1,000,000 colored children of school age who do not attend any school—not because they are not disposed to attend the schools, but because they do not have the schools to attend. Nor will it do to throw the blame upon the southern people. The tenth census shows that they are paying heavier school taxes in proportion to their means than the northern people, and what is more, that which is paid by the South to the public schools, with the exception of a few states, comes directly out of the pockets of the people. While the northern states have received public lands which, at the government price, amount to over \$88,000,000, the southern states have received what amounts to but \$8,000,000, a difference of \$80,000,000 in favor of the states that have not been made poor by the war and which did not have thrown upon them the burden of educating the children of 7,000,000 people, virtually non-taxpayers. Patriotism as well as Christianity demands that we do our utmost by school and pulpit to make them good citizens.

Nor is there any other class of our citizens under such a burden of ignorance, poverty and helplessness. Though religiously inclined, they are peculiarly disposed to immorality and the most degrading vices.

They are also a class for whom we are especially responsible. Unlike other foreign populations, they are here not of their own option but by our compulsion.

They are the most ready of all to receive with avidity any evangelical assistance. Even temporal blessings call out their religious feelings, and thus are made a means of grace. This is illustrated in a recent letter from a brother to whom a box of good second-hand clothing had been sent. Those to whom it was to be distributed gathered at his house. He writes:

My long room looked like a chapel. We had religious services. Special prayer went up, first, to thank God; second, that God would bless the givers, and third, that he would make us worthy of our blessings. The prayers were very tender-hearted. After that each one drew a number, and No. 1 took the first choice, and all departed with mutual gratulations and good wishes.

The calls for help far exceed the possibilities of the board. The work it does is cheap in the sense of being inexpensive, but it is very comprehensive. It has not simply to support preachers and teachers, but to build churches and school-houses, academies, seminaries and colleges. It has often to begin with the first principles of morality, economy and cleanliness. Not unfrequently the planting of a church and a school effects a total transformation in the face of a community. The freedman's work is not only for the sake of our colored population and for our country, but for the heathen world as well. Of all people whom can we expect to carry the gospel to their benighted fellow countrymen in that dark continent that is just now opening up for the heralds of the cross, if not those for whom the Freedmen's Board is laboring?

A little colored girl only thirteen years old, returning to her cabin home from the "Mary Allen Seminary," at the close of last summer's term, felt that she must do something for Christ and her poor benighted people. There was no school in her neighborhood of any kind for colored children; so she determined to open a Sunday-school, and the child actually did it. She wrote to the seminary for papers and books, offering to pay for them from a contribution her scholars had made. The books and papers were sent her, but no charge was made. Then she forwarded *one dollar*, telling her teacher that "if you will not take it for the papers, use it for building the 'Mary Allen Seminary.'" Think of that child opening and teaching a Sunday-school alone! She had come to the light herself, and her little heart yearned to have her people who were sitting in gross darkness behold the same "great light." Such a school and such a child should find a place in the sympathy and benevolence of Christian people. Build the "Mary Allen Seminary," and in the near future scores of such girls will be sent out to enlighten their benighted sisters.

A distinguished officer in the southern army recently said:

Practically, through the great majority of our higher educational officers, we are fairly converted to the imperative necessity of elevating the colored man intellectually, and are beginning to see plainly that the whole community is sinned against in every act or attitude of oppression, however gross or however refined.

General John A. Logan, the senator and soldier, lately deceased, said:

Every child born in this great republic is born with an inherent right to be educated. He has an absolute right to such an education as will enable him to meet responsibility.

Such being the case, our government is in duty bound to see that every child has such education. The government has suddenly thrust upon the freedmen the most solemn responsibilities—*freedom, citizenship* and the *electoral franchise*—before one-fourth of them

can read one syllable of the constitution under which they are required to act. But the duty rests not alone with the government; the church must give them the Bible and Christian teaching. Intellectual and heart training must go hand in hand, and among the freedmen the church may find one of her greatest opportunities.

Were you to place the children of the freedmen in a procession two abreast, and start them west from New York city, when the last couple would be leaving New York the first couple would be entering Pittsburg, Pa.; or place them in single file, and when the last child was leaving New York the first child in the line would be entering Chicago. There are over two millions of them now, and five hundred born every day. And what is very sad, one million two hundred and three thousand of them never see the inside of a school-house, simply because there are no schools for them.

INDICATIONS.

Following are extracts from several letters from some of our trusted and successful missionaries, giving an inkling of the situation on the field in some of its more important phases. This from North Carolina needs no interpreter:

The land-owners have found out how well our people love their churches, and wherever there is a church for five or six miles around they compel them to pay such a high rent for the land they tend that they cannot make and save enough to live on through the winter. This is the case whether the crops are good or not; but this year is the hardest we ever had.

I make these statements because I think our friends in the North wonder why it is we stay so poor, and no more able to support our schools and churches than we were ten or twelve years ago.

And this is not all. The ones who work for wages are compelled to take orders and trade them out for anything they choose but money. This is the way in this county and most all over the South. But I have a hope that the Lord will provide in some way or other for the poor cast-out freedmen.

This from a veteran missionary pastor in Georgia is easy of apprehension:

Yesterday a large girl, a Baptist, said to me that she wanted to come to my school, that she could not learn anything in the summer schools, the time was so short and the teachers were so young, but she had no books; that she made a little crop for herself, but her father had to sell it to pay for a horse; that he was gone away to get work to finish the paying, and that she had nothing to sell, and could get no work to do, and nobody to help her; but she hoped the Lord would help her somehow by new year. I often have such touching appeals, and some difficulties in school for the want of books. . . . Last spring, as I reported, the mission, in congregation assembled for the purpose, resolved to assess every grown member \$1.25 each and every child member 50 cents each toward self-support. This the deacons have been trying to collect, have been at it for a month, and will continue another month. But it is very difficult to get most of it now—almost impossible. Some who were not at the meeting are tempted by poverty to say they did not vote for it and are not bound. I show them how they are bound by a church obligation, like the county majority or the state majority, even if they had voted against the resolution. But “none are so blind as they who will not see.”

The rest admit the obligation, but plead that short crops, disappointment in prices, and last winter's distress debts and the store trade system, make payments impossible. Most cannot pay old debts and live. The fall in prices—rice one-half, corn one-third, cotton one-half—from previous years, is simply ruinous. And the stores here will seldom give a cent of cash for anything, and the few employers keep commissions and pay labor in orders on them. It seems to me the lives of my poor people are getting more and more distressing year after year. For the first time I have thought it right this season to distribute clothing to my officers. Many of my people are tramping over Georgia and Florida hunting work and wages. The congregation has thinned in consequence, and some have let want incite them to vice and crime—girls to sell themselves and men to risk the prison. Many of the whites are trying to get away from this penniless country, though they fear “jumping from the frying-pan into the fire.” . . .

Notwithstanding all this, I think we have now about \$80 in the self-support, and may double it by the third Sabbath. But the board will see that the church resolved, intended and

tried to move toward self-support, and will see what are the reasons of failure, and will, I trust, accept what will be sent, through exceeding self-denial in real necessities.

Here is some solid comfort from the same pen:

The spiritual life of the church, I am sure, is improving. I see it 1st, in the more earnest devotions, not only in a remarkable series of meetings in the fall, but in the prayer-meetings and the daily conversations, and in the intense interest in the exposition of the word. The rapt listening, the fixed eyes, are truly gratifying. They enjoy so the growing power to understand. 2d, in a more self-denying and self-controlling conscientiousness in the line of habits and tempers. Even the tobacco habit is becoming disreputable; many have successfully struggled to break it, and the rest respect me enough to keep it out of my sight everywhere. I dislike to have presbytery at Medway on account of the bad example of this habit. 3d, the additions to Medway for the quarter were 19, but the deaths have been many. The mortality of the year has been fearful and impressive. The additions to Riceboro' church were 13. . . . The day-schools are unusually flourishing, the teachers are crowded. Some of the higher classes assist in teaching. The Sabbath-school is suspended for the season. I cannot get an earlier service than noon, and after the service the people, most of them, have only time to get home by sunset. But I have been drilling the whole congregation in the Catechism, as a part of the service. All who can read receive Catechisms from the sexton. Before the exposition of a chapter I ask the questions, and the congregation answers aloud, on which I explain, comment, exhort, as I think needed. I always read a chapter, with running comments of exposition and enforcement. No wonder my service is two hours or more. The chairman often spends half an hour on finances, urging, instructing and collecting. I have insisted that my churches shall hereafter have a part in all the Assembly's works. At least, penny collections for each board, with suitable information of its work, the baskets to be ordered out every Sabbath if it gets only a penny a Sabbath. So it should be if I was in a white church or there would be a struggle with somebody, and *I know* I would have a majority if the church had any Christians. Several thousand ministers could do so too and prevent the debts of the board.

And here is word from a practical man

in North Carolina, who sees that faith without works is dead, and who lives up to his convictions :

On Easter Sunday, 1884, this mission, the first and only Presbyterian mission for the freedmen in Columbus county, North Carolina, was organized with five members. From the very beginning it was strongly opposed by the sorcerers, who had for a long time bewitched the people with their sorceries.

They boldly asserted that something was wrong about the "Pristians" or they would not stand up to pray; and their assertion gave me considerable trouble. I had to preach a sermon on prayer, and it was cautiously received and poorly practiced in the "standing up to pray" division. Not until after the field secretary's visit to us did I see much improvement on the "stand up to pray" division of my sermon to them. They now *stand* at service on Sabbath and kneel in the prayer-meetings. I am pleased to say none of them practice *sitting down to pray*.

But it may be interesting to you to hear a word on the temporal prosperity of this people. My opinion always has been that much of our endeavors among the freedmen has been to little purpose, because we have paid so little attention to the material prosperity of the Negro. Acting on this principle, I have induced nine Negro families to buy land and settle. They did so; and while it is too soon to say what the outcome will be, yet I can safely say two years of trial show that this is the proper thing to be done. In this time five of these families have paid for their homes, and the others are making fine progress. I am sure it will please you to learn what these families have done for the gospel in the last three months. They have paid nearly \$25 on the minister's salary, \$37.65 on their school building, in way of addition, \$2 for the boards, \$4.05 for Sabbath-school literature, and \$1.17 for the poor, the unfortunate in our midst, and \$6.76 to send delegates to presbytery. Added together we have \$76.63—not a bad showing for three months. I never could have raised this money from this people if I had proceeded with them after the usual fashion, that friends would pay their bills for them. I have always urged them to do all they could for themselves, and with most of them it is now a pleasure to give.

I still think communities in the country, with an eye to the prosperity of the people, a sure way to self-supporting churches. The farm is a good place for the Negro; and with these and

our Presbyterian system of church and school side by side he will grow rich, honest and intelligent. We have not lost sight of our spiritual interests. They are dearer to us than all else, and just now God seems to be setting the seal of his approval on our church work. Three young men will unite with us at our coming communion. May the Lord raise up many such!

From Dalton, Georgia, comes this word of encouragement from the field to those who have in contemplation or to whom this may suggest good deeds like that recorded here of the good ladies of Rochester:

The church is moving along considerably improved from many blessings received during the week of prayer. We observed that week and had interesting meetings. Had service every night. The people attended quite well, and we were all much revived and encouraged. We received a barrel of clothing, free of cost to us, from the Ladies' Missionary Society of the Third Church, Rochester, New York. It has been a great help to our Sabbath-school children, for quite a number who could not well attend for the want of clothing are now attending since they have been to some extent supplied.

This brother is worthy of quotation, because he iterates in simple earnestness what must be reiterated by pastors and teachers, and demonstrated by the spirit of truth, until the "great Presbyterian Church" does "*exert herself*"—she has scarcely moved her little finger yet—in behalf of those who are to be built up "into the fabric of manhood."

In returning the receipt for money so much needed, I also return my sincere thanks for your untiring efforts to build up our race into the fabric of manhood in every sense of the term. We are not in a situation to do for ourselves what is to be done; therefore the great Presbyterian Church must exert herself. We could double the list of our churches among the freedmen if the board could pay additional helps, such as teachers and catechists. We do not expect the church to take the whole responsibility of educating, Christianizing and elevating the Negro; we are willing to do all that we are able for our own amelioration, but our arms are too short to do the entire work.

I strongly commend the board for what it has already done. I look for a glorious future; yet the harvest is very great, the reapers are very few. I have five churches. I also have two

men who are good school teachers and splendid catechists, but none of these churches are able to pay them and the board cannot employ either of them, and they can only assist me here at home. It would greatly increase our congregations if we had more services. It is thought by the church that the freedmen have already had too much help, but this is erroneous; it has in some cases encouraged indolence, but not in all cases.

This is from the wife of one of our tried and true men in South Carolina. It is valuable for several indications, coming in a womanly way from a woman's heart, of the glints of sunshine which break upon our workers in all sorts of weather:

The annual meeting of the committee was a grand success. Indeed, we feel much strengthened and encouraged from the intercourse held with each other. Rev. H. N. Payne, our beloved field secretary, was with us and addressed the ladies on home missions. We were delighted. A popular meeting was held Friday night, which I think will result in great good. Allusion was very touchingly made to our dear Mrs. Allen, in a memorial paper read by one of the ladies.

Our new school building has been commenced; the first story is erected. Our hearts throbbed with pleasure when the masons commenced the foundation. I would that it were ready for use now. We are so much in need of more room, our present accommodations are too small. Mr. Payne visited the school and seemed much pleased. I have an assistant teacher—the young lady of whom I wrote you some time ago. You would like to know how she is supported, no doubt. Well, I will tell you. After learning that the board could not aid us, we laid our case before the trustee of the public school here and he said he would give us salary for one teacher four months; he further said he was willing to favor us in any way he could, because he thought we were doing good work and encouraged self-help. Now the question is, what is to be done the ensuing four months? If I were only able to relinquish part of my salary; but our circumstances will not allow it. Could the board only see its way clear to support a teacher for

the remainder of the term, a great burden would be lifted from us.

In this letter our missionary brother shows light and shadow, and suggests the mount of transfiguration, the garden of agony and the spirit of the Pentecostal times, when redeemed and chosen men had “no fear of doing too much for Christ:”

We received eight persons into the church on profession of their faith, and thirteen children were given to the Lord by baptism. At my other church we received an addition of three members and baptized six children. We can but feel that God has owned and blessed the work, and we esteem it a blessed privilege that “it is given to us in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” Any real success in this work certainly includes, on the part of his servant, the same conflict, struggle, toil and even sacrifice, which he endured. I need not go far from my own home to find the sick, racked with pain and scorched by fever, with neither balm nor physician nigh to give the needed comfort or the least relief, and I have seen them die for the mere want of these. There is more than one person walking the earth here to-day in health and strength, who, in all human probability, would be in their graves had I not secured medical treatment for them, as it was impossible for them to do for themselves. I have not been able to stop my ears to the cry for bread, for all around me are people who really have no bread nor means to get it, and our scanty store was shared with them. A friend said to me, “I cannot see how you can dispose in such a way of what you need yourself.” I have no fear of doing too much for Christ. Then how cold and cheerless, how powerless the gospel, when preached to these poor, helpless souls, to whom all that is good in heaven and earth seems shut out, unless illustrated by that “which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.”

It may not be out of place to add that the foregoing extracts, with the exception of the second and third, are from the letters of colored missionaries.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

When this number shall have reached its readers, two months only will remain for winding up the accounts of this fiscal year. According to the Treasurer's report, given on the 1st of February, there had been received from all sources, to that date, \$372,579.51, as against \$398,745.65 last year. Supposing that the expenditures of the year will not exceed those of last year, which were \$745,366.02 (and such has been the aim of the board), there will remain \$372,786.51 to be supplied for the current work of the year, making no account of the debt of \$57,000 with which the year began. There has been a gratifying improvement in receipts since November, at which time they had fallen \$81,741 short of the same period last year. On the 1st of February, according to the above statement, the receipts were only \$26,166.14 behind last year. The fact that the margin of deficit was reduced \$55,574 in two months is full of encouragement. The meaning of it is that somebody has made decided efforts. Somewhere, earnest appeals have been made from the pulpit and conscientious givers have generously responded. The difficulty always is that the efforts of the few are not sustained by the many. If *all* will join in this enlarged endeavor, the next two months will relieve all anxiety and clear the board from debt.

Rev. Dr. C. H. Parkhurst, in a recent sermon to the students of Harvard, said, in his usual pithy way:

There is a tacit understanding among college graduates and undergraduates that if they throw themselves into theology it carries with it the supreme devotion of their mental acquisitions to the needs of fellow man; but that if they thrust themselves into secular pursuits—trade, teaching, journalism, literature, politics—there is no such commitment implied; that their powers are still their own, and that whatever vigor and insight they put to the service

of their times, is so much work of supererogation for which it becomes the times to be supremely grateful. I would that juster and more biblical ideas prevailed upon this matter.

There is perhaps no greater hindrance to the full development of the power of the Christian church than this same false notion. It is this that, to a great extent, limits the efficiency of the church to the labor of a professional few. This holds back men from the ministry and cripples those who are in it. This hides away the wealth of the church from Christ and his cause: it is not the husbandman's, it belongs to the steward for his selfish uses. In truth all who make a profession of religion enter into the same solemn covenant to live wholly for Christ, to be his in all their service and possessions and influence. The only difference between a minister and a layman is in the *form* of the service to be rendered. Only let the stewardship of money-making be placed on the same grounds as preaching, and the world will soon be reclaimed.

The Wesleyan Missionary Society has reached the end of the first century of its work, though the society was not fully organized until some years after the work began. The first station, namely, Antigua, West Indies, was occupied on Christmas day, 1786. Now the work of this Society extends over many lands. It is found in the West Indies, in Fiji and other islands of the Pacific, in South and West Africa, in Ceylon, India and China.

The United Presbyterian Church of Scotland has found that on the other side of the Atlantic as well as here, the zeal of Christian women in their various missionary organizations outruns that of the churches as such.

The French authorities at Gaboon have notified our missionaries that their schools must be closed within the bounds of their jurisdiction or be placed under French auspices. That jurisdiction embraces Corisco and Benita, as well as Baraka and all the stations on the Ogove River—all our West African mission stations in fact, except Batanga, which lies far to the north and is within German territory.

This is not a new claim, but it is now made with increased emphasis. The commandant at Baraka, who appears friendly to missionary operations, has suggested that our West African missions on French territory be turned over to the evangelical churches of France, which have missions in Tahiti and among the Basutos of South Africa. This is the plan which was adopted by the London Society in Tahiti, where the same exigency arose, viz., a purpose of the French authorities to extirpate British influence and substitute that of France. It is simply a political question. French power, French commerce, and therefore the French language and French influence throughout—these are the ends in view. The Government has no political preference as between French Catholics and French Protestants, but they must be French.

In view of this posture of affairs and the wishes of some of the missionaries repeatedly expressed, the Board of Foreign Missions adopted the following minute at its meeting on January 17:

The Committee on the West Africa Mission reported that they had requested the office to consider and prepare a minute in regard to the proper policy to be pursued with reference to that mission. That minute after amendment was adopted, and is as follows:

"In view of the difficulties attending the work of the Gaboon and Corisco Mission, the Board resolves to adopt the plan of gradually withdrawing its missions from that field, so far as they shall consent to this removal, and establishing them at such points north of the present field as are under German jurisdiction, wherever the most promising openings may be found. And, in view of the necessity of the employment of the French language in that mission, the board will immediately institute

inquiries as to the practicability of transferring the Gaboon and Corisco Mission, or such portions of it as shall hereafter be determined upon, to the Foreign Missionary Society of the Evangelical Churches of France, in order that French missionaries may be established on that field."

The Scotch Presbyterian missions in the New Hebrides are in much the same position with reference to French aggression as are our missions at Gaboon and Corisco. A proclamation has been issued announcing a formal military occupancy of the New Hebrides. It is as follows:

By order of the governor of New Caledonia, a French military post has been established at Havannah Harbor, Isle of Sandwich (Efate), on Tuesday, June 1, 1885, at seven o'clock in the morning. Commander of the *Dives*.

L. LEGRAND.

The Mission Synod, in view of this, has adopted a minute of which the following is an extract:

We are well aware of the treatment Protestant missionaries in other fields have received at their hands (the French), and we understand the possibility of our being treated in a similar manner. And furthermore resolved, that in view of the changed circumstances in which we will now be placed, and the additional difficulties with which we shall have to contend, we humbly ask the prayers and sympathies of the various churches represented in the field.

Rev. G. L. Deffenbaugh, of the Nez Perce mission, has been called to mourn the death of his wife, who died at Lewiston, Idaho, in January. Less than a year and a half ago she had been married from her home in west Pennsylvania, and had seemed to enter upon her missionary work in firm health and cheerful spirits. She had won the esteem of all who knew her, and had proved a worthy sympathizer and helper of her husband in his remote station work at Lapwai. A complication of ailments, culminating in quick consumption, closed her brief earthly service and bore her to her eternal rest.

The ignorance which prevails in regard to foreign missions even in the church is proverbial. A stirring sermon which sets forth the real facts is received by many as a sort of revelation. Meanwhile, the secular press is full of sneers and slurs and misrepresentations. Almost every week a clipping is sent to us by some friend of missions in some part of the land in the hope that its falsehoods may be refuted. Popular literature, also, is full of jibes and sneers. All this sort of misrepresentation reaches the eyes or the ears of our own Christian people, and that constantly, and the church must be asleep at her post if she does not welcome, and earnestly seek for, all the missionary information that can be gained from whatever source.

On foreign missions our own denomination now has *THE CHURCH AT HOME AND ABROAD*, *Woman's Work for Woman*, and *Children's Work for Children*. They should all be widely circulated, for even then but a part only of the great volume of current facts concerning the missionary operations of the world can be made known. The ten or fifteen religious weeklies now published within the limits of the Presbyterian Church should not confine themselves to the aspects of Christ's kingdom in our own land. If they are to train this generation for a world-wide conquest, they should all bristle with facts from every land and from every division of Christ's advancing hosts.

We understand that our Methodist brethren are considering a systematic plan for furnishing missionary intelligence to a large number of secular papers in all parts of the country. Perhaps when such knowledge shall move abreast with all other interests through the daily papers, the real facts concerning missions will take the place of the present flippant and voluble misstatements.

Rev. Judson Smith, D.D., in a recent address to the theological students at New Haven, said:

The missionaries in India have written a special regret for Mr. Hume's utterances in the matter of the heathen (second probation, etc.),

and state that they have no fellowship therewith. They ask for the return of the brother only in case he shall renounce this hypothesis, and not preach it. The statement was signed by every missionary in the field, including one of his brothers. We are ready at Boston to send out appointments from Yale. We have no ironclad rule, but are governed by specific instructions from Des Moines. No man who is a believer in future probation is fit to become a missionary.

In reference to this address, the *Independent* recently said:

We agree with Secretary Smith, who says that there is not a single Congregational Church in the United States which believes in the new Andover "views" or "mere speculations," or which shows any disposition whatever to entertain any new views in regard to future probation. We go further, and affirm that there is not a single Baptist, Methodist, Episcopal or other evangelical church in America which believes in these Andover "views" and "mere speculations." In view of this fact it is absurd, if not impertinent, for the Andover teachers, uninvited, to attempt to force their new "views" and "mere speculations" upon anybody outside of the lecture-room, and they should not teach them even in the lecture-room without the direct authority and sanction of those by whom they are employed.

There is twofold reason for special prayer for China. The favorable position taken by the Imperial Government in granting religious freedom in all the provinces should call forth thanksgivings and increased prayer for a great increase of missionary spirit. But there are some clouds in the sky. A recent letter from Rev. Dr. Nevius speaks of serious checks to the work in the Shantung provinces, where in the last few years such blessed harvests have been gathered. The past year has been one of meagre fruits in the outstations, and there have been many defections.

Some months ago Dr. Nevius gave an account of great spiritual harm which had resulted from disastrous speculations in silver mines. The simple peasants had been led by designing men to invest almost their last penny in this bubble. Some had pawned nearly every article of comfort. The idea had sprung up among them that this proe-

pective wealth was somehow to reward them for espousing Christianity. It became a subject of prayer. Fanaticism ran riot till disappointment came, and with it a sad reaction.

Another cause of trouble was the fact that the missionaries had not taken as strong measures as it was thought they should have done to secure redress for the losses and personal injury suffered by a zealous Christian who had almost been made a martyr for destroying an idol. The people had not fully appreciated the delicate position of the missionaries at a time when the people were exasperated by the wrongs inflicted on Chinamen in this country.

While the churches are offering thanksgivings for God's recent providences in China, shall not earnest prayer be offered for the poor churches of Shantung which Satan is sifting as wheat?

The banner Sabbath-school in jug-breaking thus far reported is that of the Westminster Church of Elizabeth, New Jersey. The jugs were broken on the evening of January 28, in the midst of intense enthusiasm, and the contents, together with the proceeds of the sale of the decorated jugs, netted the handsome sum of \$619. What is known as the "Fisherman's Jug," a cut of which appeared in the *Foreign Missionary* about a year ago, and also in the circulars sent with reference to the Christmas offering, and which has hitherto been the property of the superintendent, John Davidson, Esq., was bought in at \$100 and presented to the school to be kept as a souvenir. There are jugs and jugs. Let it everywhere be understood by the young that this is the kind to patronize.

Here is a subtle fraud which creeps into many a heart:

So many people have a sort of habit of calling their small change "their mite," that they really seem to persuade themselves that there is a virtue in offering very small sums. They forget that the widow's two pence were specially

blessed because they were actually all her possessions, and the gift bespoke unusual faith in the giver of daily bread.—C. F. Gordon Cumming.

The task now before us would be easier had slavery only demoralized. As a matter of fact it did worse: it moralized on a false and perverted system.

When Rev. Dr. B. B. Warfield, in his January article on the Freedmen, penned these weighty sentences, he enunciated a great principle of still wider application. With the change of a single word he would furnish the key to the chief difficulty in the great missionary work of the world. The passage would then read, "The task now before us would be easier had *heathenism* only demoralized. As a matter of fact it did worse: it moralized on a false and perverted system." The full measure of this truth appears when we compare Buddhism or Islam with fetichism or the simple superstitions of savage tribes. It is systematized heathenism, organized superstition, book-taught error, that is hardest to overcome. False ethics and even a false conscience are created by the stronger heathenisms. If God were only dethroned and ignored, or were only conceived of as a sort of unknown God, we might, like Paul at Athens, supply the vacancy, pointing to the only true and Ever-Living Jehovah. But there is always a false god in the way. The place is occupied by a usurper, and his worship and his cultus have taken deep root and gathered about them the pride, and subsidized even the patriotism, of the people. Clearing the rubbish is almost more difficult than rearing the superstructure.

The five or six hundred Sabbath-schools which have nobly done their part toward raising the \$50,000 asked for by the General Assembly should not be left unaided. They are less than one in ten of the whole number, and the question is, as in our Saviour's time, "Where are the nine? They, too, have shared in the blessings which Christmas celebrates." We are aware that a large number of those schools which have not joined in the effort are giving in other

ways; but so, also, are many of those which have made this special offering. We are aware that many of the schools not joining in the effort are very poor; but so, also, are many of those which have contributed. In the great and wealthy city of New York, it is the poor schools chiefly that have responded, while the children of the wealthy have not had an opportunity to do so. The amount received up to February 1 was \$15,000. More will doubtless be added. But why not even yet make the offering general? It is not Christmas, not the mere date, that is chiefly important; it is the celebration of Christ's advent and sacrifice upon the earth. Any time from Christmas to Easter will be appropriate. Whether the birth, or the death, or the resurrection, shall mark the day, it is the great gift of a Saviour to the world that we celebrate by publishing his name abroad.

Statistics published by the Japanese branch of the Evangelical Alliance at the beginning of the year 1886 reported 21 Protestant missionary societies engaged in work in Japan during the year 1885. Two or three others have been added during 1886. Of 110 male missionaries, 81 were American. Of 74 single ladies, 67 were American. America, therefore, seems to be capturing Japan, and this is as it should be. Only it may still be said, "What are these among so many?" There are seven treaty ports now open to foreigners, but missionaries, residing as employes of Japanese, generally in the capacity of school teachers, are found at eight other places. Their native preachers and teachers may go anywhere in the empire. Practically, therefore, the whole country is open. Of 165 organized churches in 1885, 57 were wholly and 101 partially self-supporting. Only seven were wholly dependent. It was found that *the entire membership of the Protestant churches had in their contributions averaged \$2 each.*

The most remarkable fact in the report is that from the close of 1883 to the close of 1885 the total membership had increased from 6598 to 11,678, which is *no less than 77 per cent. for the two years.*

Let each thoughtful Christian and lover of missions apply a little arithmetic, with this ratio as a factor, and tell us what is the outlook for the next quarter of a century.

It is one of the hopeful signs of advance in the great work of modern missions that the different societies and boards are drawing more closely to each other in sympathy and co-operation. It is especially true that their trials and sorrows draw them together. It is in their foreign missionary work that all Protestant denominations come into closest accord and tenderest sympathy. A striking example of this is found in a letter addressed by the Church Missionary Society to various other boards and societies, calling for union in prayer for the society's mission and infant martyr church in U-Ganda. Presbyterians, Baptists, Methodists, have alike received copies of this letter. After alluding to the painful persecution and massacre of Christians by King Mwanga, the letter proceeds:

May we, therefore, ask you kindly to lay before your committee our affectionate request that they will unite their intercessions with ours in behalf of the native converts who still survive, as we trust some do, in U-Ganda; for Mr. A. M. Mackay, our devoted brother, who is detained in the country by King Mwanga, and for the king and chiefs and people, that they may obtain mercy, and that in them Jesus Christ may show forth all long-suffering for a pattern to them who shall hereafter in Africa believe on him to eternal life?

Believe us to be faithfully and affectionately yours,

B. LANG.

Formal letters have not been received asking the sympathy and prayer of the Presbyterian Board in this matter, but we trust, nevertheless, that this request, which virtually appeals to all who love the cause of missions, will be generally heeded. The work is one. There is one Captain of our salvation in this world-wide conquest, and the Holy Spirit, who inspires and directs the great work, is everywhere the same.

We have received the following table showing the receipts of the Woman's Board of the Northwest, and also for the churches on the same field, for the year ending May 1, 1886:

Synod.	Churches.	W. B. N. W.
Colorado,	\$1,520 90	\$1,096 32
Dakota, N. & S.,	759 02	618 58
Illinois,	17,676 24	28,319 41
Indiana,	4,570 02	9,152 15
Iowa,	4,923 05	5,195 54
Michigan,	6,757 53	7,758 71
Minnesota,	4,518 73	4,228 68
Nebraska,	1,012 96	1,165 27
Utah,	219 90	875 75
Wisconsin,	2,381 79	2,576 48
Part of Synod of Ohio, formerly in Synod of Toledo,	1,552 19	3,349 64

45,892 33 63,934 53

Excess, W. B. of N. W., \$17,947 26.

	Churches.	W. B. N. W.
In Chicago,	\$10,249 05	\$14,725 57
Excess, W. B. of N. W.,	\$4,476 52	

These figures are significant as showing the work yet to be done by the churches of the West and Northwest, as such.

The letter which accompanies these statistics says:

These pittance, given with self-denial and in many cases from real poverty, have exceeded the gifts of the rich and prosperous men by nearly \$18,000.

There may be some who would deplore the success of the women, or at least would raise the cry of "growing disproportion," "disturbance of the natural order," "just so much taken from the regular collections," etc. But the past five years have shown a growth in both departments, and the disproportion is hardly as great as it was in 1880. Thus:

	Churches.	W. B. N. W.
1880-1,	\$29,932	\$54,643
1881-2,	33,284	48,310
1882-3,	37,458	55,049
1883-4,	42,138	56,140
1884-5,	40,628	59,857
1885-6,	45,892	63,934

From recent receipts we judge that in Chicago, at least, the men of the church are emulating the liberality of the other sex.

An able pamphleteer has recently said:

It is full time that the Church of God looked the fact in the face that no religion which has been formulated into a system, or is possessed of sacred books, has even been arrested in its progress by our modern missions. Hinduism, Buddhism and Islamism not only stand their ground, they are yearly making proselytes by tens of thousands. For one convert from any of these systems, they gain thousands from the inferior races which they are absorbing into their systems.

The fact here stated is much less significant than appears at first view. It is tantamount to saying that the work of modern missions has only made a beginning as yet. It has only driven in the pickets and carried a few outworks. What more could have been expected thus far?

The author of the above admits that missions "have accomplished as much as could reasonably be expected from the methods employed and the means placed at the disposal of the societies conducting them."

Christianity is also a book religion. It has not only a *Book*, but books. It pours light upon all the interests, pursuits, and experiences, of life. It moves abreast with the successive centuries and subsidizes every department of knowledge. And heathen nations, even those "whose religions have been formulated into systems" and are possessed of sacred books, are seeking our books, if not our Book; they call for teachers and covet our civilization. The rest will follow.

Rev. J. Edkins, D.D., of Peking, referring to the outlook of Christianity in China, says:

The toleration clauses in the treaties are the first instance of an enlightened religious freedom, and they really open up a new era under which the Christian religion may have an extraordinary prosperity.

He proceeds to show that the Imperial statute books have hitherto been severe in

their restrictions against religious liberty. Magistrates have been liable to the heaviest penalties when failing to prohibit the holding of religious meetings. The recent enactments are even more favorable than those to which Dr. Edkins here refers.

Recent intelligence shows that under the auspices of the French in Madagascar the slave trade has again been opened, and that hundreds of slaves are shipped from the Madagascar coast to Réunion and other French ports. This, of course, is not done by the French government, but with its connivance; no obstacle is placed in the way of unscrupulous slave dealers. Thus a nominally Christian power is undoing the work which the Hova government had accomplished in the interest of humanity, and side by side with the alleged zeal of French missionary operations, French governmental policy allows the shadow on the dial of civilization to recede.

A pastor of a prominent city church was describing to a neighboring pastor the success of his experiments in systematic benevolence.

"What advantages have you found in it?" asked the other.

"Well, in the first place it disposes of the whole subject of giving. It saves the people from the annoyance of appeals for one thing and another, and greatly simplifies the whole matter."

"But do you consider it so very desirable to protect the people against the great causes of benevolence? As stewards in God's vineyard, soldiers in the conquest of salvation, almoners of an infinite grace to suffering humanity, are Christians to be housed and sheltered from all suggestion of duty, and simply be made comfortable in apathy and neglect?"

The second and third advantages, if there were any, were not reached in the discussion, but it turned out that the aggregate given by this wealthy congregation for all objects was only about a fair amount for one of the chief boards of the church.

Systematic methods are doubtless well, if, first, they are not of the nature of a bargain between pastor and people, a sort of tabulated scale of insurance against the calls of the Master; and if, second, they do not excuse the pastor from preaching missionary sermons and otherwise instructing his people in relation to various departments of benevolent work; and if, third, the systematic plan is not made to carry *so many* objects, partly benevolent and partly congregational, that only a famine allowance can be distributed among them; and if, fourth, the systematic treasury be not regarded as a convenient resource when the harassed pastor is driven to bay by importunate outside appeals.

The *Morning Star*, published at Carlisle, calls attention to a statement in our January number relative to the Indian school under the care of Mrs. Belangee Cox, in a suburb of Philadelphia. The point in which we cheerfully accept a correction lies in the statement that "with her own resources and the aid of wealthy friends, she is carrying on an Indian school," etc. In addition to what she and her friends raise, it appears that an allowance of \$167 per annum is made by the Government for every pupil. It was assumed, of course, that the Apache children whom Secretary Lamar proposed to send would be supported, or at least aided, by the government. As a matter of fact, however, all these schools, whether at Hampton, Carlisle or Philadelphia, while nominally supported by the Government to the extent of \$167 per capita, feel obliged to secure large amounts from churches and individual subscribers. Scholarships are raised continually. Why are not these wards of the nation fully and adequately supported from the large surplus Indian funds, leaving the churches to take up others who have no such resources?

In connection with the passage of the joint resolution in the House of Representatives February 8, to appropriate \$147,750 to indemnify the Chinese sufferers by the Rock Spring riots, Mr. William Walter Phelps uttered the following words, which

we wish to preserve in permanent form. Their historic verity, their quiet sarcasm and their stern rebuke ought to sink deeply into the consciences of the people and constitute a part of the national education. Mr. Phelps spoke as follows:

I want to pay the \$147,000, because the Chinese Government asked for that sum. The sum represents only the *property* destroyed. The Chinese Government knows that our Government never likes to pay a claim in full, so it wisely presents its bill only for the property destroyed, and says nothing of 28 men murdered—nothing of 15 men wounded—nothing of 700 Chinese hunted for ten days with club and rifle like rabbits, until they were dispersed into the wilderness and their village was made an ash-heap.

In the time when Great Britain was at war with China, an American citizen named Edwards was arrested by mistake as an Englishman, imprisoned from sunrise to sunset, and then released. The Chinese Government paid \$31,600 for the injury done to his person and to the dignity of the United States. There were 700 Chinese who suffered at Rock Springs—all of them more than this man. We hesitate to pay them \$200 each. Recall the familiar story of heathen generosity—how China once gave us \$700,000 and said, "Take it and pay the claims of your citizens." We took it; we paid the claims and twelve per cent. interest, and there was enough left to return \$200,000 to the Chinese Government.

If this seems ancient history, long after the Rock Spring massacre there was a riot in Ching Kiang. The rabble destroyed property belonging to the American Methodist mission. The Chinese Government has already paid \$25,000 for these losses; and also since our discussion on this bill, a riot, under similar circumstances, in Quangsai, destroyed other missionary property. The Chinese Government has paid this bill too, \$5000.

I have no heart to speak of the obligations founded in international law. I don't want even to refer to the treaty, where we pledged ourselves to exert all our powers to devise measures for the protection of Chinese subjects in this country. It is not on the ground of the legal, but of the moral, obligations that I prefer to rest this claim. I rejoice, however,

that all claims unite in enforcing this obligation, and I sincerely hope the House will vote the \$147,000 that there may be at least this atonement.

The British Geographical Society has devoted \$5000 to the new Stanley expedition in search of Emin Bey, with the expectation that when the immediate object of his expedition shall have been accomplished, he will spend some time in explorations, and in settling important geographical questions. Such is his own avowed object. He has already sailed from Suez for Zanzibar. Meanwhile, in the Spring the fleet of the Congo Free State will be sent to the head navigable waters of the Congo to render him aid if necessary.

The reverses of the Italian expedition in east Africa are arousing new interest on the part of the Italian government, and calling forth fresh appropriations for the prosecution of the work undertaken. The outcome of such reverses can only be the ultimate advancement of European power and civilization. The latest advices state that in the battle of Massowa the Italians lost 400 men and 20 officers. Their Abyssinian allies lost 500.

A mistaken impression has gone abroad that the Mexico Mission has shown symptoms of decline. This has, perhaps, been due to the fact that the important work of correcting the lists of membership in the outstations has been going on for the last year or two, especially in the elimination of the names of baptized children which had in many cases been enrolled with communicants, according to the plan pursued by some European missionary societies. But the present lists are most carefully revised, and a high standard of requirement for church membership is observed. The work, now more thoroughly organized than ever before, is moving on successfully, and it was never so strong as now.

MONTHLY CONCERT.

MEXICO.

Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field (Zech. 10:1).

THE OPPORTUNITY AND ITS ACCEPTANCE.

Whoever desires to freshen his mind in regard to the country which is our next-door neighbor will find a helpful book in "*A Study of Mexico*."* It is a disenchanting volume. It emphasizes the aridity of soil, the poverty of homes, the burdensomeness of taxation, the defects of government; piling up the discouragements. Yet it throws a flood of light. To be sure, that which is of most concern to us is least studied by the author, yet he helps our minds in that he prepares us to appreciate the task of our missions.

IS MEXICO A TRUE MISSION FIELD?

For one thing, he demonstrates that we have here a *proper field*. When Dr. Grunemann was publishing his valuable statistics eighteen months ago, he left out Mexico from the tables, on the ground, we suppose, that to his mind it was a Christian country. But read our author's estimate of the population:

Whatever may be its aggregate—ten or twelve millions—it is generally agreed that about one-third of the whole number are pure Indians, the descendants of the proprietors of the soil at the time of its conquest by the Spaniards; a people yet living in a great degree by themselves, though freely mingling in the streets and public places with the other races, and speaking, it is said, about one hundred and twenty different languages or dialects. Next, one-half of the whole population are of mixed blood—the mestizos—of whose origin nothing, in general, can be positively affirmed, further than that their maternal ancestors were Indian women and their fathers descendants of the Caucasian stock. They constitute the

dominant race of the Mexico of to-day—the rancheros, farmers, muleteers, servants and soldiers—the only native foundation on which it would seem that any improved structure of humanity can be reared. . . . Of the present population of Mexico, probably three-quarters, and possibly a larger proportion, cannot read or write. . . . Mr. Strother (Consul-General of the United States in Mexico) states that he has himself attended religious festivals where the Indians assisted, clothed and armed as in the days of Montezuma, with a curious intermingling of Christian and pagan emblems, and ceremonies closely resembling some of the sacred dances of the North-American Indian tribes."

A land with one-third of its people purely aboriginal, and one-half its people on the plane of the Eurasians of India, and three-quarters unable to read a line of Scripture, is not to be called Christian on account of the presence of a degraded Romanism—the less so when that Romanism has been indicted by a French Catholic priest in such language as the following:

The (Mexican) priests have the most erroneous and absurd ideas of morals and of Catholic dogma. . . . They traffic in the sacraments, and make money out of every religious ceremony. . . . Their (the people's) worship is materialistic beyond any doubt. It does not know what it is to adore God in spirit. . . . The worship of saints and madonnas absorbs the devotion of the people to such an extent that they have very little time left to think of God. . . . It is vain to look for good fruits from this hybrid tree, which makes of the Mexican religion a singular collection of lifeless devotions, of haughty ignorance, of unhealthy superstitions and of horrible vices.

It is not an enemy who said these things. It is one who should have been a familiar friend, for he was a Roman Catholic chaplain in the French expedition, and afterward director of the press in the cabinet of Maximilian.

THE WORK OF CONFISCATION.

The terrific blow which this disgraceful Catholicism suffered just twenty years ago is forcibly restated by Mr. Wells:

The entire property of the Mexican church was at once "nationalized" (a synonym for confiscation) for the use of the state. Every con-

* *A Study of Mexico*. By David A. Wells, LL.D., D.C.L. Published by D. Appleton & Co. 261 pages. Price, in paper, 50 cents.

From GRIFFIN'S "Mexico of To-day."

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THE GREAT CATHEDRAL OF MEXICO.

vent, monastic institution or religious house was closed up and devoted to secular purposes; and the members of every religious society, from the Jesuits to the Sisters of Charity, who served in the hospitals or taught in the schools, were banished and sent summarily out of the country. And so vigorously and severely is the policy of subjugating the ecclesiastical to the civil authority, which Juarez inaugurated in 1867, still carried out, that no convent or monastery now openly exists in Mexico; and no priest or sister, or any ecclesiastic, can walk the street in any distinctive costume, or take part in any religious parade or procession; and this in towns or cities where, twenty years ago or less, the life of a foreigner or skeptic who did not promptly kneel in the streets at the "procession of the host" was imperilled. Again, while Catholic worship is still permitted in the cathedrals and in a sufficient number of other churches, it is clearly understood that all these structures, and the land upon which they stand, are absolutely the property of the government, liable to be sold and converted to other uses at any time, and that the officiating clergy are only "tenants at will." Even the ringing of the church-bells is regulated by law.

THE MOTIVES OF THE REVOLUTION.

This rigorous repression of the secular power and prominence of the church is not surprising:

When the traveller visits the cities of Mexico, and sees the number and extent of the convents, religious houses and churches which, having been confiscated, are either in the process of decay or occupied for secular purposes, and in the country has pointed out to him the estates which were formerly the property of the church, he gets some realization of the nature of the work which Juarez had the ability and courage to accomplish. And when he further reflects on the numbers of idle, shiftless and certainly, to some extent, profligate people who tenanted or were supported by these great properties, and who, producing nothing and consuming everything, virtually lived on the superstitions and fears of their countrymen,—which they, at the same time, did their best to create and perpetuate,—he no longer wonders that Mexico and her people are poor and degraded, but rather that they are not poorer and more degraded than they are.

What amount of property was owned by the Mexican church and clergy previous to its

secularization is not certainly known (at least by the public). It is agreed that they at one time held the titles to all the best property of the republic, both in city and country; and there is said to have been an admission by the clerical authorities to the ownership of eight hundred and sixty-one estates in the country, valued at \$71,000,000; and of twenty-two thousand lots of city property, valued at \$118,000,000; making a total of \$184,000,000. Other estimates, more general in their character, are to the effect that the former aggregate wealth of the Mexican church cannot have been less than \$300,000,000; and, according to Mr. Strother, it is not improbable that even this large estimate falls short of the truth, "inasmuch as it is admitted that the Mexican ecclesiastical body well understood the value of money as an element of power, and, as bankers and money-lenders for the nation, possessed vast assets which could not be publicly known or estimated." Notwithstanding also the great losses which the church had undoubtedly experienced prior to the accession of Juarez in 1867, and his control of the state, the annual revenue of the Mexican clergy at that time from tithes, gifts, charities and parochial dues is believed to have been not less than \$22,000,000, or more than the *entire aggregate revenues of the state* derived from all its customs and internal taxes.

Mr. Wells' pages set in sharp contrast this enormous wealth of the Romish church—owning, one might almost say, the whole country for centuries—with the poverty and wretchedness of the people:

It is difficult, in fact, to express in words to those who have not had an opportunity of judging for themselves the degraded condition of the mass of the laboring classes of Mexico. The veil of the picturesque, which often suffices to soften the hard lines of human existence, cannot here hide the ugliness and even hideousness of the picture which humanity exhibits in its material coarseness and intellectual or spiritual poverty. . . .

What has the church, in whose hands for so many years was exclusively vested the matter of education, and which lacked nothing in the way of power and opportunity, to say to the appalling depths of ignorance in which she has left the Mexican people? an ignorance not confined to an almost entire lack of acquaintance with the simplest elements of scholastic learning,—reading, writing and the rules of common

arithmetic,—but even with the commonest tools and mechanical appliances of production and civilization.

PROTESTANTS IN MOTION.

That the revolution wrought by Juarez and the magnificent opening of Mexico by Divine Providence has been overlooked by the churches of the United States seems to be the opinion of the learned author. He says:

But now that the Mexican Government, without foreign intervention or agency, and at great risk and cost to itself, has proclaimed, established and maintained, through all its territory, the great principle of freedom of religious belief, utterance and worship for all—and this valued principle has come to the Protestant sects in the United States without effort and without cost—they regard the matter with indifference.

This last remark seems to us not quite exact. If the author had consulted missionary reports as assiduously as he has read consular reports, he would have discovered signs of appreciation of the opportunity in Mexico. He should have calculated the significance of 3916 communicants (in the churches of our own Presbyterian mission alone), gathered into 89 churches, ministered to by 27 ordained native Mexicans, with other candidates for the sacred profession coming forward in studies—the whole compacted into two organized presbyteries, with schools culminating in a theological seminary—the fruit of work begun since the Juarez era and carried forward in the face of fanatical opposition that has made it cost torture and death. This is not the outgrowth of indifference. This is the result of zeal and consecration worthy to stand beside the best records ever made in the progress of Christianity.

A SUMMARY OF THE MISSION WORK.

Looking at the work of the various Protestant missions as a whole in Mexico, we shall find, according to statements drawn from Rev. Dr. Butler, of the Methodist mission, that there are now in that country 45 Protestant church edifices, valued at \$412,850, besides 219 other places of wor-

ship. There are now 82 day-schools, with 3086 scholars; 130 Sunday-schools, with 4650 pupils, and five theological seminaries, with 36 students. The force engaged in this work consists of 69 foreign missionaries and their wives, 40 ordained native ministers, 163 unordained native helpers, and 19 women sent out by women's societies. There are not less than 264 Protestant congregations, 13,000 communicants, while the probable adherents of Protestantism number upwards of 27,000. Eleven presses are employed, and these issue 13 periodicals. Nearly 4,000,000 pages of religious literature are annually published.

It will thus be seen that the great opportunity of Protestantism in Mexico, opened by Divine Providence, although it cannot be said to have been improved to the utmost, certainly has not been regarded "with indifference."

A SPECIMEN MEXICAN SERVICE.

BY A MISSIONARY.

"There is Jungapeo," said Mr. Rodriguez. He pointed down the long slope of the mountain to a little group of houses in the narrow valley, whose red-tiled roofs and white walls gleamed out through the trees. Very refreshing was the sight, after our hot and dusty ride. Especially inviting appeared the banana orchards stretching up the flanks of the hills in all directions, with orange trees thrusting up their heads between the vast green leaves which so delightfully suggested shade and coolness. The remaining two miles were speedily traversed, the road being so sheer in its descent that the horses almost fell into the town. One saw the necessity of the high pommels of the Mexican saddles for riding down such a precipice. We were soon enjoying the hospitality of Don Rafael, the principal man of the village, whose house was the headquarters for Protestants in all that region.

It was Monday, but the notice that there was to be preaching had been widely spread, and early in the evening the people began to gather. Some came from the town itself, but the larger part of the congregation was

made up of men and women who walked in from the hamlets and ranches up and down the valley. Not a few came from as far as six or eight miles away; two women with babes in their arms had walked fully six miles in order to be present. The meeting was held in two of the largest rooms of Don Rafael's house, opening into each other. A little platform at one end served for a pulpit. There were no seats or benches for the audience. To have brought in chairs would have been to sacrifice too much space. The people sat on the floor. By the time the service was opened, the two rooms were literally packed. There was barely room left for the preacher on the platform. The missionaries sitting by his side were absolutely wedged fast; they could not move hand or foot without touching either the speaker or a hearer.

Most of the congregation were Indians. Their faces were the traditionally heavy and immobile faces of the Mexican aborigines. The commonest expression was one of gentle sadness—the habitual melancholy of a race out of which three centuries of servitude had eaten all hope. Yet the large luminous eyes gave a wistful appearance to those upturned faces. There was something almost painful in the intensity of the steady, unwinking gaze directed upon the preacher. It was the straining attention of men listening as for their lives.

Then, the voices heard in the singing! They were not cultured or pleasing, certainly. Sometimes it seemed as if a wail ran through the tones. Still, there was often a pathos in the sound, a sort of joy struggling through the sadness, with occasional touches of real hope and comfort. To have heard that singing was to have been let into the life of those people more deeply than is possible by the way of books of history and description.

Mr. Rodriguez took for his text "God is love." This was the Christian message to a people whose ancestors had deified terror and cruelty! It was no weak sentimentalism that followed. Admirably did the power and skill of a trained mind appear in that address of a man of culture to hearers almost

inconceivably ignorant. In simple words, yet with the nicest logical arrangement and steady advance of thought, was this great theme brought within the grasp of those eager minds. And when the end came, and the preacher spoke in subdued tones of the great proof and pledge of the divine love for a sinful world, and of the moving appeal to human love and human service found therein, a hush fell upon the room so deep that the hum of an insect flying in at the open window seemed startling.

It was a June night in the tropics. The heat was intense, and the air of the rooms stifling. The preacher sat down drenched and exhausted. Others spoke. Hymns were sung. At half-past nine the meeting closed. But it seemed as if scarcely a man of the congregation stirred when the benediction was pronounced. They were in no hurry to go. Some of them had two leagues to walk, and would have to be up at daybreak to go to their labor; but they still wished to stay to talk, to learn more, to receive tracts and Testaments. It must have been nearly midnight before the last had gone. With a shy hand-shake, a murmured *buenas noches* or *vaya con Dios*, they disappeared in the darkness. But it seemed as if they took light with them other than the torches they carried. And certainly they left some behind them.

The installation of Rev. Arcadio Morales as pastor of the Church of Divino Salvador, in the City of Mexico, is a notable event in the life of the mission. The people of his parish have more than kept all their promises regarding their contributions to his support. Mr. Brown writes of one pleasing incident, which reads like a page in the life of some fortunate pastor in America:

Mr. Morales has suffered greatly of late years from a lameness which made walking painful, and threatened to interfere with his pastoral duties. Two of his elders, unknown to him and at great personal sacrifice, for they are poor, bought the material and made him a carriage themselves. Then they purchased a horse, and, with not a cent of help from the mission, surprised and delighted their pastor on Christmas Eve with their timely gift. It was a noble deed.

RICH AND POOR IN MEXICO.

REV. HUBERT W. BROWN, MEXICO.

Of the nine or ten million people in Mexico, eight millions are of Indian blood, pure or mixed. These masses are seen at the first glance to be poor, ignorant, and—notwithstanding the republican institutions of the country—without political significance.

A handful of foreigners, principally the Germans, French, English and Americans, supply a large part of the energy and capital that have developed the country so notably of late years. Some Mexican families are also exceedingly wealthy, and a comparatively few, only about 6000, form the landed proprietors. The upper class—and caste distinctions here are very sharply drawn—is, as a rule, well educated. There is a middle class, in a sense the equivalent of the great body of American citizens, but not nearly so well paid, cared for or educated. The wide extremes in the population of the country explain the diverse opinions formed by different observers as to its development and probable future.

The apathy and subjection which characterize the masses give at times a very hopeless outlook. Among the Indians some are about as wild and as barbarous in their dialects and their habits as those of our own West. The peon, the working Indian, lives in the very humblest way. His degradation it is sometimes attempted to partly excuse by comparing him with the serf of Russia or with the poorest peasant of China or India; but we might fairly expect that republican Mexico would offer some advantages over despotic Russia, and the fertile expanses of the New World over the densely-crowded countries of Asia. Whatever may have been the industry and thrift of the masses in days anterior to the white man's invasion, they are now degraded, deeply so, and, the majority of them, without any energetic desire to better their condition.

THE HOMES OF THE POOR.

They herd together in rude, low huts of cane or reeds, in the lower altitudes, or of adobe where the greater elevation requires better protection against the cold of night and of winter. There is often but one room in the

From Bunser's "Old Mexico."

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HOMES OF THE POOR.

house, in which gather all the members of one, two or more families. The bed is a straw mat in the corner; the stove, a few stones piled in a circle, the smoke from which blackens walls and rafters; the dishes are of the coarsest kind of pottery, while teeth and fingers are often the only knives and forks. The inmates of such a home are frequently barefoot and bare-headed, and covered with the very scantiest of cotton clothing, ragged and dreadfully filthy. Their faces, bodies, and especially their hands, are caked with dirt, and the atmosphere of a room in which they are congregated is anything but pleasant to susceptible nostrils. Their food is corn and beans; the latter in a stew; the former moistened, mashed and flattened into cakes baked rapidly on a clay grid-dle. This simple meal is seasoned with fiery chile and washed down with *pulque*—a milky fermented liquor taken from the maguey—when it can be had. Their living so herded together is destructive of a nice sense of modesty or decency, so that many can be described as not so much immoral as non-moral, following their natural instincts as unconcernedly as the rest of the animal creation. This state of morale has been tolerated by the Mex-

ican priesthood, and even fostered by the example of the indolent and licentious men who are far too often found among their number.

WAGES. PRICES. SERVITUDE.

The wages of the day-laborer seem to our American ideas absurdly low. An able-bodied man receives from twenty-five to fifty cents a day; a child, or a less active worker, from twelve to eighteen. In the warmer and more fertile regions wages are at the highest figure given, while at the same time food is cheaper, more varied and abundant than on the higher and drier tableland. A pound of meat varies in price from six to twelve cents; pork is higher, and corn costs from four to six cents a half-peck, and beans ten to eighteen. Rice can be bought in some sections at six cents a pound and coarse salt at about seven. These are the few simple necessities of life; but the hardship endured by a laborer who has a wife and children to support is at once apparent, especially when it is added that only during planting and harvest time can he be sure of employment. In fact, during certain seasons the poor Indian sustains life mainly on wild berries and the many varieties of *tuna*, the fruit of the

ubiquitous and protean cactus. After providing food, there is many times absolutely nothing left for clothing, furniture or books. If, as at marriage, the poor laborer borrow a few dollars from his employer, he contracts a *life-long debt* and reduces himself to a state of *virtual servitude*. Does not the case seem hopeless? And yet it must be said that the men hardly earn the pittance they receive, so slowly do they work and by such primitive methods.

The condition of the mass of this rural population is a serious element in the problem of Mexico's development. Railroads are being built, telegraphic communication binds the republic together as never before, modern machinery and implements of agriculture are slowly being introduced, and the intelligent few are alive to what takes place in the great outside world. But before railroads can prove a success, the general wants of the people must be increased. So long as the people want nothing, the railroad can bring them nothing.

Another great obstacle to this uplifting of the native population is found in the size of the estates owned by one man, and the large idle tracts. How to raise up a class of small landed proprietors and farmers, such as give strength and stability to our own commonwealth, is one of Mexico's most difficult problems. It must be rightly solved before any very great advance can be made. Let us hope it will not be brought about by another revolution, whose coming some even now predict.

PROGRESS ALREADY MADE.

Taking everything into view, however, the outlook to-day is not destitute of hopeful signs. One of these is the greater stability of government, making it more and more difficult to incite and carry a revolution to a successful issue. There is good promise also in the growing liberalism of the press, many of whose most prominent representatives boldly uncover long-established abuses and advocate much-needed reforms. This they do often with risk to their personal liberty, although it is justice to add that freedom of the press has grown greatly and is still on the increase. A powerful influence is also felt from the development brought about by foreign capital and agencies,

the large mercantile enterprises, and the railway system. Then there is an unmistakable revolt against the tyranny, both political and spiritual, of the Roman Catholic Church. Last, but not least, in the signs of promise, is the growth and spread of Protestant influences. These last are both direct and indirect, due to contact with the thought, methods and moral standards of the Protestant nations, but pre-eminently due to missionary effort.

MEXICO OF TO-DAY.

A very bright and interesting book, freely illustrated, is "Mexico of To-day," by Solomon Bulkley Griffin, published by Harper & Brothers. One finds in its pages a very readable account of the country, its climate, the people, their political and social condition, and, in the eighteenth chapter, the religious history and outlook of Mexico intelligently and fairly, although briefly, considered. The impressions formed by Mr. Griffin of a missionary whom he met on one of his journeys make very pleasant reading for any friend of missions:

I met a most intelligent, frank, attractive man during two days of a railroad ride, whose knowledge of this country and its people was accurate and suggestive. He was sympathetic, charitable, broad, and wholly free from cant. Casually I learned that he was an American missionary. Full of human interest, sensible, practical and a worker, he is exerting an influence here which will tell in a large way. He had no word of the hardships, the isolation, the infinite annoyances which some might find and which most travellers do report as they flit; but had taken a grip on the whole situation, past, present and to come, and was doing a man's work like a man. Think of the opportunity that confronts such a one, and compare it with the pastorate of a fashionable city church in the United States! New England never exalted the ministerial office beyond what it may become in the hands of one who will fill up the measure of its legitimate possibilities here, but the man who tries to do this must be full-grown and come to stay.

We do not know to what missionary the author refers, but we thought of more than one, as we read the passage, of whom his words would be true. As for the "fashion-

able city church," Mr. Griffin must be just a little on his guard. That city church gladly supports the good man whom he met, with perhaps half a dozen others like him, and its pastor is very likely on the Board of Missions, an overworked man, giving hours of precious time to devising ways and means for every department of the missionary's work. His chapel, his press, his school, the very horse he rides as he clammers over the mountains of Mexico on his noble errand of love,—all were furnished by that much-maligned "city church."

But then, Mr. Griffin is all right in saying that the missionary of such a stamp has before him a career of usefulness broader than the life of most American pastors, in city or country, offers.

LIGHTS AND SHADOWS OF MEXICAN WORK.

REV. J. M. GREENE, D.D.

Let me indicate as accurately as possible our situation, both as to its lights and its shadows. The past year has not, on the whole, been as fruitful in visible results as some which preceded it, and this for reasons which I will indicate later on. But I would not make the impression by any means that we are without encouragement. A well-organized force of twenty-two ordained Mexican brethren, seven licentiates and sixteen teachers, have steadily kept to their work, holding forth the word of life. Such an array of consecrated laborers tolling on in faith and prayer could not be left without some tokens of the divine approval. Nor have they been.

In Merida, Yucatan, a church of forty-six members was organized in October, and for the first time the Lord's Supper, in its apostolical simplicity, was celebrated in that city. Our services continue with an increasing attendance and interest, under the care of our faithful preacher, Rev. Procopio Diaz, and we have abundant reason to believe that a broad and deep foundation has been laid in that state on which to build a strong and enduring evangelical church. Following the fruitful labors of Mr. Fernandez as a colporteur, a native is now

at work in the interior towns and villages, as the representative of the American Bible Society. He speaks the Maya language, and with this great advantage will no doubt carry light and life to many Yucatan hearts and homes. This leads me to urge again upon our friends at home a higher appreciation of the Bible and Tract societies. As pioneer and co-operative agencies they are invaluable and indispensable in our missionary work.

In Tabasco very decided progress has been made. Only a few days since the residents of Cardenas and of Huimanguillo sent us a communication begging for a minister and stated preaching services. This is the result of Bible and tract distribution and of the excellent effects produced in the towns where we have had congregations established for two years. In the capital, San Juan Bautista, our congregation has long filled to overflowing the church building, and the principal newspaper of the city frequently publishes articles in the highest degree commendatory of our services and the minister in charge, Señor Abraham Franco. On the last anniversary of Mexican Independence, September 16, this young brother was invited by the city council to make the patriotic address, and did so with great credit to himself and to the sacred cause which he represents.

In Mexico City two new congregations have been established, also a school for both sexes in one of the most neglected wards of the capital. *El Faro*, our beautiful illustrated eight-page paper, filled with choicest religious articles and issued every two weeks, has met with marked favor, and is finding its way to many homes where no Protestant minister would be permitted to enter. The letters that reach us from all parts of the land and from other Spanish-speaking countries, commending our paper, are most gratifying to the mission and encouraging to the Board. We have recently secured premises in the central part of the city where the missionaries, the printer, Mr. Smith, and our presses are all under one roof. So much for the brighter features of our work.

DIFFICULTIES ENCOUNTERED.

The year has been marked by difficulties of which I cannot write with the freedom I would

desire, lest it be supposed that political or denominational prejudices prompt my utterances. Let me at the outset humbly and honestly disclaim all such unworthy motives. The friends at home know something of the difficulties in our work occasioned by the charge first made by Bishop Riley, and since repeated far and wide and with untiring zeal by the Romish clergy, to the effect that all the American missionaries in this land are really apostles of annexation, secret emissaries of the United States government. This charge we have sought to write down and live down as best we could, but unfortunately the Cutting affair, followed by the Sedgwick scandal and this by still another, have all tended, in Jesuit hands, to depreciate American character and reputation. The threats of war, and all the silly blustering with which our frontier teemed during the summer, gave a fine opportunity to the priests to say to the people, "we told you so," and many, very many, even of our most loyal friends, and not a few even of our most faithful brethren, including some of the ministry, were perceptibly alienated from us under the influence of this appeal to their patriotism. Years must pass before they recover entirely from the impression thus received.

In addition to this international bugbear, we have had to contend with fiery assaults, made upon us by Mr. James Pascoe, of England, a Plymouth brother, who for many years did admirable service by exposing the errors and abominations of Rome, both by word of mouth and with his pen. Before any of our missions had been established here he was at work, and not a few of our most faithful Christians owe their awakening and first lessons in gospel truth to Mr. Pascoe. But latterly all the amiability of his nature seems to have been turned into bitterness, and all his inherent force of character and strength of will, for more than a year past, have been aimed systematically against "the denominations," all of which he declares to be tainted with Romanism, pride and worldliness. I have little doubt that this brother is mentally unsound, but this is not clear to all our humble people, and from all parts of our field come to us sad accounts of the divisions and alienations in our congrega-

tions caused by *El Herald*, Mr. Pascoe's paper. In accord with Bishop Riley and the Jesuits, he launches against all the American missionaries the charge of being annexationists, and his words to hundreds of good people have all the force and weight of infallible truth. In Toluca, his former headquarters, he has nearly destroyed both the Methodist church and our own. He deals in glaring misstatements and shameful calumnies, but his name attached to them makes them authoritative. For a long time we all kept silence, but latterly it has seemed best kindly and clearly to expose his falsehoods and endeavor to repress somewhat his wild, wandering pen.

From another source, affected for the time being by excessive denominational zeal, a letter appeared early in the year in the *Examiner*, stating that our whole church in Ozumba had left us and become Baptists. The statement was slightly premature and somewhat inexact, as not a single member of the church or congregation has gone to the Baptist Church up to the present time. It is true that Mr. Hurtado, our minister in the place, under the influence of Baptist documents freely supplied him, began to preach Baptist doctrine while still in our employ, and for this was of course dismissed, and naturally went to the Baptist church, where he preached for a few months and then returned, as I am informed, to secular life.

The result of these difficulties has been to sadden and oppress us all to a certain extent, and to quicken within us the conviction and feeling that all the forces of evangelical Christianity ought, especially in papal lands, to cultivate and demonstrate the utmost unity of spirit and harmony of plans; not unduly emphasizing any non-essential, either in doctrine or ceremony, but all bending every energy to dissipate the darkness and mysticism and superstition in which the sad victims of Romish teaching and practice are enshrouded. For this spirit we pray, and to this end I trust God will sanctify to us this year of mingled lights and shadows.

If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.—*Archbishop Whately*.

THE ADVANCE OF LIBERTY IN MEXICO.

Not only in law but in fact the people of Mexico are learning to shake themselves loose from the old fetters of priestly tyranny, as the following incident, narrated in a recent letter from Rev. Mr. Haymaker, of Zacatecas, strikingly shows :

For some time back there has been a growing interest in religion, and a growing tendency to investigate the subject, on the part of the people in the ranch of El Carro, distant two days journey southeast of Zacatecas. This ranch, which is a very large one, is under the government of the town of Noria de Angeles, from which it is a mile or so distant. Mr. Wallace, in making a trip to El Carro some months since, became acquainted with the "president" or chief ruler of Noria de Angeles, a man of unusual intelligence and no small energy. He has formed a code of rules under and in conformity to the national and state constitutions, and holds all his people to strict obedience. While in many other places the priests violate the laws of reform at their will, in Noria not a bell is heard outside of the prescribed hours, nor does a single priestly procession appear in the street from one year's end to the other. This man, though not a Protestant, is friendly to our cause. He recognizes the liberty it represents.

Things being in this state, we sent down to El Carro not long ago a young man of fine talents and great energy, though not yet educated, to take charge of the congregation as lay preacher. He began to make his presence felt immediately, not merely in El Carro but also in Noria de Angeles. Thereupon two priests of Noria preached some very inflammatory discourses one Sunday morning, with the object of raising a mob to put the president out of the way, so that they might thenceforth be free to make war on the Protestants. The mob was raised and the attack was made, but the sagacious president with his few followers, their swords drawn, retreated fighting towards El Carro, where he knew he could trust the people to a man. He reached the place, roused the liberals and Protestants, put down the mob, and, to crown his triumph (and we may add ours), caught the two "fathers" and put them in jail as dangerous mutineers. At the last accounts even the great influence of the archbishop of the state could not get them out.

This incident serves to show the change that has taken place in the few years since he who

would dare to put his finger on the church of Rome would have "died the death." It also indicates, better than a long paper would do, what hopes we may have, since there is springing up among the people enough of the sentiment of liberty and right to make such things possible.

Rev. Mr. Boyce, of Saltillo, in the North Mexico Mission, writes in a tone of unusual hopefulness with reference to the zeal shown by the people in that vicinity in self-support. There, as elsewhere, systematic, weekly and proportionate giving reveals an ability which they scarcely dreamed of before. One congregation has raised \$102 for a new roof for the church; another, \$67 for pulpit, lamps and carpets, and all the congregations have borne their incidental expenses. "Most gratifying of all," writes Mr. Boyce, "is the fact that the people are proud of having done something for the work. Here in Saltillo our people have worked like beavers, and I don't think I have ever seen more genuine, honest church pride than they show in the changed appearance of their house of worship." They are making better provision for their preacher also, and their school. Mr. Boyce makes sanguine prophecies for the future.

In Monterey great and malignant opposition has been met. It has been for months impossible to rent any place suitable for a chapel. In the entire city it has been impracticable to obtain a place suitable for public religious services. The school-room was the best available place. It looks as though it would be a necessity to buy a plot of ground and build a plain chapel.

The mission headquarters in the city of Mexico have been removed to a more central location. The press and the residences of the missionaries are now all under one roof. The building was formerly a convent. The doors of the old cloister now send forth papers, tracts, leaflets, bearing the truth of the gospel over the whole republic and away south to Colombia and Chili, yca, even to old Spain itself!



MISSIONS IN MEXICO AND GUATEMALA.

City of Mexico (occupied 1872)—Laborers, Rev. J. M. Greene, D.D., Rev. and Mrs. Hubert W. Brown, Miss Annette G. Bartlett; assistant teacher, Miss Virginia A. Disoway; Rev. Messrs. Arcadio Morales, Enrique Bianchi, Pedro L. Ballastra, Eligio Granados, Felipe Pastrana, E. C. Salazar; in the city and various out-stations, 3 unordained preachers, 17 native teachers.

Toluca—Rev. Manuel Zavaleta.

Vera Cruz—Rev. Hipolito Quesado.

Zitacuaro—Rev. Daniel Rodriguez.

Jalapa—Rev. Leopold Diaz.

Tabasco—Rev. Abraham Franco.

Guerrero—Rev. Solomon Diaz, Rev. Plutarco Arellano, Rev. Felix Gomez, Rev. Vincenta Hurtado.

Rayon—Rev. Heziquio Forcada.

Zacatecas (occupied 1873)—Rev. T. F. Wallace, Rev. and Mrs. E. M. Haymaker, 8 licentiates, 8 native helpers.

Fresnillo (occupied 1884)—Rev. Jesus Martinez.

San Luis Potosi (occupied 1878)—One licentiate.

Jerez (occupied 1880)—Laborers, Rev. D. J. Stewart and wife, Rev. Carlos Abeyro.

Saltillo (occupied 1882)—Rev. and Mrs. Isaac Boyce, 2 licentiates.

Monterey (occupied 1877)—Miss Fannie B. Ward and Miss Mildred H. McKnight, Rev. Brigidio Sepulveda, 2 licentiates.

Merida—Rev. Procopio Diaz.

Lerdo (occupied 1886)—Rev. and Mrs. M. E. Beall.

In this country—Rev. and Mrs. H. C. Thompson, Mrs. J. M. Greene and Mrs. T. F. Wallace.

Guatemala City (about sixty miles from the seaport of San José; occupied 1882)—Laborers, Miss M. L. Hammond and Miss Annie E. Ottoway; native helper, Senor Don José Victor Sanchez.

Rev. Pedro Ballastra, one of the native Mexican pastors, is occupying the time he can spare from his pastoral duties in translating Rev. Dr. Breed's book, "The Presbyterianism of Three Hundred Years Ago." Mr. Brown writes:

It would be a great stimulus to such effort in the future, as well as an addition to our evangelical Spanish literature, could the work be published and circulated here in Mexico.

It is not, perhaps, known to all how vast a country Mexico is,—that it nearly equals in area all the United States east of the Mississippi river. Its border states on the north are Sonora, Chihuahua, Coahuila and Tamaulipas. "Sonora is larger than the states of Ohio and Indiana combined; Chihuahua is nearly as large as New York and Pennsylvania; Coahuila is larger than New York, and Tamaulipas is nearly as large as Maryland, New Jersey, Connecticut and Massachusetts combined." These are only four of the twenty-seven states composing the republic.

"During nearly all the long period of Spanish rule in Mexico, the Inquisition, or 'Holy Office,' wielded a power as baleful and as despotic as it ever did in old Spain, and held its last *auto-da-fe* and burned its last conspicuous victim—General José Morelos—in the Plaza of the City of Mexico, as late as November, 1815!"

BULL-FIGHTS RE-ESTABLISHED.

Rev. Dr. Greene, of Mexico city, writes in a recent letter:

Have you noticed that Mexico has retrograded thirty-one years in repealing the law which was adopted in 1855 forbidding bull-fights in the federal district? We are now to have three immense "plazas de toros" in the city, and all will be in full blast every Sabbath. The government is to receive fifteen per cent. of the gross receipts. Our Sabbaths will be worse than Parisian or Babylonian. All our best papers deprecate the step, but to no purpose. The trend is out of Romanism into a practical atheism. The habitations of cruelty are to be multiplied. God help us to make his truth more positive and practical among the people!

GENERAL ARTICLES.

BISHOP HANNINGTON.

On the evening of the memorable day which witnessed the disruption of the Church of Scotland,—the day when upwards of five hundred ministers left their churches and mansees behind them, and went forth to found the Free Church,—the late Dr. James Hamilton, of London, was the guest of James Bonar, W. S., brother of Andrew and Horatius. On invitation of the host, it fell to Dr. Hamilton to conduct the family worship. Turning to the eleventh chapter of the Epistle to the Hebrews he read with impressive emphasis the roll of Old Testament worthies there written, closing with the thirty-second verse: "And what shall I more say? for the time would fail me to tell of Gideon," etc. Without a moment's pause, or even a change in the tone of his voice, he proceeded, as if still reading from the sacred record, to add the names of eminent confessors, reformers and missionaries, closing with that of Dr. Chalmers; and then, without a word of comment, knelt in prayer. The effect was overpowering. The little company of distinguished guests, together with the family of Mr. Bonar, were deeply moved by the skillful and suggestive prolonging of the roll of honored witnesses for Christ. It was surely a happy thought to include in the goodly fellowship of the patriarchs, confessors and martyrs of other days men of like spirit in the present generation. Why not?

After the manner of the now sainted Hamilton we write the name of James Hannington on the roll of Christian worthies, confident that none will challenge his right to be numbered with the distinguished witnesses for Christ. Months have passed since the Christian world was shocked by the announcement that the Bishop of Eastern Equatorial Africa had fallen a victim to savage treachery; but it is not too late to present to our readers the face of that noble servant of Christ, with a brief sketch of the man and his work.

James Hannington was born at St. George's, Hurstpierpoint, England, on Sep-

tember 3, 1847. After an uneventful course of training in private schools, in which the boy gave but little promise of the man, and a business experience of some six years in his father's counting-house, he was entered as a student in St. Mary's Hall, Oxford, in October, 1868, taking his degree of B.A. in 1872. One year later, on July 15, 1873, according to the record made in his diary, he "passed from death unto life." His experience of the new life in the soul was preceded by a season of deep heart-searching

and self-abasement; but with a clear, intelligent, confiding trust he committed himself wholly to the Lord Jesus Christ as his personal Saviour. About six months after his conversion he was ordained to the gospel ministry by the bishop of Oxford, and at once entered upon his work as curate of Trentishoe, in Devonshire. Here and elsewhere in the home church he rendered efficient service to the cause of Christ, throwing himself with all the ardor of his nature into everything which gave promise of lifting up the people and of leavening the community with the gospel. But the Lord had marked out for him a wider sphere of usefulness. By years of patient toil and spiritual growth

he had been gradually trained for a field where his natural endowments, varied acquisitions and spiritual gifts were to find a grander scope. As early as the year 1878 he had felt decided drawings towards the work of foreign missions. When it was announced that Lieutenant Shergold Smith and Mr. O'Neill had met a violent death on the shore of Lake Nyanza, he felt an almost irresistible desire to step into the breach and take up the work which had fallen from their hands. The purpose ripened slowly, however, and he continued to toil on in the field assigned him, manifesting a constantly-increasing interest in the work at home and abroad.

It was not till 1882 that the fullness of time came for entering the foreign field. The explorations of Livingstone and Stanley in central Africa had stirred the Christian world profoundly. The challenge of Mr. Stanley to Christendom to "send missionaries to U-Ganda" had not been unheeded. Men of noble character and devout purposes had braved the dangers of "savage beasts and more savage men," as well as the perils of a deadly climate, that they might plant the gospel in the very heart of the Dark Continent. Now these missions needed reinforcements, and thither Mr. Hannington and a few kindred spirits were sent. Leaving England May 17, 1882, they reached Zanzibar on June 19, and almost immediately began to push their way into the interior. After a toilsome and perilous journey, involving much hardship and exposure, the devoted band had the unspeakable joy of celebrating the Lord's Supper on the Christmas day following in the very heart of Africa. But the fatigue of the journey and the debilitating influence of the climate had told severely on the fine physique of Mr. Hannington, and by February, 1883, his health was so completely shattered that a return to his native land was deemed imperative, as giving the only hope of prolonging his life and usefulness. It must have been a sore trial to his earnest spirit to stand face to face with heathenism and yet be unable to enter upon the work to which he had consecrated his life. But his season of rest

in England was not spent in idleness. Deeply moved by his brief contact with heathenism, and fired with love for God and the souls of men, he labored with unflagging zeal to rouse the Christian public to a deeper interest in foreign missions. By the autumn of 1884 his health was sufficiently restored to justify his return to Africa, and on November 5 of that year he sailed once more for his chosen field. Meanwhile, however, he had been consecrated Bishop of Eastern Equatorial Africa, an appointment which gave eminent satisfaction to all friends of the cause.

Instead of landing at Zanzibar and following the usual route to U-Ganda, he pushed inland from Mombasa, taking the shorter route explored by Mr. Thomson, and which lay through the Masai country. The sequel showed, however, that it was a most inopportune time for trying the experiment of entering central Africa by what the natives call the "back door." The German annexations on the east coast had excited the fears of the young king of U-Ganda, Mwanga, the son and successor of Mtesa. He was led to believe that the invaders were likely to push their way to U-Ganda and "eat up" his country. The king was, therefore, inclined to look with suspicion on any caravan conducted by white men, as it might prove to be the advance guard of an invading host.

An extract from a letter written by Bishop Hannington on July 5, 1885, serves to show the straits to which the party were reduced during their journey from the coast, and to reveal the devout and earnest spirit of the man in the midst of imminent danger:

Starvation, desertion, treachery and a few other nightmares and furies hover over one's head in ghastly forms; and yet, in spite of all, I feel in capital spirits, and feel sure of results, though perhaps they may not come exactly in the way we expect. In the midst of the storm I can say:

"Peace, perfect peace, the future all unknown;
Jesus we know, and he is on the throne." . . .

If this is the last chapter of earthly history, then the next will be the first page of the heavenly. No blots, no smudges, no incoherence, but sweet converse in the presence of the Lamb.

After three months of such trying experiences the missionary caravan reached Kavirondo on October 8. Here, at Sundu's village, the bishop resolved to leave the most of the caravan in charge of his travelling companion, the Rev. W. H. Jones (colored), and push on to U-Ganda with fifty men. On the tenth day out the little company reached a country which abounded in plantain-trees, the fruit of which constitutes the chief article of food in equatorial Africa. Bishop Hannington at once inquired for the chief of the country. He soon appeared; but scarcely was the greeting over when he demanded as *hongo* ten guns and ten barrels of powder. To this the bishop objected, and the chief withdrew in an angry mood. Subsequently one barrel of powder and four elbows of cloth were sent as a present to the offended chief. Soon after, some men appeared who represented themselves as messengers sent by the chief to conduct the bishop to a place from which he could see Lake Nyanza. The unsuspecting missionary gladly consented, and took with him but one follower. Scarcely had they left the rest of the company, however, when the two were seized, bound with ropes and taken back to the village.

This was the beginning of a brief but distressing captivity. For eight days he was confined most of the time in a wretched hut, filthy with vermin and fairly suffocating with heat and offensive odors. A drunken, noisy guard kept watch by the hut. Consumed with fever, and even delirious part of the time, he was at the same time in great suspense, not knowing what a day might bring forth. From his diary, written in the midst of the trying ordeal, and since recovered, it is evident, however, that he awaited the issue with humble confidence in God and cheerful acquiescence in His will.

On the eighth day of the bishop's imprisonment a messenger who had been sent to the great chief, King Mwanga, returned. The Rev. W. H. Jones gives the sequel:

On the following day all the bishop's men were disarmed in the morning, after which they were caught and tied two by two together, and then confined in different huts. At 5.30

P.M. the bishop and the men were taken to a bush far away from the village, those who led the bishop leading the way. When they got to the place the dear bishop and his cook were those whom they killed first by shooting them, the men being speared.

Thus fell by cruel hands one of the noblest men who ever set foot in Africa for her redemption. That one so richly endowed by nature and grace for the responsible position to which he had been chosen should have been cut down at the very threshold of his work belongs to the hidden things of God. Bishop Hannington was a man of rare qualifications for the difficult and dangerous work of evangelizing equatorial Africa. To a well-knit physical frame he added intellectual ability of a high order; a devoutness of spirit and simplicity of faith which never failed him in the darkest hour; a strength of character and personal courage which marked him as a leader among men; a sunny disposition which often took the form of "rollicking fun"—under proper restraint certainly one of the most desirable traits for a missionary, whose surroundings are often depressing; a chastened and humble spirit; and withal, a singleness of purpose and self-denying consecration which knew no reserve. He rests from his labors, a martyr to the cause of foreign missions. But he has not died in vain, for, inspired by his example, others have taken up the work, determined by God's blessing that Africa shall be redeemed.

MISSION WORK IN CHILI.

South America is a large place. I can only speak of this coast, though I dare say our experiences in Chili may be found repeated in all Spanish countries, and in part in all mission fields.

The missionary may, when weary, mentally question whether workers in other fields have discouragements equal to his and burdens heavy as his. Especially when one labors in a field, waiting long for the reaping, he may hear of increase in other lands, and, while thankful for the news, may almost envy the brethren their encouraging tokens of success,

feeling sad when unable to send home glowing and promising reports. But it will not do to yield to such a feeling. In every foreign field there are peculiar evils to combat, peculiar difficulties to surmount. In some it takes years to break up the ground for the seed. It is still a day of small things with us in Chili. For more than twenty years there have been missionaries here. The work may seem to advance very slowly, but the field has been and is a difficult one. We are still a small mission, comparatively speaking, having little more than force enough to hold our own: three pastors for foreign residents, supported here, but missionaries also; four missionaries of the board engaged in Spanish work only; one native evangelist; two helpers, and six students for the ministry. In our two mission schools we have about 260 scholars, children and youths. Several of our teachers render excellent service, and one of them, a German ordained minister, is organizing a church for his countrymen in the capital. With reinforcements we could now move forward rapidly, for the time is ripe. We are struggling to keep up a work which calls for twice our number of men. But some of the students will probably be licensed soon; our mission paper is widely read, the schools and four churches (native) are pretty well attended, and we have planned three missionary tours for the coming six months to hold services in various towns north and south where we have agencies for the paper, which is called *El Heraldo*. We are also taking a new start in tract work, having a committee for selecting, publishing and distributing. Good tracts, suitable for this field, are not easily found or made. We are greatly in need of funds for this work.

Possibly Christians may sometimes find the larger missions of our church in China, Japan, India or Syria more inspiring as subjects of study than our more recent attempts are. Though not quite just this is natural, for there is a brighter glow in the history of the older and more successful missions. But the fact is, some of us now working in Roman Catholic countries first felt the missionary call to the above-named lands, but the appeals for help were so strong that we were compelled to turn

hitherward, and, having come, we have one testimony to offer, viz., that of the crying need for missions in papal countries. We speak that we do know.

OUTCOME OF ROMANISM.

In these Spanish republics you may behold Roman Catholicism in its extreme state, the people under the power of abject superstitions or reactionary unbelief, which are the legitimate fruits of unhindered Roman Catholic activity for centuries. The darkness is all the more painful because it is called light by the Roman authorities, because it is labelled the *Christianity of Rome*. Multitudes here know no more about the plan of redemption, in its spiritual nature, no more of the hope of salvation in Christ alone, no more of the call of God to be pure, truthful and faithful as children of a heavenly Father, than do the Japanese and Chinese who listen to the gospel for the first time. Among the higher classes men, disgusted with Rome, are becoming followers of Comte. The women, as a rule, and the lower classes are subjects of Rome, without knowledge of Christ, sunk in superstition, and often are worshippers of Roman idols.

A few days ago an intelligent young woman, who had been spoken to a few times about the gospel, came to one of the ladies of our mission and said, "Senorita, isn't it true that if we pray to St. Peter he has power to hear and grant our requests without God having anything to do with it? I was told so, and that as St. Peter has the power there is no occasion ever to speak to God." The priest had told her this. The question gave another opportunity, however, to impart truth, and I hope with good effect; but so fixed is this mode of thought that one must begin with many as with little children. It takes time.

What interest we feel in the missions to the Mohammedans who worship one God, as they say, the invisible, the eternal God of Moses, of Christ and of Mohammed! But here are nations bowing down to and worshipping graven images, pressing copper medals to their lips for salvation, and with money purchasing liberty to sin. Should not we who exalt the names of Calvin and Zwingle and Luther, should not we, ourselves delivered Romanists through the

work of our apostles of the Reformation, feel an interest in these millions and exert ourselves to give the light to them, to set them free? Our church having charge of this west coast of South America (for no other foreign board has sent laborers here), and having missions in so many papal lands, might well make watchwords of these missions. Be not deceived by any guise of plausible earnestness or sincere effort in Roman Catholic circles in the United States—be not deceived. There are individuals who are true and faithful according to their light, but *principles* are larger than men. The pure truth of our adorable Saviour must meet and vanquish a human system which dishonors Christ, which violates and lives by violating the holy commands of our God: "Teach them whatsoever things I command you."

Some people read the burning words of Pere Chiniquy or hear his voice pleading for the *extension of the Reformation*, and wonder if the good old man is not too severe, too agitated. So some wondered about Gavazzi; so I presume some have over every reformer. It is true that there is *method* to be considered; but while considering method let us be careful lest the enemy escape and gain victories before our eyes. Let us not follow charity to sacrifice justice, to concede opportunity and power to an hierarchy which, forced to qualify its aims and to moderate its methods in Protestant countries, or free to reveal its old inherent and unchanged nature in other lands, is still—however sincere in their blindness some of its members may be—the usurper of the rights of the soul, the jesuitical claimant to universal power and human domination in religion, the author of Mariolatry, the vendor of salvation, the opponent of gospel progress, the enemy of soul liberty, the plotter against the free Christian state—for allegiance to Rome is more by her doctrine than citizenship; and once give the servants of the Vatican opportunity and they will hand the keys of their native land to the man whom they call the Pope, the Vice-Christ.

The ignorance, the immorality, the superstitions which mark the South American countries, darker in some places than in others, but everywhere dark, are fit to be named with the

painful characteristics of Islam, of Buddhism, or of any practically heathen system.

THE FIELD.

Now let your eye run along any map of this coast. Begin at Panama, the home of fever: Colombia—with a small band of Christian workers struggling against the tide and praying for help. Ecuador, Peru, Bolivia—without the gospel, without one missionary. No words can portray the state of these countries—revolutionary, priest-ridden, war-stricken, the lower classes so low as to excite more than pity. From what is reported, one judges the priests of some places there fit to be classed with the priests of India or worse. Let praises go up from our hearts for the redemption of Japan, but let us not forget these Spanish peoples on our own continent, our neighbors, or the Indians of South America, almost untouched. Chili, the last, a goodly land and free, is also very needy. To evangelize these lands is a great task, and the discouragements are many. We are sometimes weary and cry, When cometh the victory? But all the power is his who bids us teach his will, and we labor on believing that if we go forth bearing precious seed to sow faithfully beside all waters, the harvest time will come and the ingathering.

W. E. DODGE.

VALPARAISO, CHILL.

THE SYRIAC BIBLE.

The revision of the modern Syriac Old Testament now in progress suggests some interesting statements bearing upon its history.

Among the various motives which led the Nestorians of fifty years ago to welcome the missionaries from the West, there probably was none more sincere, none more noble, than the desire for the multiplication of their sacred books. When Dr. Wolff, the eccentric English clergyman and traveller, visited Oroomiah some years before the arrival there of the American missionaries, leaders of the people gave as one reason of their low and degraded condition, their destitution of the Scriptures. They said to him, "We have heard that the English can write a thousand copies in one day. Will they

not write several thousand copies and send them to us?"

The generous answer from England was an edition of the gospels in the ancient Syriac, printed from a copy given to Dr. Wolff by the bishop, Mar Yohanan. It was the first printing in the Nestorian square character ever done.

Copies of this edition were first taken to Persia, so far as is known, by the missionaries Smith and Dwight, in their exploring tour in 1830. They were a welcome harbinger of the coming day of cheap Scriptures and abundant books. A copy given by them to Mar Yohanan was shown Dr. Perkins on his first visit to Oroomiah. It was kept enveloped in a shawl as a precious treasure. The words in each verse had been counted, and compared with a manuscript copy, and then the volume was approved to be used in the public services of the church.

The reverence of the Nestorians for their ancient version of the New Testament is not surprising. Western scholars give it high rank among the versions. In respect to antiquity it is exceeded by none. Some date its origin in the latter part of the first century. None place it later than the middle of the second. As to fidelity as a translation from the Greek it has scarcely an equal. It well deserves the name *Peshito*, meaning simple or pure, for the makers sought only to give the simple unparaphrased sense of the holy volume.

Dr. Perkins and his collaborators in preparing in the vernacular Syriac of the Nestorians a translation of the New Testament made the *Peshito* the basis. None other would have been acceptable to the people. The differences between the Greek and the *Peshito* were indicated in foot-notes. Some years later, when a pocket edition of the New Testament was issued, these foot-notes were substituted in the body of the page for the *Peshito* readings.

The translation of the Old Testament was made by the missionaries direct from the Hebrew. The ancient version of that volume holds no comparison with the *Peshito* in point of fidelity to its original. While it is of some value in arriving at the true reading of some

blind passages in the Hebrew as it has come down to us, it is not to be relied upon. Its origin is lost in obscurity. Its date belongs probably early in the Christian era.

Previous to the labors of our American missionaries nothing worthy of mention had ever been written in the modern Syriac dialect. Their translations of the Scriptures into this tongue are a noble monument of their scholarship and of missionary enterprise. Their work has ever been the admiration of the Nestorian people. It has received the encomiums of German scholars who have made this language a study. It bears well the test of time.

The New Testament has passed through several editions. It remains as it came from the hands of the early missionaries and their able native assistants, with the exception mentioned above.

The Old Testament has been printed but once, and that thirty years ago. This translation, though of a high order, is not quite of equal merit with its companion volume. A careful revision is now in progress preparatory to the issuing of a new edition by the American Bible Society. Fifty years of missionary education and development have expanded our modern Syriac literature, have enlarged our knowledge of the dialects and resources of the language, and have enriched its vocabulary, and so made it possible, we think, to make a somewhat improved version.

The Nestorians have much of the reverence of their ancestors for the pure word of God. Their language admits of very close conformity to the structure and idiom of the Hebrew. Their scholars have a pride in preserving this family resemblance. They would often leave a passage of doubtful meaning in the blindness of the original rather than sanction some human guess as to its sense, or insert explanatory words. Their modes of thought and customs render many passages intelligible and forcible to them that in their literalness would be dark or weak for us. The literal rendering of 1 Sam. 28: 24, "the woman had a calf of the stable in the house," is a vivid picture to them. A Syriac proverb says, "You cannot make a work ox of the calf of the stable," i.e., one born in one's own stable, and hence a petted animal.

Such animals, too, are frequently kept in the house.

They understand too well the expression in Ps. 10 : 2, "In the pride of the wicked the poor is set on fire" (Revised Version, margin); for it is a sadly common phrase with them, in speaking of an oppressive Mohammedan master, "We are burned up in his hands."

Such resemblances in their language and in their customs with those of the ancient Hebrews make the Old Testament a specially favorite book with the Nestorians.

BENJAMIN LABAREE.

OROOMIAH, PERSIA.

The November number of the *Record*, published in Valparaiso, Chili, under the editorial management of the Rev. Dr. Trumbull, has the following:

A gentleman of long and extensive experience on this coast, writing of the inhabitants of the country districts, says, "People not ripe for (gospel) instruction. Ignorance, superstition of the year 1200, and aguardiente (liquor) of the most poisonous kind have dominion over them to the ruin of their souls. Preach for Chili that the most politic and justifiable and beneficial tax would be one or two pesos fuertes (hard dollars) on each gallon of aguardiente distilled."

And again:

A gentleman travelling recently and visiting Angol was told that the distillery there, and others like it elsewhere, were doing more to put an end to the Indians than all the operations of the army.

So much for the civilizing influence of intoxicating liquor! What an obstruction in the way of the gospel!

Extracts from the Annual Report of the Girls' School in Hamadan, Persia, prepared by Miss Annie Montgomery:

Of the last quarter, July and August were holidays for the Armenian scholars. The boarders, after completing the winter's sewing, had three weeks for visiting in their own homes, and I know they tried to scatter some of the good seed there. Their absence gave me more time for my Mussulman boys and for the Jewish girls, whose numbers increased till we had forty-five in attendance. They

begged that we would not give them holidays, and so did their mothers; but one of the periodical outbursts of persecution occurred about the middle of August and we gave them holidays. We held this the first public examination of Jewish girls in their school-yard, and I think the anxiety of the parents to have it so, and their manifest pleasure in what the girls did, made it evident that we had taken a step in advance. We had reading lessons in Persian, Hebrew and English, some arithmetic and geography, motion songs and hymns; but most satisfactory to me was the recitation of the parts of God's word they had committed to memory: the Commandments, Psalms 23, 91, 121, John 1, 3 and 15, and Deuteronomy 32. The school recited nicely in unison. Several of the girls could recite them perfectly, and received prizes for doing so. We also gave prizes for punctuality, deportment and diligence, and six of the girls had pretty crochet mats to present to their mothers as specimens of what their fingers had learned. If, as I firmly believe, our hope for the Jews is in our work among the children, what a power these forty-five girls will be among this down-trodden race in the future! and shall we not have the joy of hearing their voices blend in the *new* song of Moses, when, redeemed by the long-rejected Messiah, they shall ascribe "blessing and honor and glory and power to the Lamb forever"?

Our enrolled numbers are seventy-four in the Armenian quarter, seventeen of these boarders, and forty-five in the Jewish. The boarders have earned about fifteen tomans for Christ's cause, and also contributed a few things to the dime-offering. Three of our scholars have been seriously ill; two of them have recovered and one has been safely folded by the Good Shepherd. Three have professed their faith in Christ of those that are or have been pupils in the school, and the spirit of loving self-sacrifice for Christ's sake shown by all the girls is a source of constant pleasure.

The women's prayer-meetings have been much more encouraging this year, with much larger attendance, and the women sustaining them during my prolonged absence. Their contribution to the dime-offering of jewelry, etc., was valued at about forty tomans, and the spirit manifested in giving very commendable. I regret that most of the women have had to discontinue their reading, but I hope to resume this work in the coming year and make it more satisfactory.

LETTERS FROM THE FIELD.

SYRIA.

A FITTING MONUMENT.

ZAHLEH, December 6, 1886.

REV. W. M. GREENLEE:—You have received long before this the particulars of the death of Mr. Dale. It is a severe blow to the entire mission, but of course it fell most heavily on us of the Zahleh Station. I had just returned on the Monday before his death from holding a series of meetings in Meshghera, a village of 3000 inhabitants, in the southern part of our field. I went down to call upon him, and found him as cheerful and hopeful as usual, only I noticed a swelling upon the right side of his neck. This was the beginning of the malignant pustule which in thirty-six hours more caused his death.

It has seemed to us that no providence could scarcely be more mysterious. So insignificant a thing as a fly to cause the death of so useful a servant of the Lord! He seemed to be absolutely necessary to the work, and yet God has taken him away.

I write at the present time to tell you about the success of our Boys' Boarding-school, which was Mr. Dale's darling project for some years past. One of the first things he said to me when I came to Syria three years ago was, "We must have a Boys' Boarding-school in Zahleh." This wish was just about to be realized when he left us. During the whole of September he had been working hard to secure a proper building in which we might commence operations.

PRIESTLY OPPOSITION.

Great trouble was experienced in this, partly because of the unsuitableness of the houses found, and partly because of the vigorous opposition which our movement stirred up on the part of the Catholic priests of this place. They pronounced a curse on any one who should rent us his house for such a purpose. Finally, after untold trouble, we succeeded in leasing a house and the money was paid over. Possession was to be given us in fifteen days. We soon heard that the Catholic bishop visited the owner of the house and threatened him and his entire household with the terrors of excommunication, judiciously intermingling with these threats graphic descriptions of purgatorial fires, if he persisted in giving us his house. These threats took effect, and he sent word that he would

not give us possession. We waited quietly until the time had expired. Mr. Dale then demanded the keys; they were refused. They were then demanded of the governor of the city. He likewise refused. Immediately Mr. Dale sent a telegram to our consul in Beirut, and at the same time to Waso Pasha, Governor-General of the Lebanon. In a few hours the pasha telegraphed to the local governor, commanding him to take soldiers and demand possession of the house in the name of the American missionaries. It is needless to say that this order had the desired effect, and we had possession of the building after a delay of only a few hours. But it is impossible to describe the commotion of the city when it was known that the pasha had interfered in our behalf. Catholics, Greeks and Maronites united in seeing who could pronounce the deepest and heaviest curse on us and on our school. But this commotion soon subsided, the more so because it was fomented by the priests, and by no means expressed the real sentiments of the people toward our enterprise. At heart, as it has since proved, they favored strongly the opening of the school. But just when peace had been gained and the victory won, just when priest and the bigoted laymen had been effectually humbled, Mr. Dale was taken away. But the foundations had been so firmly laid, and the conquest over our opponents so complete, that no further difficulty was experienced in opening the school.

EXPECTATIONS SURPASSED.

We had expected to receive about twenty boys. But instead of twenty I received forty-six boys, and turned twenty or thirty away for lack of room in the school building. Of this number fifteen are from Zahleh itself, the scholars preferring to pay the amount required and board in the school to remaining in their homes and attending as day pupils. We have, including the day pupils, sixty-five boys in the school, all doing splendid work. It must be remembered that this number does not represent charity pupils, but every one of them, with one or two exceptions, paid the amount required for board before taking a meal in the institution. The success has been truly amazing, and has far exceeded our most sanguine expectations. Think of it! Twenty expected, forty-six actually received, in the face of all the priestly opposition, and thirty turned away for lack of room. Our chief object in opening the school was to use it as our agency in evangelizing Zahleh, as well as to

secure an influence in the surrounding villages from which boys have been received. In this so far the school has been an eminent success. Our congregations at our preaching services have been doubled, exclusive of the presence of the boys from the school. Our Sabbath-school has an average attendance of from two hundred and thirty to two hundred and fifty. In every sense of the word our school must be pronounced a success. New houses are opened for us to visit and influence; a few people are brought to the church to hear the gospel of our Lord Jesus Christ, and we are bound to believe that by its means many new souls will be born into the everlasting kingdom of God and of his Son. We make a specialty of teaching the Arabic well, although instruction is given in English and French.

HELP NEEDED.

We very much need a single philosophical apparatus for the benefit of the class in physics. If any one could be found interested enough to help the school in this line they could be sure that they were contributing materially to the prosperity of the school. We also need \$4000 for putting up a suitable building. We cannot possibly continue in our present accommodations. We can easily have eighty or a hundred boys the coming year if we can have a suitable building in which to receive them. The earnestness shown throughout the Zahleh field in this school and in the matter of education generally is something amazing. There has been nothing like it in the history of the mission. The fact that our boys are all willing to pay for everything is something unparalleled in the history of education in Syria. We accept it as a grand opportunity for preaching the gospel to new hearers and to preach it with additional power. I write so fully about the school because the events connected with its opening were so stirring and yet so sad. We can almost be justified in saying that its foundations were laid in the blood of one of the most devoted soldiers of Christ. Its peculiar circumstances must therefore be of interest to you and to all who knew about the undertaking before it was completed. I am looking forward with much interest to my colleague who shall be sent out the coming year. In the meantime I should find the work too great had not Mr. Jewett, a fellow of Harvard, consented to spend the winter here. He takes a great part of the burden of the new school. This still leaves me with seventeen schools to look after, three preaching services to

conduct a week, besides the superintendence of several native preachers. Of course it is a busy time; but God is giving me excellent health, and help is expected from America the coming year.

SIAM.

ROYALTY IN SCHOOL.

PETCHABURI, November 12, 1886.

MISS MARY L. CORT:—The weather is delightfully cool, ranging between 70° and 80° day and night. There have been additions to all five of our churches at every communion service since my return. Many new pupils are coming into the schools. I think we will have over three hundred enrolled this year. Among them are five daughters of the governor of this province. Two of his daughters are in the king's palace, so you see we have the king's sisters-in-law in our mission school. We took dinner last week with the prime minister of the realm, and a few days after entertained two of his sons at our table. Barriers are fast breaking down in Siam. Quite a number of the governor's household attended the Christian wedding of one of our school girls last week, and we heard the next day that the governor himself would like to have seen it. Perhaps we will invite him to the next one.

Dr. Thompson is here at last, and has had scores of patients, although he cannot speak a dozen Siamese words yet. The first Sabbath of this month we observed in concert with the whole church as a day of special prayer for foreign missions. In the afternoon service Rev. Mr. Dunlap gave a rousing talk on foreign missions "with its widespread glow of fresh facts," that thrilled our hearts with new zeal for the glorious cause to which we have consecrated ourselves. Earnest were the prayers we offered up, and now we will watch and wait for tidings from home to see how God will answer them; for only from there can we expect more laborers for white harvest fields. We are delighted to hear of the consecration to this cause of young men at Mount Hermon and at Thousand Islands Park, and to know that some of them are thinking of Siam. This kingdom needs a score of strong young men to-day, and one-half of the twenty should be physicians.

GOVERNMENT AID.

Mr. Dunlap has no doubt written you of the grand opening at Ratburee, the favorite resort of the prime minister, and has since told Mr. Dunlap

that he would give three large brick houses if our mission would occupy them. I do hope our board can send some one there next year. There is already a native minister, and a Bible-woman who has had a small school in the past year.

The new recruits have all reached Bangkok in safety. But I fear we here at Petchaburi will not get to see any of them except those who remain in Siam. It behooves the others to make all haste up that rapid river. We are thankful for this band of helpers. Counting Mr. Cooper's family, who landed in 1886, and the two ladies who came with me, Siam has received eight this year, and the Laos five. Surely to-day, November 25, will be a happy, happy Thanksgiving!

PERSIA.

ITEMS OF INTEREST.

TEHRAN, December 1, 1886.

REV. J. L. POTTER:—Dr. Hoerulé, of the Church Missionary Society, stationed at Julfa Isfahan, visited Teheran in October, and besides preaching a number of times in Persian, reopened the English service in our chapel, and preached in English four Sabbaths, and it has been deemed best to attempt the continuance of the English service this winter.

The new United States minister to Persia arrived but last week, and the male members of the station, together with Mr. Hawkes and Mr. Whipple, paid their respects to him immediately on his arrival. He seemed to be a perfect gentleman, and very pleasant and friendly, and he has made a very good impression during the short time since his arrival. An invitation was extended to him to attend the service in English, and he was present last Sunday.

The Sunday-school in Persian was reopened the first Sabbath in October, on our return to the city from the summer retreat.

The deed to the cemetery land has been properly executed according to law, and we greatly rejoice in the acquisition of a burying-ground, which we trust may this time prove a permanent one. It is necessarily outside the city walls, and is distant some forty-five or fifty minutes' walk from the mission premises. A ditch has been dug about the land to mark its limits, and we hope during the coming year to put a wall round it.

You will no doubt be greatly pleased to hear that we have, after months of effort, obtained an

official order from the Persian minister for foreign affairs for the reopening of the Jewish school.

SOUTH AMERICA.

RELIGIOUS LITERATURE IN DEMAND.

BOGOTA, December 13, 1886.

REV. M. E. CALDWELL:—On November 15 I started out on a missionary trip of four days mule ride to a small mining town called Santa Ana, six hours ride from Honda. At almost every stopping-place I sold some portions of the Bible or some good books, or both. On Friday evening, November 19, I arrived at Santa Ana, and immediately commenced work, selling Bibles and talking to the people. I had many delightful opportunities of presenting the gospel to little crowds of people who would gather around me to see the books or hear what I had to say. Early on Monday I had disposed of nearly all my books, and before my return to Bogota I had not a single copy of the Scriptures left. In all I sold 26 Bibles, 13 New Testaments, 104 portions of the Scriptures, 22 good books, 78 tracts and 19 copies of books of sermons, and gave away one Testament and one of my books of sermons. I also received six subscriptions for *El Faro*, married two couples, and preached once to a crowded house. The whole amount of sales including *El Faro* amounted to about \$93, Colombian money. Some of the people in Santa Ana are talking about building a church, and hope that I can return from time to time to preach to them.

REINFORCEMENTS WELCOMED.

Expecting that Mr. Touzeau would arrive at Honda early that week, I returned to Honda on Monday, November 22. The place had been pretty thoroughly canvassed by Messrs. Milne and Penzotti a short time ago. I however succeeded in selling nearly all of the few remaining books before Saturday, when Mr. Touzeau and party arrived (November 27). I went down on the train about fifteen miles below Honda, and met our new friends on the boat. We remained over Sabbath in Honda, and Mr. Touzeau preached in Mr. Hallam's house. Mr. Hallam is an American engaged in shipping goods. Monday we started on our mountain trip, and arrived in Bogota Thursday evening (December 2). On Sabbath, December 5, two persons made their public profession of faith, and on the 12th we received one more, and on the same day held our communion service. During the year we have received nine persons on profes-

sion of faith, seven men and two women, all natives of Colombia. Yesterday our sexton reported 157 in the morning congregation, and 89 communicants.

To-morrow week I expect to begin a long trip through the north of Colombia for the purpose of selling Bibles and preaching from town to town. Mrs. Caldwell expects to accompany me and work with me. We shall also take two colporteurs with us.

VENEZUELA.

SPIRITUAL DESTITUTION.

The following letter from Mr. Herachio D. Osuna, translated by the Rev. T. H. Candor, to whom it was addressed, tells of a field already too long neglected.

CARACAS.

DEAR FRIEND AND BROTHER IN CHRIST:—There are in the city here quite a number of persons who meet for worship, and they desire very much that a minister should come to them. Some six months ago Mr. Milne and Mr. Penzotti, evangelical ministers (agents for the American Bible Society), were here, and more than forty persons met for worship, and this although meetings were not made known through all the city. I went away for a little visit to Valencia and left a young Spaniard, Emelio, in charge of the meetings, but he soon tried to divide us on the subject of baptism. I am the agent for the American Bible Society here in the city, and am doing what I can with my other business to sell Bibles and books. The clergy are very much excited over the subject, and are working all they can against the gospel ever since Mr. Milne and Mr. Penzotti were here. We need to open more active work, for, if not, it will be more and more difficult to sell books, as they are trying to discredit them everywhere. I hope that you will work for us and come to us if you can to establish a mission on a firm foundation.

CHINA.

OUT-STATIONS.

CANTON, NOV. 10, 1886.

REV. B. C. HENRY:—When Dr. Thomson withdrew from Leinchow the mission gave me the charge of the station. I have just been there, and was rejoiced to find things in a very encouraging state. I baptized two most interesting and promising young men, one of whom has come to Canton

to study. The other I have authorized to open a school among the Ins, the aboriginal people I have written about in my book. Ling Nam is our first convert from Hunan, and I trust the forerunner of many others from that province, which has been written about as the "vacant parish with 19,000,000 of people." There are about a dozen others who are studying the Christian books, and I trust will soon be confirmed in the faith.

On my last visit to the stations to the east, I baptized five at each place; the work was cheering. Two were received at my church in the city at the last communion. One of them is a literary man of high grade—a Kujin, or graduate of the second degree. He is, I think, the first scholar of this grade baptized in south China, and I trust will become an efficient helper in the work. He is now in Mr. Noyes' school studying the Christian books. These signs of progress are very cheering in the midst of many discouragements. We are striving toward self-support in all our little churches here, and have much ground for encouragement.

Under date of December 18, Mr. Henry again writes:

Dr. Swan accompanied me to the east two weeks ago on a visit to the station in that division. At Shek-lung and Lin-po, the two principal stations, he found many people anxious to receive medical help, and spent two busy days at each place, performing many minor operations, and seeing in all about 350 patients. This was his first introduction to country work, and proved alike agreeable to him and beneficent to many others. I found the work at the various points visited encouraging. At each point one new convert was baptized. At Lin-po we received a woman who has been teaching on her own account, and brought with her one of her pupils, who also applied for baptism. She is a woman of more than usual intelligence, and said that her grandfather had received Christian books many years ago, and that after reading them he had given up the worship of idols, and had taught his children and grandchildren to do the same.

CONVERTED OPIUM SMOKER.

At Tylong I baptized the husband of the woman referred to on page 300 of "The Cross and the Dragon." He had been an opium smoker for many years, but had been enabled to give it up, as we think, in answer to the many and constant prayers offered on his behalf. He was greatly improved in health by his reformation, and seemed

sincere and happy in his Christian life. In this family, in whose house our meetings are held, there are now the father and mother, the elder son and his wife, a niece and a distant cousin, professing Christians. There are now several inquirers in the village, and next year we hope to open a girls' school. At Shek-lung we received the wife of the young preacher there. She is a bright young woman, rather diffident, but evidently sincere.

"PERSECUTED, BUT NOT FORSAKEN."

At Samkong I baptized a young man who had already undergone severe persecution for the sake of Christ. His two older brothers were already members of the church, and he had been an inquirer for some time. About two months ago he was pressed for a contribution to an idol celebration, and refusing, was set upon by some rough fellows, who kicked and abused him so that he remained unconscious for nearly two days. His faith, however, remained firm, and a few weeks after the attack he was publicly baptized in the town where it occurred.

"THEIR WORKS DO FOLLOW THEM."

REV. J. M. W. FARNHAM, D.D.:—The Rev. Mr. Ban, the pastor of the little church that has been formed in connection with the Press, was once a member of our boys' boarding-school in Ningpo, and afterwards a compositor in the Press. While working here he felt a call to preach the gospel to his fellow countrymen, and was received by the presbytery, and with other members of the mission I helped to give him his theological education, Dr. W. A. P. Martin giving him instruction in exegesis. He has a congregation of upwards of one hundred and twenty-four church members. On a recent Sabbath he paid a handsome tribute to the memory of the late Rev. H. V. Rankin, formerly of Ningpo. He spoke of his fidelity in his preaching, of his inviting the

school-boys to his house to talk with them, and of the time when he (Mr. Ban) was under conviction and tried to shun Mr. Rankin's faithful talks; but he sought him out, and would not give him up till he had brought him to Christ.

It is many years since this faithful missionary slept in his lonely grave on the Shantung promontory, overlooking the sea. Though he has ceased from his labors, the work has gone on, and the seed sown in that school-boy's heart has borne fruit. For more than a quarter of a century has Mr. Ban been a faithful preacher of the gospel—the first to get a foothold in the great city of Soochow and other places, and for many years the pastor of the First Presbyterian church in Shanghai.

FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America" the sum of dollars, to be expended for the appropriate objects of said corporation.

The corporate name is "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board or containing remittances of money should be sent to William Rankin, Treasurer.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address C. Cutter, 23 Centre Street, New York city.

The postage on letters to all our mission stations is 5 cents per each half ounce or fraction thereof.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, APRIL, 1887.

EDITORIAL.

PRESBYTERIAN HOMES.

To the majority of our readers probably that phrase suggests such homes as those in which they themselves were born and reared—such as those in which they are trying to rear their children. They are homes in which the Bible is daily read; in which parents and children and servants kneel together for the family prayer; in which food is never eaten until the blessing of God is asked upon it, and he is thanked for providing it; in which the Sabbath is kept holy by abstinence from secular occupations and by such enjoyment of song, and reading, and conversation, and meditation and prayer as are in helpful harmony with the public services of God's house, to which such a family will be sure to give some hours of every Sabbath.

Such homes, as they abounded in Scotland, were faithfully pictured and rightly honored by Robert Burns in his "Cotter's Saturday Night." Such homes do still abound in Scotland and England, and in our own land.

"From homes like these old Scotia's grandeur
springs,
That makes her loved at home, revered abroad."

In homes like these, whether Presbyterian or as thoroughly Christian in some other denominational form, must the men and women be reared who will preserve America's "grandeur" and America's "liberty regulated by law."

But the phrase "Presbyterian Home" has acquired another significance in some of our large cities—quite notably in Philadelphia. It describes institutions provided by the combined and organized beneficence of Presbyterian people, for the shelter and comfort of those whom poverty or bereavement has left destitute of *home* in the primary and sweetest significance of the term.

The writer was invited, on a recent Sabbath, to administer the Lord's Supper in "The Presbyterian Home for Widows and Single Women." He found there a pleasant, intelligent, appreciative audience of eighty or more communicants in good standing in Presbyterian churches.

They are not paupers. For every one of them an entrance fee of not less than one hundred and fifty dollars has been paid, either by herself or by her friends—perhaps the local church in which she is a communicant. This seems a wise avoidance of the temptation of local churches or circles of kindred to behave "worse than infidels" by neglecting to provide for their own, and at the same time enables such to make better provision through such association than they could make singly. It also opens the way for similar provision by friends and acquaintance, if there are no kindred, and if the local church is too feeble to make the provision.

It was pleasant, in a little conversation after the service, to learn that half a dozen copies of *THE CHURCH AT HOME AND ABROAD* are taken in the institution; that the ladies in it read and think on the work of the church; and that they are associated, like ladies in churches, in efforts and contributions according to their ability to promote that work. One old lady was found who spent some years as a missionary teacher among the Choctaws, and is highly intelligent concerning that and other missions.

Adjacent to the grounds of this institution are those of a Presbyterian home for orphans. A number of these were present at the communion service, and a few of them are communicants. Children are admitted to this institution without reference to the faith or character of their parents, but are instructed and trained in the Christian faith as the Presbyterian Church holds it. The institution is supported, managed and controlled by Presbyterians, and might be called a Presbyterian Home for Orphans. It is called a "Presbyterian Orphanage."

Quite recently has been held the second anniversary of the Presbyterian Home for Aged Couples. The kind vigilance of Christian love has discovered that not only when death breaks the marriage tie is the widow sometimes left childless and homeless, but that sometimes an aged pair who have "climbed the hill together," in faithful love, and would fain "totter down hand in hand and sleep together at the foot," are needing the considerate help of younger and stronger arms to make that descent in comfort. Some such aged couples are childless and homeless. Is it not a truly Christian charity that makes provision for them that "what God hath joined together may not be put asunder"? It is found quite practicable, in this institution, to provide for the few aged men, unmarried or widowed, who need such provision. It does not yet seem necessary to

provide a Presbyterian Home for Aged Men, if indeed it is quite possible to have an institution that should deserve the name of home, with no women in it.

The conditions for admission to this home are similar to those in the other. An entrance fee must be paid, giving similar occasion for proper aid from kindred or neighbors, and also, in both institutions giving opportunity for those who have some means of their own to invest it in this way, and thus assure themselves of shelter and comfort during their declining years, without becoming objects of charity in any humiliating sense whatsoever.

But why should these homes be Presbyterian? Why is it not enough to have them Christian without any denominational character? Why cannot Christians of all denominations unite in providing such homes for all who need them?

It is not questioned that this is practicable, and in small towns it may be the best way, as the resources of one denomination in such places are not sufficient. But in large cities where there are people enough of one denomination to provide such an institution, there are some advantages in doing so.

No reader of this will probably question that making such an institution Presbyterian is one pretty good way of making it Christian. For such intimacies of association as the word "home" implies, there is some advantage in the inmates having harmonious views of religion. It may innocently be a little easier for a Presbyterian old man or woman to feel *at home* in a Presbyterian home than in any other.

THE CHURCH AT HOME AND ABROAD would encourage Christians everywhere to study the conditions of the communities in which they live, and to be ready, generously, to combine their resources, denominationally or otherwise, as they find best. But let no minute questions as to what is the

best possible way prevent them from taking some way to secure that at least no member of their own church shall go up and report

to the Master, "I was homeless among those to whom I was not altogether a stranger, and they took me not in."

SLATES AND PENCILS.

"Aunty Parsons' Story," which has been so widely circulated by Mr. Kane and by our Board of Home Missions, not only illustrates what womanly pluck and persistence can do, but quite as well what simple arithmetic is worth.

Aunty Parsons said indeed, modestly and perhaps truly, "I ain't quick in figures." So she left the adding up to be done by her husband. But who does not see that the arithmetical elements of the problem were in her mind at the start, and were a constant factor in all her faithful efforts to get her little church to quit "boarding" and go to "housekeeping"?

She began by asking the deacon, her Hezekiah, "Do you and I git two shillins worth apiece a week out o' that blessed little church of ourn, do you think?" Evidently she saw that if her husband should agree to that (not doubting that as an honest man and woman they would agree to pay money's worth for what they were "gittin'"), there would be half a dollar for every week, and that would be in a year half as many dollars as there are weeks. Not being "quick at figures," she did not stop to work out the sum, but she "felt it in her bones" that it would be "pretty considerable of a sum." Then, when her husband had done better than she proposed and started her with half a dollar for himself, to which she could add her quarter, she hurried around the parish, getting the promise of one or more quarters a week at almost every house. She "kept on gainin' till she had jest an even hundred" subscribers, and then "went home," tired out.

The sequel shows that she had no idea

how large an amount she had secured. She "hadn't time to foot it up," but with a sort of arithmetical instinct she kept at it "till she had an even hundred." She was working under the influence of the thought which the Scotch express in their proverb, "Many a little makes a muckle."

The result, figured up by the deacon and announced next Sabbath by the minister, is only the arithmetical form of that proverb.

We need that consecration of arithmetic in the church just now more than we need anything else. It is not true that we are indifferent to missions; nor that we care nothing for an educated ministry; nor that we are unfeeling toward worn-out ministers and needy families. We do care for all these, and our hearts ache when we hear or read about them. But we do not apply our arithmetic to it as we do when any half dozen of us go on an excursion together, or any hundred, figuring out our several shares and paying them. We 600,000 Presbyterians, organized in our 196 presbyteries and 25 synods, and represented in one General Assembly, have deliberately undertaken to do a home mission business this year of \$750,000; a foreign mission business of \$750,000; a church erection business of \$200,000; ministerial relief, \$150,000. For the other departments of our church's work no definite amount was undertaken. It looks a little as if we had applied some arithmetic to four of the boards. But how did we apply it? Very much as if Deacon Parsons and his wife had "resolved," while he was "bitin' his toothpick," that "the folks livin' round there *had ought* to raise a thousand dollars

to support the gospel;" and no energetic woman had made it necessary for her husband and neighbors to decide *arithmetically* how much of that each of them should give. Some of our synods are trying this method. Should not they all? And should not all their presbyteries co-operate, and all the sessions, in this careful figuring out what part of the accepted aggregate each will persistently endeavor to raise?

The year is far advanced. The boards have gone on doing the business ordered as well as they could, but the stockholders have not paid in the money. Do they not mean to? Have many of them formed any arithmetical idea of what their shares are?

We have lately read of one pastor who has played "Aunty Parsons" with his people to good purpose. His was one of those "boarding" churches. It had been receiving help to the amount of about \$1000 yearly. The young pastor took the matter up in the "Aunty Parsons" way, and the result was the same. They are housekeep-

ing now, and paying their own bills. Probably there are a number of home mission churches that ought to go and do likewise; a larger number perhaps that ought, by the same method, to do more *towards* self-support than they have done. A good example of this brave "working toward self-support" is given on p. 323. A good deal of vigorous exhortation has gone to them lately in the home mission pages of *THE CHURCH* and in the weekly papers. None of them will accomplish much except on the "Aunty Parsons" plan.

But beyond all that can thus be saved, there is clearly called for, by God's providence, a vastly greater amount of funds for the work of our church through her boards than their treasurers are receiving. To raise these sums our synods, presbyteries and congregations need the "Aunty Parsons" plan. Zeal, sympathy, even honest purpose, are not enough without arithmetic. There is good, Christian, holy work to be done with slates and pencils.

OUR FOREIGN MISSION LINE.

We would now lay emphasis upon the first word of this title. What line bounds *our* foreign mission work? What part of the field which is the world is it our duty to evangelize? How shall we define the responsibility of the Presbyterian Church in the United States of America toward foreign missions?

1. It will be conceded that all pagans living within the territory and jurisdiction of the United States ought to be evangelized by the Christian people of the United States. What part of this work falls properly to the Presbyterian Church? No geographical line can be drawn here. It is a part of our American liberty that the church in each of the forms or denominations in which

it exists is at liberty to be and to work wherever it finds work to do and people who choose that way of doing it. The people and ministers who have organized the church in its different denominations, recognizing each other as constituent parts of one holy catholic church, owe to each other, to the whole church, and to the Lord, a brotherly considerateness, which is well enough named "denominational comity." This has not given much difficulty in foreign mission work. Perhaps we cannot come nearer to exact definition here than to say that we Presbyterians ought to evangelize every pagan in our country whom Christians of some other denomination do not evangelize sooner than we can. If this is true for us,

it is equally true for our brethren of the other denominations, and no great harm is likely to come of a generous emulation herein. Are we doing all we can to evangelize, as soon as we can, the pagan aborigines that remain, and all the Chinese and Japanese within our borders? Our ability and opportunity measure our responsibility.

2. North of our states and east of our Alaska, we may remit all work of evangelization to our British neighbors.

3. South of us—Mexico, Central America and South America—the whole continent ought to be evangelized by the people of the United States, unless our Canadian neighbors claim a share. Certainly we cannot ask Europe to help us. Nor do we need any other rule for finding and defining our Presbyterian share of this work than that which guides us within our own country.

4. When we cross either ocean to the other hemisphere, and when we go among the islands of the oceans for foreign missionary work, we find ourselves in company with European Christians to whom the divine order, "Go, teach all nations," has come as imperatively as it has come to us. Christians in different lands have heard this call, and, with the agencies convenient to their respective forms of church organization, have sought to obey it, according to their providential opportunities. By most signal providences the Hawaiian Islands fell to the people of the United States as a mission field. Promptly and faithfully was the responsibility assumed and fulfilled. Men are still living who have seen Hawaiian women swim naked to a vessel in their harbor, and climb upon its decks without shame. And now the Hawaiians are a Christian nation—no longer a part of the foreign missionary field.

Other Pacific islands fell as providentially to British Christians, and they have been as

faithful and successful in the work of evangelizing them, and bringing large numbers of their converted people into the church of Christ in one or another of its denominational forms. In regard to such islands, the responsibility of the church in each nationality and in each denomination has been easily found.

5. On the great continents of Asia and Africa, all the churches of Christendom have room for all the foreign missionary work which they have undertaken, or are likely soon to overtake.

In densely-peopled countries like China and India, in great cities like Canton and Calcutta, the representatives of different churches find themselves so few and their resources so scanty, in comparison with the vast work to be done, that they have little temptation to regard each other as rivals. Usually they unite in earnest entreaty for more laborers, of whatever denomination, to be sent to the help of the Lord in the vast work to which they are so unequal. In fields of narrower limits, Christian wisdom and love have evolved such denominational comity as that which has left Palestine to be mainly occupied by Episcopalians and Syria by Presbyterians.

Our actually existing missions have fallen to us, in distinction from our brethren of other lands or churches, by providential orderings which could not well be mistaken, and in our simple improvement of opportunities which it would have been unchristian and unmanly to neglect. So it has seemed to the prudent men, our Board of Foreign Missions, to whom we have entrusted the supervision of this work; so it has seemed to successive General Assemblies representing the whole church, and habitually approving the conduct of their agents.

Have we found and reached the limits of *our* foreign mission field? Is our foreign mission line drawn and fixed? Are we

at liberty to assume that beyond the line, as it now is, we have no responsibility? Is there no order from headquarters to advance our line? Have we possibly extended it too far already, and are we now ordered

by him to whom the heathen are given for an inheritance, and whose are the silver and the gold, to contract our lines?

These questions are fairly before us. They will be considered in our next number.

CHINESE INDEMNITY.

In commenting on the passage of a bill through our two houses of Congress, granting reparation to the Chinese victims of the riot at Rock Springs, to the amount of \$147,500, some of our contemporaries speak severely of the "tardiness" of this action, in contrast with the more "prompt" indemnification by China to American citizens whose property had been destroyed by Chinese mobs.

What our government has thus done must have the hearty and thankful approval of all who approve the golden rule. The more "prompt" and not less just action of the Chinese government is to be as heartily commended. But, in making such contrasts, may we not wrong our own government and nation by overlooking one important difference between a republican government and a monarchy? A government whose powers are all vested in one man can always act more "promptly" than one whose powers are distributed between three co-ordinate departments—the legislative, the judicial and the executive.

In this particular instance, if President Cleveland had had as much power over the United States treasury as the emperor of China has over that of China, there is good reason to believe that the reparation would have been as prompt on this side as it has been on the other. An emperor commands, and it is done; a president recommends to a congress; a congress deliberates, debates, and takes time to reach a definite result in which a majority of its members can agree.

A just despot is apt to execute justice more "promptly" than it can be executed among a free people. But are all despots just? and is justice the only thing that a despot can do promptly? A missionary lately wrote to us from Persia that a certain ruler, who is "a terror to evil-doers," had been promoted to a higher office than he held before, and that he began his administration in the new position by having ten men beheaded and one strangled. The ameer did not have to consult a congress nor even a jury. There was nothing to hinder him from acting "promptly." It is not difficult to believe that in that case he acted justly. Probably those malefactors deserved their fate; and through all Azerbaijan the missionaries say that journeying and living is more safe than before that "prompt" man's accession to power. Our readers may see a portrait of that ameer, and read some words that he once spoke to an American, if they have the *Foreign Missionary* of June, 1885. They will find them words of intelligent appreciation of our young, great country and of generous and thankful appreciation of the work of our countrymen the missionaries, for the education and civilization of the people of that ancient land.

But are we quite ready, in our disgust at the tardiness of republican justice, to exchange governors for ameers, and our president for a shah, or czar, or sultan? No doubt justice is sometimes hindered, and perhaps defeated, by an adroit use of our care-

ful safeguards of individual rights and liberty. But can we spare them? We are not altogether sure that the deliberateness of our governmental administration is a disgrace to it.

The bribed aldermen in New York are finding that the mills of American jurisprudence are like "the mills of God": they "grind slowly, but they grind exceeding small." The assassin of President Garfield found the same. The assassins of Chicago

policemen are not likely to find it otherwise. Let us not be impatient at "the law's delays," which are necessary to secure innocent men from being promptly cast between those awful mill-stones. And when our Congress, after deliberating in the usual manner and according to the ordinary rules of parliamentary procedure, does a righteous thing, let us not disparage it by contrasting its republican deliberateness with the arbitrary promptness of despotism.

EDITORIALETTE.

If a little sermon to children is called a *sermonette*, then why should not a little editorial to children be called an *editorialette*? It does seem funny that we so often give longer names to little things than to big things. We call little cats kittens, little hens chickens, and little men children. I heard of a little girl who found it hard to learn the catechism, and who wished that they would make a *kitty-chism*.

Well, whatever the little readers of THE CHURCH AT HOME AND ABROAD may think of the long, queer word at the top of this page, the editor wishes to have a little plain talk with them, in which he does not mean to use one other long or hard word.

I have been much pleased with the letters sent to me by children writing just as I asked them to in the February number, and addressing me simply by my own plain name. There are too many of these letters to be printed, and I do not know that the little writers or their mothers would like to have me print them. But I will venture to print some of the things which are in them. I asked you to tell me whether you would like best to have a few pages in each number of THE CHURCH prepared especially for children or to have us print things for children in different places all along through the

magazine, and let the children, with the help of their parents and older sisters and brothers, find them wherever they may be. Now I am going to tell you some of the things which have been written to me in answer to that question.

Two little brothers, both under ten years of age, write from Ohio that they "would prefer to have what is written for the children in THE CHURCH AT HOME AND ABROAD scattered through the magazine, wherever it may happen." These little boys wrote their letters with their own hands.

The oldest of three brothers in another family writes: "All our family think that the whole magazine is so interesting and so plainly written that nearly all children who can read at all could read most of it." Those three boys have a father and mother who read and study and talk with their children on such subjects, especially on Sabbath days. I like the way in which my young friend says "all our family." He does not say "all of us boys." He counts father and mother in with the children.

A letter from Wisconsin says: "We are four little Presbyterian girls, not so *very* little either"; and then it gives their ages—"nearly fifteen, thirteen, nearly twelve and nearly nine." The letter was not writ-

ten by the oldest sister. The writer says, "We four think it would be nicest to have a few CHILDREN'S PAGES in THE CHURCH AT HOME AND ABROAD. My cousin Louis wished me to say, he thinks as we do."

Then she tells me how they have taken the *Interior* ever since she can remember, and "like it ever so much"; and that they take *Harper's Young People* and *Youth's Companion*. And yet she makes me very happy and proud by adding, "We read THE CHURCH AT HOME AND ABROAD, and like it ever so much." I shall certainly try hard to make them keep on liking it, and their boy cousin too, and after a very few years that "little brother" of whom she tells me, who is now "two years old and dearly loved by all of us." Dear little fellow! I wish his sister to write to me again and tell me his name. I have no doubt that he has been baptized. He does not yet know how happy he is to be "born within the pale of the church," and to live and be loved in the church at home—the church in the house.

You see that children do not all think alike about the children's part in our magazine. Perhaps it will surprise you more than it does me to be told that grown people and wise people do not always think alike about such things. Opposite opinions have been given to me by men as well as by children on this very question. They are not all agreed either about the name of our magazine, nor about the color of its cover. I am not vexed by this, and I do not wonder at it. I often find it hard to agree with myself about such things, and to be sure and stay sure which is the best. I really think that it would be harder for me to decide on the very best and prettiest color for our cover than to decide what I ought to say in the most serious and important piece that I write; and you may be sure that that is not always easy.

One little lad, when asked which way he would like best to have the things for children in the magazine, answered, "Just which way Dr. Nelson thinks best." Now that is very pleasant to me, but not many of the thousands of boys and girls for whom I am writing have known me and called me "our pastor" as long as they can remember, as that boy has, so I cannot expect them all to say that. And if they all did, I am sure it would scare me. I should be so afraid that I might not be wise enough to decide rightly.

Let us not think it necessary to decide this question in a hurry. If we do conclude to have a regular CHILDREN'S DEPARTMENT, I shall need somebody to help me edit it—somebody younger than I—somebody who was a child not so long ago as I was, and has not forgotten so much as an old man like me must have forgotten. I shall keep this in mind, and try to find out whether I cannot get some such help after a little.

For the present, my little Presbyteriana, I hope you will be content to let me put the things for you among the other things, just as I have in the numbers that have already been printed.

But perhaps you have not noticed that usually all which I write is in the sixteen pages that have the word "Editorial" printed at the top. You see that you have not very far to hunt to find your particular pieces. And, now that I think of it, as I have asked you to call me by my name, and not "Mr. Editor," and as I do not mean to call myself "we" when I speak to you, I will just put H. A. N. at the end of the pieces which I mean especially for children, and that will make it easy to find them.

But now, children, I beg you not to let this keep you from trying to read the other pieces. You may like some of them quite as well, especially if your mothers will

kindly read them to you and talk with you about them.

I can promise you, too, that in the other parts of the magazine there will be ever so many things that you will like. The things put into those pages are prepared by the secretaries for HOME MISSIONS, and FOREIGN MISSIONS, and AID TO COLLEGES, and RELIEF FOR MINISTERS, and PUBLICATION, and EDUCATION, and CHURCH ERECTION, and MISSIONS TO FREEDMEN. I wish you to learn all these names, and get your par-

ents or teachers or pastors to explain them to you. You can understand what they mean, and you will find that they all mean very interesting things, and that very interesting things are written about them in their departments of THE CHURCH AT HOME AND ABROAD. In this number you will find some very nice things on pages 324 and 325 about "drilling boys," and about a right plucky home missionary who slept with his horse. Was not that like a soldier, "a good soldier of Jesus Christ"? H. A. N.

EVERYTHING TO JESUS.

On a Sabbath in February I attended a church in which, before the sermon, the minister preaches what he calls a "sermonette" to the children. A sermonette is, to be sure, nothing else than a little sermon. I am glad to say that the one to which I listened was little only in its length, and did not belittle the truth which it was meant to teach to the little people. I believe that the oldest people and the wisest who were there attended to it with real profit to themselves.

The text was taken from that beautiful Bible story of our Lord, when his mother and brothers wanted to speak with him, and he could not just then leave off teaching the people—the lost whom he had come to seek and to save. Even his mother must wait, and not interrupt him then. The preacher read the passage impressively, and made us see how Jesus "looked round about on them who sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

That was the text, and the subject of the little sermon was, "*Everything to Jesus.*" The preacher said to the children, "When your mother throws her arms around you and says, so earnestly, 'My child, you are *everything to me,*' you know what it means."

Think what kind of a child you must be, to have your mother able to say that.

What kind of child or youth must you be—what kind of man or woman must you become—in order that Jesus may say to you, "My dear disciple, you are everything to me"?

The text tells you. Any one who "does the will of God" is everything to Jesus—"brother, sister, mother"—all that is dearest and most precious.

What is "the will of God," that little children can do? It may be God's will just now that you sit on your mother's lap, with her arms about you and your arms about her neck. The commandment bids you "honor" her, and she feels honored by your showing how precious her love is to you, by knowing that you would rather sit on her lap than on a throne.

But have you a little sister or brother, much smaller than you, that needs that dear place more than you? If you cheerfully give it up, will it not make your mother glad? Will it not make you dearer than ever to her? Oh yes, and it will make you dearer to Jesus.

Is there something which you can do for your mother that will help her? Can you bring something for her from the kitchen to

the nursery? Can you amuse the baby while she is busy or resting? Can you tidy up the room, or bring wood or water, or go on some errand? If you do any such thing kindly and lovingly, you are "doing the will of God."

Is it school time and you would like to be longer playing? In school, are you tempted to play or be idle when you ought to be getting your lesson? What do you think is "the will of God" about that?

Have you heard or read that money is needed for poor people who are hungry or sick, or to send missionaries and Bibles to the heathen, or to support ministers and teachers for people in our own country who cannot support them for themselves? Do you know how many children are saving pennies and dimes to make up thousands of dollars for these good things? Could you save some? Not unless you are willing to

do without some fire-crackers for Fourth of July, or deny yourself some other fun or pleasure which your money would pay for. I do not believe that it is the will of God that you should not have any such fun; but cannot you deny yourself *some* of it and save the money for the needy and for Christ? If you ask God to show you what his will is about this, and if you talk it over with your mother, or your father, or your Sabbath-school teacher, or your minister, I think that you will not make very bad mistakes. And if Jesus sees you trying every day to learn and to do the will of God in everything, you will become very dear to him—dear as his "brother and sister and mother."

Is it not worth trying for hard and patiently, to have Jesus say, "My dear disciple, you are *everything* to me"? H. A. N.

THE BOY BISHOP.

Our readers doubtless noticed a likeness of Bishop Hannington in our March number (p. 277), and read, with admiration, the graphic sketch of him which is there printed. Since that sketch was in type, we have received from Anson D. F. Randolph & Co. a beautiful volume entitled "James Hannington:—A History of his Life and Work. 1847-1885." Within the thirty-eight years between those dates that remarkable life was begun and finished. We have called him *the boy bishop*, not only because of the early age at which he was invested with the episcopal office, but on account of his remarkable retention to the end of his career of the boyish spirit and boyish pluck with which he was gifted, and which his sound and thorough conversion to Christ did not diminish, but did completely consecrate.

This volume published by A. D. F. Randolph & Co. is one of the most fascinating

books we have ever read. We especially commend it to young men. James Hannington was a typical English boy (and the typical English boy is essentially the same on both sides of the Atlantic), generous, joyous, fun-loving, plucky. Naturally he is not unselfish. He may be a tease, and his spirit of teasing may make him deserve to be called a "torment." Ungoverned and unregenerate, he may be headstrong, reckless, and ere long a wreck. But soundly converted, he gives to the Lord his unspoiled boyish nature and keeps it fresh, joyous and strong for his service. If young people wish to read of heroism as admirable as was ever shown on a battlefield or on a "burning deck," and of vigorous, brave saintliness like that in the eleventh chapter of Hebrews, let them read "James Hannington." Randolph & Co. will send it, post-paid, for two dollars.

THE BOUDINOT LIBRARY FUND.

By the will of Elias Boudinot, LL.D., deceased, a certain sum of money was bequeathed to the Trustees of the General Assembly of the Presbyterian Church, "the interest of which is to be laid out by them in such useful books as they may think proper and given by them to the persons legally managing the secular interests and concerns of any Christian congregation that in the opinion of the said corporation are unable to provide them for themselves. Such books are to and for the use of the pastor or minister of said congregation for the time being as long as he shall continue in the pastoral charge thereof, and to be

kept under his particular care, and for which he shall be answerable to the managers of such congregation or church, who shall direct the manner in which they shall be kept with regard to their preservation against being improperly lent out."

All applications for grants of books from the above fund should be made to the Rev. Arthur T. Pierson, D.D., No. 2320 Spruce Street, Philadelphia, Pa. Each application should be signed by the minister and trustees. The Trustees of the General Assembly will not ordinarily grant more than fifty dollars worth of books to any one congregation.

HAMPDEN-SIDNEY COLLEGE.

The cause of Hampden-Sidney College, now brought before the Christian public at the North by Mr. Charles S. Carrington, a trustee, and at the instance of the board of trustees, is one that merits the candid consideration and liberal support of all interested in the true welfare of our country, especially the wealthy benefactors of learning in the midst of us. There is a remarkable history behind it which should not be allowed to come to a full stop, as it is in danger of doing. It has been eminent in supplying the country with able ministers and statesmen and leaders in education; but its work is now likely to be arrested from want of funds to sustain the noble band of professors who, at a great sacrifice to themselves, are holding up the institution. Its present weakness was caused by the destruction of a large portion of its endowment during the late civil war. Since then earnest efforts have been made by its friends in Virginia to restore its fortunes, but their own poverty has prevented them from doing all that needs to be done in order that it may carry on its work successfully. And it is a work that needs to be done most urgently. The college is the only institution of its kind in that large portion of the state that lies south of the James river and east of the Blue Ridge. The majority of the population in that section is of the Negro race. The peril is that

the white portion of it may suffer for lack of that culture which is of prime importance to both classes. There is an imperative need, therefore, of keeping up a literary centre like that of Hampden-Sidney College, with its tributary academies around it. It cannot be safely dispensed with. Though in its general character it is Presbyterian, still it is by no means sectarian in its discipline. All denominations enjoy equal privileges under it, and it is for the advantage of all to support it. Should it be suffered to go down now, and the Presbyterian churches North and South unite, as no doubt they will in due time, the re-establishment of this college will then be called for. The question is, Shall we not help sustain it now, and keep its present able professors on the spot, rather than incur the necessity of a more arduous reorganization? The better policy is too apparent to be argued. The proposal is to raise an endowment of \$250,000, as needful to the enlargement of accommodations and the support of the professors. This sum can be raised only by liberal donations from the wealthy. Let such consider the case carefully, and see whether there is not a chance here for the profitable investment of their riches. There is no surer way of binding together North and South than this of kindness shown in the time of need.

DANIEL W. POOR.

"F. S. M."

Many of our missionary magazines have had much to say for a year and more past concerning the "F. S. M." of the "C. M. S." What is the "F. S. M."?

The "Church Missionary Society," or "C. M. S.," is one ("S. P. G." the other) of the two great foreign missionary societies in the Established Church of England. The magnitude of its work may be seen from the following statistics (1885):

Missionaries (excluding wives),	289
Income,	\$1,157,708
Expenditure,	1,184,282
Native converts,	42,584
Native scholars,	70,176
Native helpers and teachers,	3,509

This great society, thinking that if a special appeal were made by simultaneous meetings all over England a good moral effect might be produced by the mere fact of their simultaneousness, held between the 7th and 13th February, 1886, in 173 towns in England and Wales nearly 900 such meetings. These were the "F. S. M."—"February Simultaneous Meetings." The "London F. S. M." have been held this year, Feb. 5-13; an incomplete list names 291 different churches, etc., as places selected as early as January. There were meetings in Ireland (86 towns), October 12-19, 1886. The aim of the "F. S. M." sufficiently appears in these words from the first circular: "The whole church needs to be roused. Christian people need to know two things: first, that the evangelization of the world is a matter that concerns them all, and in which they are bound by every consideration of loyalty to take a part; and secondly, that they can take an important part without either going forth into the field themselves or subscribing large sums to the funds. There is a great deal to be done which they only can do: the study of our missions with a view to deeper interest in them; greater readiness in conversation about them, and more frequent prayer in their behalf; and the working of all sorts of plans for diffusing information and for collecting funds."

The Synod of New Jersey, at its last meeting, acting in response to an appeal from our own Foreign Board to increase its support, appointed a special committee to consider this undertaking, with discretionary power to inaugurate it during the current year. This committee has held several meetings, conferring indirectly with the Board (one of whose officers is a member of the committee), and now hopes that the plan may be set on foot, not in "February," but in November next ("N. S. M.") throughout the state of New Jersey, with whose bounds the synod is coterminous. The present article may, therefore, have some special interest for readers of *THE CHURCH AT HOME AND ABROAD*.

The Church Missionary Society began their work last year with the publication in their magazine (*Church Missionary Intelligencer*) of an article "On the Development of the Missionary Spirit at Home," which met with marked favor. This was followed up by a series of "F. S. M." papers respectively entitled—"No. 1, Why are the Meetings to be held?" "No. 2, How should they be organized?" "No. 3, How . . . conducted?" "No. 4, Topics for Speakers." "No. 5, Spiritual Aspects of the Meetings." "No. 6, Practical Issues of the Meetings;" and others more miscellaneous. Half a million of these papers were used in February, 1886.

There was an unexpected abundance of competent volunteers to go on the "Deputations" as speakers at the various points; the January (1886) *Intelligencer* printed a list, subsequently augmented, of 4 bishops, 85 clergymen and 71 laymen who had so early agreed to serve, besides local participants.

The accounts in the *Intelligencer* and in the *Letters and Reports* do not fully inform us how the expenses were met; probably they fell upon the local organizing committees, who are reported as in some cases soliciting contributions beforehand, and in others receiving an "offertory" during the meetings. Collections at the meetings, for

the society, were discouraged, although in some instances money was handed in; and the officers of the society remark, "We are persuaded that thousands of persons have looked upon missionary meetings as simply 'a source of income for the society.' They have now learned that meetings can be held, and be acknowledged as in every way successful, without appeals for money at all. We do hope that in very many minds a quite new conception of what missionary work is, and what our share in it ought to be, has been gained. At the same time, we are not convinced that the plan of 'no collection' is a wise one. . . . The total amount collected seems to have been very large; and if it does no more than defray the heavy aggregate of expenses (both locally and at Salisbury Square, and for travelling), it does what is important."

The preparations for the meetings were greatly facilitated by the thorough and extensive organization which seems to characterize all the English missionary societies. (For example, there were held by the London Missionary Society in 1885 no less than 2513 meetings and special services!) They were, however, plainly enough adapted to secure great results. In the Isle of Wight, they sent first "F. S. M. No. 1," with a written letter, to every officer of the local "C. M. S." auxiliaries in that island, explaining the object, sketching a plan of February 11, naming expected speakers, and asking for missionary sermons on Sunday 7th. Next, each favorable answer was followed up by a reminder and a request for financial support, and a postcard for reply inclosed. In addition to these, another "F. S. M." tract was sent to every clergyman in the island, and written permission to use his name asked. Advertisements were inserted in three local papers for a fortnight, and local articles written. There were special railway rates, and "carriers' vans" for parties of ten or more distant from stations. Beyond these, the notices, sermons and special prayers at prayer-meetings during the few weeks preceding the 11th will hardly bear recounting. At Bedford they

issued circulars in all directions, posted large attractive bills (sent from London), and had committees of ladies for music, for refreshment, and for entertainment of persons from a distance. At Broxbourne the "collectors" left leaflets at every house before, and distributed over one thousand pamphlets and papers during, the meetings.

Space fails to add much of the meetings themselves. Their chief characteristic seems to have been the devout spiritual tone prevalent everywhere. The participants seem to have taken no less interest in purely religious services than in meetings for addresses. There were all varieties of sessions: for children, for working people, for mothers, for men; formal lectures, miscellaneous addresses, drawing-room teas, special conferences of workers. Another striking peculiarity was the warm union spirit with which nonconformists and high Churchmen were welcomed and entered into the meetings. The *Chronicle* of the London Missionary Society (Congregationalist) reiterates editorially the *Intelligencer's* conclusion, that "as regards the immense majority of the meetings, thankfulness and astonishment at the unlooked-for success are the uppermost feelings of those who have carefully studied the reports." One other feature is thus exhibited by the *Record*, one of the "C. M. S." journals: "It was a day of small towns;" for it was from towns of the second and the third rank, and from rural centres, that the most remarkable accounts came.

What immediate results are visible?

1. "The year's ordinary income proved to have reached £3025 more than the preceding year, and £835 more than the largest ever reported." A debt of £7370 was practically wiped out, a little after the close of the year, without public appeal.

2. "Partly owing to the news about Bishop Hannington [a martyr's death in U-Ganda], and partly owing to the 'F. S. M.' campaign, the society has received, February 8-26, twenty-six fresh offers of service."

Is there not in this enterprise suggestion, incitement, encouragement for us?

W. H. BELDEN.

A FOREIGN HOME MISSIONARY.

Rev. William C. Requa was at his death, in June, 1885, much the oldest man that has ever been a member of the Synod of Missouri. He had led a life of great toil and hardship, but descended to the grave in quiet and peaceful age. Wonderful are the changes that have come over our land in a single lifetime! Mr. Requa was born at Tarrytown, New York, and came out to the Osage Indians one of a mission band of seventeen persons in 1820. He was designated in the first notice we have of him as farmer and mechanic, then as superintendent and catechist, and subsequently as an ordained minister.

He was a devoted missionary to the Indians, often following them in their hunting excursions in order to acquire their language and benefit their souls. At length, after the repeated removals of the Indians and many discouragements arising from their wandering life, he retired from work among them and began the work of a home missionary among the white people who had settled near his Indian mission station. The foreign missionary without changing his residence becomes a home missionary.

Something like this has frequently occurred in the mission work begun among

the Indians. Whether the work is successful or otherwise as to the Indians, it is successful to those who come after the Indians are gone. Look over the roll of the church and see how foreign mission work blends into home. Historically, all that has been done for Indians has borne rich fruits to the church. Far back, in New England, missionary zeal for Indians led to the founding of Dartmouth College. Later, in New York, the same zeal for Indians originated the academy which grew into Hamilton College. In more recent days the church formed for Iowa Indians has grown into the present Highland Church and University in Kansas. Nor is the work all on one side. There is reported in the Minutes of the Assembly for 1886 a collection of \$4361 for foreign missions from the state of Kansas. Every church from which the donations came has at some time been directly aided by home mission funds.

The whole work of the gospel is one. No work done for the salvation of men is lost. Home missions and foreign missions are so blended that no man can tell where one ends and the other begins; and no man who is not heartily interested in both has any true conception of the spirit of the gospel.

T. HILL.

Since the above was in type we have received a letter from Dr. Hill, in which he says of Rev. S. M. Irvin, deceased:

The St. Louis *Evangelist* came to-day, and I find a notice of the death of "Father" Irvin, of Kansas. Here the foreign and the home blend again, as he came to Kansas in 1837, when the Platte purchase was Indian Territory and St. Joseph was Robideaux's Landing. His work was for years among the Indians. He made a grammar of the Iowa language, and the Indian church he organized lives still in the present church at Highland, and the Indian mission-school lives in Highland University. So some of the schools in the Indian Territory of to-day will ripen into the Dartmouth or the Hamilton or the Highland of a very near future. The college should be at Tablequah, in the Cherokee Nation, and I

would call it Sequoyah, after the most remarkable Indian that ever lived, the Cherokee Cadmus, inventor of the Cherokee alphabet.

A minister is still living and active, in the state of Missouri, who was a pastor at Weston, on the east shore of the Missouri river, when the whole territory across the river was inhabited only by Indians. He once, in a somewhat sanguine mood, remarked to his wife, "I should not wonder if you and I should live to see the Yankees get in over there." (Being a Yankee himself, he was good at guessing.) He and his wife are yet alive, and certainly Brother Hill (another "live Yankee") writes as if the Yankees had got in over there.

CHURCH EXTENSION IN CITIES.

The subject is a very large one. Dr. Sherwood, in his article in the March number, has presented some important facts. In this paper I shall speak of some of the general principles which ought to govern the work. My own familiarity with the subject is limited principally to the city of New York; but the same general conditions may be safely assumed for all large cities.

I. *The Principle of Superintendence.*—Episcopacy, on its working side, has a good deal to say for itself. Both the Episcopal and the Methodist churches utilize superintendence most effectively. In large secular movements the principle is no longer in question. It is never supposed that a great establishment of any kind can be successfully carried on without a competent and responsible head. In the work of church extension in cities such superintendence is indispensable. It cannot be efficiently administered by a presbyterial committee. Practically the administration rests upon the chairman, who is a pastor; but such a work ought not to be at the mercy of such fractions of time as a busy city pastor can spare from his regular duties. It is a work which requires constant watching. The growth and drift of population, the movements of denominations in colonizing and church building, the fluctuations of real estate, must be kept continually in view, together with a multitude of facts, often trifling in themselves, but very significant to one who knows the work from the inside. The founding of new churches and missions also involves many practical details connected with the choice and purchase of sites and the erection of buildings.

It is unfair to any city pastor to burden him with these things. He cannot be preacher and visitor, and the score of other things demanded by his office, and at the same time real-estate agent, consulting architect, statistician and collector of funds. These matters require the whole attention of a competent man. A general superintendent or secretary of church extension is needed in every large city presbytery, and

in presbyteries including several smaller cities. This man must be on the watch for opportunities and needs. He should have the power to move the presbytery to action, and to furnish it the material for discussion. He should organize the machinery for the raising of funds, and be ready, if required, to assist pastors in bringing this interest before their congregations.

II. *Forecast.*—The policy of church extension should be wisely matured. In too many instances it is taken for granted that churches will spring up of themselves as the need arises. The germ of the church should be planted in advance of the population. It is much easier to gather the people, as they arrive, into a church already organized than to enlist them in a new church enterprise. Sectarian preferences have, in many cases, so little influence that families drift into the most convenient church, of whatever denomination, where they find the services agreeable and are welcomed and made at home. Once settled, it is not easy to dislodge them. A church which is ready to meet the population, and which grows by slow accretion with the growth of the population, is likely to be better consolidated. Its elements have time to adjust themselves, and to form a solid basis for future enlargement; and the interest developed in its members by its temporary feebleness and the stimulus imparted to foster its growth results in a stronger and healthier churchly sentiment.

The wisdom of such advanced work is illustrated by the case of the Church of the Puritans at Harlem. This church was founded with a distinct view to the future growth of the district. It was aided by the Church Extension Committee of the New York Presbytery through fearful straits which would have daunted a less enterprising people and a less devoted pastor. It was repeatedly urged that it was not needed, and that one church was sufficient; and there were those who were willing to see its beautiful edifice sold out to the Roman Catholics for the want of a few thousand dollars. Not

only is it full to overflowing, so that its accommodations have had to be enlarged during the last year, not only is it free from debt and financially prosperous, but another church has been started in the meantime not many streets away.

III. *The Vigorous Exercise of Presbyterian Authority.*—It is distinctly within the province of a presbytery to control the placing of churches within its bounds. Even the preference of a congregation, though entitled to great weight, should yield to the general interest of the denomination. The whole church, and not the individual congregation, must always be considered first. Churches of the same order in great cities are often planted too close together; so that the resources of a district which is the natural feeder for one church are distributed between two or more. The Roman Catholics avoid this blunder. It is true that in our American cities church attendance goes by elective affinity rather than by neighborhood. It frequently happens that people turn their backs on a Presbyterian church next door, and attend one a mile away. Under such circumstances the parish system is, largely, impossible; yet granting this, the parish theory of planting churches is the sound one; and the fact that two adjoining churches of the same order sometimes appear to flourish equally is offset by the fact that, in other cases, each weakens the other. This is illustrated at at least three different points in New York city.

A firm and wise attitude of presbytery in the matter of planting new churches would go far toward insuring a more judicious distribution. It is also a fair question whether presbyteries should not make themselves felt in the other and more delicate matter of pastoral relations. In any true theory of the church the individual is subordinate to the body, the man to the work. A presbytery is bound to see to it that a great interest is not imperilled for the sake of a pastor, however able and worthy, who does not show himself able to command the situation in which his church is placed. Instances might be cited where a great opportunity has been lost to Presbyterianism by

a key-position being inadequately manned. Families crowd into the neighborhood, Presbyterian families, many of whom would naturally attach themselves to that church, but finding there nothing to feed or to attract them, drift away and swell the ranks of Episcopalians or Methodists. If the pastor has not the discernment to appreciate these facts, there should be a reminder from some competent source.

IV. *Guarding the Rear.*—Every city advances from its original base. In every city there is something answering to "up town" and "down town." As business expands, the region of homes becomes a region of warehouses. But, in nearly all cases, a residuum of humbler homes and of a less wealthy and cultured population is left scattered through the business quarter. To keep gospel influences and church machinery effectively at work in these regions is a problem as important as it is difficult. In some cases this residuum is very large. In New York, for instance, the main strength of the Presbyterian Church is above Fourteenth Street. I have not the most recent statistics at hand, but some figures tabulated in 1880 will serve equally well to illustrate the point. Twelve wards below Fourteenth Street contained a population of 400,000, of which 172,000 were foreigners. The number of children from five to fifteen years of age was 77,000. In a population of 186,000 in four wards, the Presbyterian Church was then represented by five churches and four missions, all of them feeble. The case is little, if any, better to-day.

It is very easy to neglect this interest, because the decline of down-town churches is generally so gradual as to escape notice. Family after family ebb away; year by year the treasurer's account shows a larger balance on the wrong side, until some day the presbytery is startled by a valued pastor's resignation, by a piteous cry for help from an old church of precious memory, or by a request to disband.

Within the memory of persons now living, the strength of the Presbyterian and Reformed churches of New York was below Canal Street, much of it in the region now

commanded by Trinity and St. Paul's. In that immediate neighborhood Presbyterianism has not even a chapel now. Meanwhile Trinity, St. Paul's and St. John's, a little further north and west, have been steadily and strongly maintained with a force of visitors, teachers, charitable guilds and parish schools. Trinity, I know, has an immense endowment, but the question now is merely as to the policy; and her policy is, where a church ceases to be self-supporting, not to let the church die, but to keep its work going from other resources. Not only so, she inaugurates new churches in such territory. There among the teeming masses around Houston Street and the Bowery she has planted the noble church of St. Augustine, from the tower of which each night the blazing cross shines out like a beacon.

Presbyterianism in New York has not guarded its rear; and, in general, let it be said that the strength of new churches which is gained at the expense of the old ones is by no means clear gain. No church growth is healthful, or contains the elements of permanence, which develops one section at the expense of another. We have no sympathy

with the doctrine that a church which cannot sustain itself has no right to exist. There doubtless are cases where it is better that a church should cease to exist, though the wiping out of a church of the Lord Jesus Christ is no trifling matter; but there are other cases, and many of them, where churches which cannot wholly maintain themselves are quite as necessary as some others which can bear their own burdens. If these churches are occupying a field where souls are to be redeemed and educated in the knowledge of the word and in Christian conduct, the very fact of their feebleness should commend them to the care of the wealthier churches.

Let us remember also that, in the movements of city congregations to more eligible sites, transfer does not necessarily imply growth. It may be only a shifting of the points of power; and these movements also bring to the front a question which is on trial in all our large cities: *Can the Presbyterian Church exist and thrive only in respectable neighborhoods?* Can it meet the wants of both extremes of society, or only of one?

MARVIN R. VINCENT.

IF WE HAD KNOWN.

One day a letter written with tremulous hand, and bearing a most touching plea for temporary aid, came to me from southwest Missouri. The writer had been for over forty years a home missionary on the edge of civilization, moving ever west as the border line drifted that way. Serving always two or three widely-separated parishes, made up of poor and overworked settlers who could only pay their faithful pastor in gratitude for his devoted labors, he had known privations, and had seen his dear ones always in need of many of the bare necessities of life. As old age drew on, his patient wife became a confirmed invalid, his daughter (widowed soon after marriage and returned to her father's care with a helpless baby) soon lost her hearing entirely, so that she could not work at anything within her reach to add to their scanty income. The only

son had been from birth an imbecile, and now, over thirty years old, though physically well and strong, was only a care without return in joy. After years of increasing infirmity the suffering wife went to rest. The infant grandchild was now twelve years old.

This devout father in Israel was almost helpless from rheumatism which caused him constant suffering, and crippled him beyond the possibility of more active exertion than the slow creeping, inch by inch, from bed to chair, from chair to table, then completing the monotonous daily round from table to bed again. He did not ask for a gift outright, but merely that we would advance him enough to provide those dependent upon him with the necessities of life until July—the time to which the Board of Ministerial Relief were forced to postpone the quarterly

payment of the pittance due *nearly three months before!*

Their clothing had seen its best days years ago (it was never anything but the cheapest and plainest). Of many things they were in great need. Having not a cent to spare from the rent, the plain food, the little fire, everything in household furnishing had wasted away, until there was no table linen, few dishes, and, worst of all, too little bedding to protect them from the severity of winter. It had been long since he had any flannel for his aching limbs. Through all this tale, told with evident reluctance and blotting with those saddest of tears,—the tears of helpless, suffering old age,—such modesty, such patience, such uncomplaining piety were evident that my heart was touched, and going at once to a friend who was for several years synodical missionary in that region, I asked him if he had ever known Rev. Mr. —, of —. "Indeed I did, for years," was his reply. I told him of the letter and its request, and he said, emphatically, "Send him all you can! If there ever was one of the dear Lord's saints on earth, it is that man; and nothing but the sorest suffering and direst necessity could have wrung from his veteran endurance such a plea as this."

We sent him the next day \$25, and followed it within a week with flannels, bedding, crockery, clothing and medicines, together with a request for the measurements of the family. So far as we could learn

them, the wants of the family were all supplied within a few weeks, and the discouraged heart of the old pastor was refreshed with renewed faith after his time of severe trial. The letter he wrote our society left them all in tears at the childlike gratitude shown and the Christlike spirit displayed. The cry from every lip was, "*Why* should one who has done such noble service for our Master under such privations all his life be left by our Board of Relief in his old age to suffer thus?" Burning criticisms of the Board of Relief filled the air, until one better informed than the rest said, "Gently, gently! Do you know what a debt that board incurred last year, even while paying to such a family as this, for instance, the paltry \$250 which is their annual allowance?"

Figures were given, and heads were hung in shame when it came home to these indignant critics that it was not the indifference of the board, but the lack of contributions from a rich and powerful denomination, that left such want unrelieved. Some cheeks crimsoned still more at the self-put question, "Did *I* give *anything* for this cause last year?" reluctantly answered in the negative.

One year our church contributed \$50 to this cause, complacently ignorant of the necessities involved. The next year we gave \$230, *regretful* that it was not more, beside boxes and supplies of great value.

Our church is waking up. Is yours?

E. A. N.

Could anything be more evident than that what our people need is information and not castigation? When real want or suffering of any kind is made known to them, they are prompt and eager to relieve it. But we are a very busy people. Our hands and brains are preoccupied with a great variety of cares and labors. We are liable not to know of want and suffering soon enough. When we find out that anybody has suffered, our first impulse is to blame somebody for not either providing

instant relief or else letting us know about it. Cannot we learn that individual cases of suffering cannot seasonably be brought to the knowledge of individual helpers? There must be a general treasury, with watchful guardians near it, and sufficient money in it to *prevent* such suffering. But giving to *prevent* suffering must be on principle, and with forethought and calculation. It cannot be from the quick impulse of pity, which moves to relief of a sufferer visible before us. Fill up the treasury.

LITTLE COLORED PRESBYTERIANS.

In the March number, p. 253, Dr. Allen gave us a queer picture—a row of Negro children reaching all the way from New York to Chicago. He says “there are over two millions of them, children of the freedmen, and five hundred of them are born every day.” Our little Presbyterian readers may need to have this explained to them. What we mean by “the freedmen,” you know very well, is the people who used to be slaves, and who were made free in the war for the Union which ended in April, 1865, more than twenty-one years ago. You see that there has been time for children born since then to have grown up, and to be now mothers and fathers of children. About one-third of the people whom we still call “freedmen” were never slaves, and so never freed. They were born free, and some of them have children, that were born free of free parents.

All these colored children are Americans. They are citizens of the United States. The little colored boys will be voters when they are grown, just as much as the white boys. But their parents are not as well able to teach them as yours. Dr. Allen

and the Board of Missions for Freedmen are trying to get teachers and schools for them. Do not you, white children, wish to have these Negro children taught, so that when you and they are grown, and we who do the voting now are dead, your country will not be ruled by ignorant voters?

And all these colored children have souls. They need to be taught what is right, and how to be saved from sin and hell, and how to be true disciples of Jesus. All the Christian churches are trying to give them preachers, and churches, and schools and teachers. Ought not the Presbyterian Church to do as much as any other? Do not the little Presbyterians in our churches and Sabbath-schools wish to help in this work, so that we shall have a great number of little colored Presbyterians? Do not you believe that Presbyterian preaching will, with God's blessing, make them as good citizens, as wise voters and as good men and women as any kind of teaching? Talk this over at home, with your parents, and see what you and they can do to help Dr. Allen and the Freedmen's Board.

H. A. N.

The same home missionary from whom, in our March number, we published those earnest words about doing thorough work, and who was having such encouragement and success in his Bible-class, writes again, as follows:

It is hard to tell what God is preparing this land for, but it seems to be moving very fast. Our church here has voted to be self-sustaining after May 1. We have now sixty-nine active members, and they still come—one, two, three or four every week or two. That is the way they come, and I know of twenty or more who will likely join before long. We have received thirty-eight since last April; so the Lord is leading us along. I have taken the Bible-class through Genesis and Exodus, and

thought I would stop for a while; but they will not stop, so I have to go on through Leviticus and the rest. Just look at Numbers, thirty-third chapter: would you think there was anything there to interest a boy? Well, last night I found my boy Mack busy with that and a small map. I got my atlas, and he had to be driven to bed; and he said he meant to find every place mentioned and learn to pronounce every name. Now mind, I did not put him at it; he himself found out how interesting that chapter could be. So I cannot help thinking the Spirit of God is opening the hearts of the people to study the word. Perhaps you wonder that I have not held a series of meetings. Well, I may some time, if it seems best; but if God leads the people to study his word, I do not want to push myself in in front. When God is ready for me to preach, he will make the duty

plain, but at present my work is to teach. Yet I think my sermons are better than they used to be.

There is something good in this for boys and girls, as well as for their fathers and mothers. Is there not also, in the last sentence, a useful hint (undesignated by the writer) to ministers as to the effect upon their sermons of that kind of Bible-study which is necessary for conducting a successful Bible-class? There is something worth thinking about in that query about "a series of meetings," in comparison with persistent study of God's word; that solemn thought, too, that "God leads the people to study his word." Are we quite as ready to see that it is God who leads people to *study his word*, as that he moves them to "stand up for Jesus"?

A boy who had come home from a neighbor's, bringing a pretty gift, was asked by his mother, "Did you thank the lady?" "Yes," sobbed the bashful little fellow, "I thanked her with all my heart, but I couldn't tell her so." The editor is similarly conditioned and affected by many kind letters which he has received in the last month from readers of *THE CHURCH AT HOME AND ABROAD*.

One of the most pleasant notices of *THE CHURCH AT HOME AND ABROAD* is in the last number of the *Presbyterian Journal*. It is mentioned in connection with *Woman's Work for Woman and Our Mission Field*, and *The Home Mission Monthly*. Says the *Journal*: "The three suggest how essential the missionary character of our church is. The last two look like light artillery beside the heavy columbiad of the first; but light artillery is as effective as the heavier ordnance."

No doubt of that, if we should ever be called to war in defence of the faith or the works of our church. But, good sisters, let us now play that our magazines are not

weapons of war but implements of husbandry. Suppose we call *THE CHURCH AT HOME AND ABROAD* a McCormick reaper, and your two magazines the neatest and nimblest of binders. God grant we may wear out in this peaceful labor in this white harvest field. Even if war should come, let us stay and work the farm, and send the newspapers to do the fighting.

HENRY WARD BEECHER.

Just as we go to press, we learn that this renowned orator, patriot and philanthropist is dead. He has done much good which will "live after him." If he has done any evil, let that be "interred with his bones."

It is no easy thing to get together the contents of these ninety-six pages, from New York, Philadelphia, Pittsburgh and Chicago, and to get it printed and arranged, and be sure of issuing our magazine on the day appointed. Owing to the inexperience of the editor, this was not accomplished for the last number, and may not be for this. But arrangements are now perfected which we think will assure promptness in future.

Mr. William Rankin, treasurer of the Presbyterian Board of Foreign Missions, has prepared a "Hand-book"—a neat pamphlet of twenty-four pages, giving a "Historical Summary, Outline History of the Missions of the Presbyterian Board, Statistics of Fifty-four Years," etc. It is an exceedingly clear, succinct and convenient presentation of the facts belonging under those heads. "It will be sent to all ministers who ask for it, without charge."

Our editorial pages overflow this month into pages assigned to other departments of the magazine, where we find generous welcome, which we shall gladly reciprocate whenever there is occasion. See page 336.

THE CHURCH AT HOME.

HOME MISSIONS.

\$750,000.

Resolved, That not less than \$750,000 should be provided during the coming year for the use of the Board of Home Missions. That to secure this large sum will require the earnest and persevering efforts of all the ministers and members of the church.—*General Assembly*, 1886.

FINANCIAL STATEMENT.

The first day of March our account, compared with the previous year, stood as follows:

Amounts received:

	1886-7.	1885-6.
From churches, . .	\$325,444	\$270,799
From legacies, . .	72,406	68,992
From miscellaneous sources,	49,099	54,665
Total,	\$446,949	\$394,456

The receipts for the three months, November, December and January, were \$45,000 in advance of the same time last year, or exactly \$15,000 gain per month. The gain in February was \$22,000, making for the four months a gain of \$67,000, and a *net* gain for the eleven months of \$52,000.

We hope the footings for March, which cannot be furnished for this number, will make the total gain of the last five months of the year over the preceding year not less than \$85,000. But by about the time our readers receive this number the books will be closed and the doings and accounts of the board will have passed into history.

"RING OUT THE OLD, RING IN THE NEW."

With this number we begin a new year. Our fiscal year closes with the month of March. It is too early, at this writing, to give a synopsis of what was done the last year. Nor shall we ever be able to do that. Death and sorrow have come into an unusual number of homes; but the joy in God's

service, the joy of successful labor, the unspeakable joy of leading souls to Christ and of souls led to Christ, can never be duly expressed in these pages. Of churches organized, church edifices built, souls gathered into the churches by letter or on profession of their faith,—these and such like facts, as far as they can be reported by the missionaries, will be tabulated and presented to the public in our Annual Report. Enough is already known to awaken the profoundest gratitude to almighty God. A hard year in some respects, yet in many others it has been a prosperous year. Those who have given their money to aid and build up the feeble churches will surely receive their reward. The laborers who have toiled and suffered in storms or sunshine, in cold or heat, have had, shall have, their reward. "They that sow in tears shall reap in joy."

But what of the year to come? The harvest was just at hand when our Lord said to his disciples, "Look out on the fields, for they are already white to the harvest." So we can say, The harvest has been accumulating for two years. We could not pay the reapers. Let us lift up our eyes and look on the whitening harvest; it may affect our hearts and open our purses. Above all, let us pray that God will strengthen the missionaries and pour out the Spirit on all the churches, and gather a great harvest to the glory of his name.

REV. WILLIAM IRVIN, D.D.

Most of our readers have undoubtedly learned, by the announcement in the weekly religious newspapers, that Rev. William Irvin, D.D., late of Troy, N. Y., has accepted the office of Corresponding Secretary of this board, and has already entered upon his labors. The church at large seems to give him a warm welcome to his new post of duty, and he is most warmly welcomed by the board and those with whom he will be associated in the office.

WOMAN'S WORK.

The work of the women has been very successful during the year just closed.

THE ALASKA FIELD.

One of the secretaries of the board and numerous friends of the natives have visited our schools in that territory, and all report success in the schools and the need of better facilities to meet the increasing demands. Rev. Sheldon Jackson, D.D., took an extensive trip among the islands last fall, planting schools and mission stations among them, the particulars of which may be found on another page. It is a matter of sincere sorrow that Louie Paul, one of our native teachers, and Mr. Saxman, a government teacher, were drowned on a short trip by sea about the 1st of December.

THE INDIAN TERRITORY.

This is one of the most promising mission fields in the world. The spirit of the old first missionaries seems to pervade the entire Indian population. Wherever the missionaries go and preach the gospel they find the people ready to hear and accept the truth in Christ. And all the people are anxious for schools. They have boarding-schools at Muscogee, Nuyaka, Tah-le-quah and Wheelock. They have also four very prosperous day-schools, and perhaps all the schools are so prosperous that they need enlargement. Still other schools are called for. The school at Albuquerque is in a kind of transition state from the necessity of erecting new buildings. The enterprise at Tucson, Arizona, for Pima and Papagoe Indians is moving on. The school at the Sisseton Agency, Dakota, is doing well.

WORK AMONG THE MORMONS.

There has been very little change in the school work among the Mormons in Utah and Idaho. One of our oldest missionaries, whose life and labors were identified with

the school and missionary work in Logan and all of the Cache valley, Rev. C. M. Parks, has been called away by death.

Rev. S. E. Wishard, D.D., the synodical missionary from Kentucky, spent four months preaching the gospel and assisting our missionaries, and he found wherever he went a warm welcome from all the teachers, who became also his most efficient helpers.

The passage of the Edmunds-Tucker bill has given them great encouragement for their future work.

THE MEXICAN WORK.

The teachers among the Mexican people have kept on their way. But here as elsewhere, perhaps even more than elsewhere, the schools need to be enlarged to afford accommodations for more pupils who desire to attend our schools.

THE WORK AMONG THE WHITES AT THE SOUTH.

Under the sanction of the board, and according to the recommendation of the last General Assembly, this work has been enlarged. "The new South" and the establishment of new industries for the development of its vast resources call for general education of the South. Parents see it and call for help to establish schools; and there is a widespread uprising among the people, and so general is the desire that with a little assistance in the beginning, schools will spring up extensively in the South. A little help for a few schools will prove an inspiration to wide sections.

The pressing and imperative need of the hour in woman's work is more money to build or improve school buildings. Much as more schools and more teachers are needed, far more are facilities and appliances and room to do more efficient work where schools already exist. Double these and they double their influence for good, though not another school be established or teacher be employed.

MISSIONARY BOXES.

The season for missionary boxes is substantially closed. Little is done in this department from March to October. That the boxes sent out are, on the whole, a great blessing no one can doubt. A missionary in Nebraska says:

"We received a box of good and comfortable things from the kind people of C., N. Y., a few days ago, which saves us much expense. The Lord only knows how much good cheer and substantial comfort these boxes bring to the home missionary and his family. We do earnestly pray that the givers may be as blessed in giving as we are in receiving."

Similar testimony comes to us from hundreds of missionaries. The cash value of "*good cheer and substantial comfort*" contained in these boxes amounts to many thousands of dollars.

But there is another kind of a missionary box. Another missionary writes, saying, "I have received a missionary box full of second-hand clothing. The cash value of the same was to me just *five dollars*. I was left to pay the express charges, which amounted to *five dollars and fifteen cents*."

Cannot the pastor and the good ladies discourage the sending of such boxes? Let them strive to make the boxes valuable and helpful or cease sending them entirely.

THE MISSIONARY SPIRIT.

When we can get the spirit manifested in the following story told by Rev. George Brown, a Wesleyan missionary from New South Wales, we shall find men enough for all our missionary work and have money enough for their support. After preaching many years in the South Seas—

In 1875 Mr. Brown went to the Fiji Islands to obtain native helpers to go with him two thousand miles further to preach the gospel to the fierce savages of New Britain. He came to the training-school, where eighty-three young men were staying, some of whom looked very pale, having just recovered from the measles. Mr. Brown stated his errand and called for

volunteers. Their teacher set the matter before them in its worst light, dwelling upon the peril and danger. The boys were asked to wait, as they seemed excited, and ponder the matter over night. The next day the question was put, and when those who would go were asked to step forward every one of those eighty-three youths stepped forward.

Nine were chosen for the arduous task. But the new English governor summoned Mr. Brown and the young men into his presence, told them they were now free English subjects, recounted the perils of the journey, the fever and ague, the savage hostility to be encountered, and told them that if they did not wish to go he would see that they were not made to. One of the nine, after asking if he might, answered for all. He went all over the governor's speech, and then said, in a way the missionary could never forget: "As to our lives, we have decided to do God's work. If we live, we live; if we die, we die, but we will do God's work in New Britain." So they went on their long journey, the young men taking their wives and little ones with them. After a time a second company went forward. And then, just as a third party were about ready to go, word came that four of the first nine had been killed and roasted and eaten. Their widows and fatherless children brought back the sad news. Did the Fijians waver or turn back? Not at all. They simply said, "If our companions have fallen in the field there is all the more need that we go forward." And they went. That is Christian heroism. The fact is, that never has a man fallen in our ranks that there were not twelve ready to take his place. And whenever a man was ready to go, a plucky, God-fearing woman was found ready to go with him.

The Rev. Dr. Howard Crosby celebrated his sixty-first birthday on a recent Sunday by preaching an earnest sermon on "Home Missions." Among other things he said:

What a marvellous land it is that God has given to us! Four millions and a half square miles! Our one state of Texas larger than Germany and France, and California larger than the whole of Italy! Only one hundred years ago the population of this land was 6,000,000. To-day it is 60,000,000, and in a hundred years it will be 600,000,000, and then I think the millennium will dawn. Is this to be the spot chosen to be honored by Jesus at

that time? It depends on you, his people. In this land, which is larger than all Europe, there are only 1500 missionaries at the present time. In our western towns, which are constantly springing up, hardly before there is any business, Satan comes and vice comes, and then comes the missionary. This ought not so to be. The church should be first and the home missionary should be first. This change can only come about through faith on the part of God's people exercised with prayer and Christian activity. Then will God bless us. If we work, God will answer. We must remember that this is not only the cause of Jesus, but it is the cause of our country, of salvation, and of our fellow-laborers.

FOURTEENTH ANNIVERSARY OF THE DETROIT ALLIANCE.

The Presbyterian Alliance of Detroit at the last annual meeting was presided over by General Alger, who said:

The Presbyterian Alliance was formed, I believe, fourteen years ago. It then consisted of three churches—the First Church, the Jefferson Avenue Church and the Fort Street Church. That gentleman whom we all remember with warm hearts, the Rev. Dr. Hogarth, was for many years its president. The Rev. Dr. Atterbury, from the commencement up to and including the present time, has been its efficient and able secretary, and to him, above all others, for the success of this alliance we should render our thanks. I regret to say that he is not able to be with us to-night. He is confined to his home by illness.

Since this alliance was formed the other Presbyterian churches in the city have increased until they now number eleven. From commencement to date there has been through its agency over \$100,000 contributed that has been spent throughout the city in building up mission churches, and in helping churches that cannot help themselves.

Dr. Marquiss, of Chicago, said:

The earlier laborers in the cause of Christianity, away back in apostolic times, were wise men. One distinguishing mark of their wisdom in the choice of methods was that they sought to seize and hold the cities as great centres of population and influence. To them Antioch was Syria, Ephesus was Asia Minor, Corinth was Greece, Alexandria was Egypt, Rome was the empire. And just so to-day

Paris is France, London is Great Britain, Boston is New England, and Detroit is Michigan, with a slice of Indiana thrown in, reaching almost to the limits of Chicago. Whatever may be the standard of religion and morality in the city will, with slight variations, become the prevailing standard throughout the territory commercially tributary thereto. The city is bound to make its impress, socially, morally, religiously, throughout the whole region wherever its influence extends.

"THE NEW ENGLAND PRESBY- TERIAN."

Our friends in New England have established a paper with the above name. So our cause there has a voice. They will speak to one another in New England, and to the rest of us in other parts of the country, and they will be heard beyond the sea. Success to it. The New York *Tribune* says:

This is the best possible evidence that there is such a thing as Presbyterianism in New England. Indeed, there are thirty flourishing congregations in the Presbytery of Boston alone, and all through New England may be found large numbers of Presbyterians who cannot forget their old religion, and who are ready to unite together to organize Presbyterian churches. It will be the aim of the new paper to aid all such movements, and generally to stimulate the growth of Presbyterianism in the New England states.

The church needs to teach her own children that in this land, under our popular government and with the rule of the majority, *the only hope for Christianity to be permanently triumphant is in its own intrinsic excellence and through the faithful witness of its confessors*. Thus only will the masses be won to Christ. Here we cannot rely on worldly help or power. Our reliance is necessarily and absolutely on the Lord our God, and on our own consecrated zeal.

The *Spirit of Missions* states the case forcibly when it says:

The problem is how to get the means to carry on all our work. In the first place, there ought to be an offering every year from every parish for home and foreign missions. Nearly one-

half of our clergy seem to forget that they have any obligations in the matter. They feel the need, but leave it to others to meet it. The demands of their own immediate work are so pressing that they forget their responsibility for the work of the whole church. The smallest mission and the largest parish stand alike in that matter. Each must do its part according to its ability, and when that is done there will be no lamentations over deficiencies. *If the blanks can be filled up this year opposite the names of the non-contributing parishes, the balance will be on the right side of the ledger at the close of the year.* God grant that our eyes may be permitted to see such a result!

Two articles, one on Wichita, Kansas, and Los Angeles, California, under the heading "Does it Pay?" have moved a brother to prepare the following statement respecting

WAUSAU, WIS.—DID IT PAY?

In 1875, when the church, already twenty-one years old, had only received thirty-four members, the patience of the board was exhausted, and the order was sent out to Rev. B. G. Riley, synodical missionary, "Do not mention Wausau again; Wausau is dead!"

Several months later this good man ventured to write back, "There is hope of Wausau yet. One sick woman will give \$100 a year, and one school teacher will give \$5 a month." If any place needed the gospel Wausau was the place.

Mr. Riley said it was the wickedest place in the state. Sabbath-breaking, gambling openly on stumps in the street, while all stores were doing the business of the week on Sunday, and a few went to church. Drunkenness, infidelity and the worst forms of vice were prevalent. The membership of our church had dwindled so that at one time there were only two members, and only one of these, ladies, resident. In 1875 there were nine members, the elder and eight ladies, of whom two were unable to leave their rooms.

Mr. Riley sent them a supply, who organized them thoroughly, and by steady and persistent work, without any revival, they had received into the church within five years 158 members, of whom 113 were on confession of faith. From a forlorn hope that church took the rank of third in the presbytery. During that time they were turned out of the court-house, where services were begun, and rented the Universalist

church while erecting a building of their own, which in a year they entered, one of the cosiest brick gothic buildings in the state, with basement and spire, carpeted, cushioned, stained-glass windows, Estey chapel organ, and in the belfry a Meneely bell.

The church was not all paid for; a mortgage covered it. Times were hard, no money in circulation, yet during that time this little church paid \$8000.

From 1875 the church received no aid from the board. "Did it pay?" If that one lady had not held the field against the fullness of times, it is doubtful if we should have had a church there to-day.

Besides, all northern Wisconsin would have possibly been lost to us. During the time above mentioned the energy of Christian work spread beyond Wausau. The pastor went with an elder and organized the church at Merrill, then called Jenny. To-day there are two Presbyterian churches there. It was also the base of operations for the organization of our church at Ashland, then a village of 600 inhabitants, now a city of over 7000. Did holding Wausau pay for this?

Down on the Wisconsin Central Railroad is Marshfield, once a straggling mission, now independent of the board, with a beautiful edifice, a master workman as pastor, and a booming city of about 3000. And now Wausau itself is a city of 10,000, with gas, water-works, electric lights, and all modern improvements. Now they pay their excellent pastor, Dr. Smith, \$2000 and parsonage, and are continuing in the way set them by his gifted, courteous and eloquent predecessor, Mr. Stewart. Last year they collected for church purposes about \$4000.

Now looking at it in a business light, was the board justified in holding on to this forlorn hope?

"DID IT PAY?"

The number of immigrants into the United States in 1886 was about 370,000. Of these in round numbers 80,000 came from Germany, 56,000 from England, 51,000 from Ireland, 44,000 from Sweden and Norway, 30,000 from Russia, 28,000 from Italy, 21,000 from Bohemia and Hungary, 17,000 from Austria, 13,000 from Scotland, 4000 from Switzerland, 6000 from Denmark and 4000 from France. What an increase in our home mission field they made!

SPECIAL CONTRIBUTIONS.

THE ADIRONDACK SPRINGS AND THE HUDSON.

AN ILLUSTRATION WITH AN APPLICATION.

REV. JAMES N. CROCKER.

A few years ago the cry began that the magnificent Hudson river was beginning to show signs of failure, to the detriment of business established on its banks and the commerce borne upon its surface. And the answer came back, Take care of the springs and rivulets in the Adirondacks. Store their waters in reservoirs. Caring for the little waters there is the way to swell the mighty Hudson. So let us care for the little waters in the eastern churches if we would swell the stream that blesses the West.

It is gratifying that renewed attention is called to the facts concerning the weak churches in the older synods, and that the recommendations of the General Assembly are being acted upon so widely.

These practical questions arise: Ought these churches which have been losing strength to be sustained? And, if they ought to be sustained, will the synods take up the duty and perform it? Why? Because it is in the interest of the work in the centres and of home missions upon the frontier to do it. The strength of the churches in the cities is largely because of the supplies from the rural congregations. One large and most efficient church in an important city has a session of six elders, five of whom were raised up in the little country parishes in the vicinity. And this one example will illustrate the fact concerning many churches in the central towns where young men from the country go to find business.

The mart, the shop, the railroad, and all places of public trust or private labor, need Josephs and Daniels who have been trained in the atmosphere of covenant love, where the mental and physical forces, strengthened to endure hardness, have been sanctified through "the nurture and admonition of the Lord."

The same is true in regard to home missions on the frontier. For frontier work, in building up the kingdom, there is imperative need not only of a consecrated ministry, but even more yet of a rank and file of earnest Christian men and women.

In order to take care of Eden, Adam was made not only in the maturity of physical life, but in the manhood of spiritual character. A frontier population is a transplanted community, and in order to efficiency they need not only the vigorous manhood of mental and physical life, but the very image of God by the indwelling of the Holy Ghost.

The church sends the foreign missionary out to bear the light of truth into the universal night of heathenism. But she sends her home missionaries to join hands with the sturdy sons of labor, to help Christian men establish the church while clearing the forest or subduing the prairie, and so puts the heart of the old home in close sympathy with the often-tried young Christian on the border. The home missionary is the friend sent from the old home to the dear ones gone out from the old altar trying to establish new altars. If we would have a vigorous church in the West, the East must furnish the Christian men and women who shall be "the light of the world" over all the mountains and through all the valleys.

Now, it is manifest that because of the shifting of business centres, and the emigration of the young from the rural parishes in the older synods, such churches cannot be self-sustaining. Hence continuous help must be provided from the centres of business, where larger gains are reaped from industry. The many and more favored must extend the helping hand to these weakened churches, and make the few Christians, struggling for church existence, know that the whole church is one, and that the same sympathetic life flows through all.

Nor is it right to ignore the sentiment that finds place in the heart of many sons of these old homes as they become more and more prosperous in life. It does a man good to send back a blessing to the mother church. The spirit of it is right. It does a man good to remember his mother. It strengthens the son himself to put his arm beneath the load of years that weighs so heavily upon father or mother, and with a son's affection lift. And it will deepen the piety of the church, and fire her zeal and make her strong to cultivate the graces, by putting the heart and the hand beneath the old home church and giving her a lift.

SOUTHWESTERN ALASKA.

A TRIP TO THE ALEUTIAN ISLANDS—RUSSIAN CIVILIZATION IN AMERICA—THE ESKIMO AT HOME.

SHELDON JACKSON, D.D.,

United States General Agent of Education in Alaska.

But few people realize that Alaska proper is without roads, horses, stages, railroads, steamers, or other means of regular communication with the outside world.

A monthly line of mail steamers reaches Sitka and a few points in southeastern Alaska, and that is all; and when tourists make the grand excursion to Alaska they only sail among the islands in one small corner of the country. The great mainland of Alaska, with its smoking volcanoes, mammoth hot springs, highest mountains, largest glaciers, grandest rivers, wildest scenery, teeming animal life and strangest natural phenomena, unvisited and unseen, stretches away two thousand miles beyond them.

And not only is Alaska proper cut off from the outside world, but, in a certain sense, it is cut off from itself; that is, there are no public means of intercommunication between its widely-separated sections. The private steamers of the Alaska Commercial Company, a few whaling vessels, an occasional trading schooner, and a revenue marine steamer on its annual cruise around the Seal Islands, are about the only vessels seen in its waters, and they for a few months in summer.

When, therefore, the United States government, mainly through the efforts of a Presbyterian home missionary, was led to undertake the establishment of public schools in Alaska, it was met at once with the difficulty of transportation. This proved so serious that the government was compelled to be content the first year with taking charge of the schools in southeastern Alaska, previously established by the Presbyterian Board of Home Missions. The only exceptions were the schools at Unalashka and on the Kuskokwim river.

Very unexpectedly a teacher was able to reach the former on a steamer chartered for another purpose. To reach the latter the Moravian Church, who took the contract for conducting the school, chartered a schooner at San Francisco, which conveyed the teacher and his party 4479 miles to the mouth of the river. Everything was then transferred to rowboats, which carried them to their destination, 150 miles up the river. The same vessel that conveyed the teacher also carried the

lumber and hardware for the necessary buildings, the family furniture, and supplies for twelve months. They left San Francisco on the 3d of May, 1885, and it was the middle of the following August before all the building material reached its destination at Bethel. This was the Moravian party of Rev. and Mrs. W. H. Weinland, Rev. and Mrs. John Killbuck and Mr. Hans Torgerson.

This past season, in order to secure reliable information of the educational needs of western Alaska and establish four new schools, I was authorized to charter the schooner *Leo* for the trip. Congress made the appropriation on August 4, and by September 3 teachers had been summoned from Texas, California and Washington Territory, the vessel loaded with lumber for school-houses, family furniture and supplies, and we were on our way to sea.

The cruise proved a stormy one, consuming 104 days. Passing through the equinoctial storms, we encountered the early winter gales of that high northern latitude. We lost two sails, were stranded on a reef of rocks, nearly lost a sailor overboard, while repeatedly great seas washed completely over us.

Laying our course for Atkha, one of the Aleutian group of islands, the storms finally landed us, September 21, at Kadiak, 900 miles to the eastward of our destination. Kadiak Island is the western limit of forests along the southern coast of Alaska. It is also near the eastern limit of the Innuited or civilized Eskimo population.

The first European or Russian settlement on this island was made by Gregory Shelikoff in 1784; and soon after a school (the first in Alaska) was organized for the children of the Russians. Also the first church building in Alaska was erected on this island. For a long time it was the Russian capital and the chief seat of their operations in America. A tombstone in the Russian cemetery bears the date of 1791.

The village has a pleasant look, and consists of 43 log houses, 23 rough-board houses and 12 painted ones. It has a Russian creole population of 303, of whom 143 are children. There are 20 white men in the settlement. The Russian school had been extinct for more than a quarter of a century, and for years the people had been looking for another. It was a great satisfaction to be permitted to give them a good school. Prof. W. E. Roscoe, an experienced teacher from California, with his wife and babe, was stationed at this place, and received from the people a very warm wel-

come. He had been landed but a few hours when a delegation of adults waited upon him and asked that a night-school for instruction in English might be established for the married people.

Mr. Benjamin McIntyre, the efficient General Agent of the Alaska Commercial Company, furnished a school-room free of rent and in many ways gave important help to the teacher. Valuable assistance was also received from Mr. Ivan Petroff, Deputy Collector of Customs.

Opposite Kadiak is Wood Island, with fifty bright children. The patriarch of the village gathered them into a room and then made a touching appeal for a school. It was with a heavy heart that I said to them, as subsequently I was compelled to say to many others, I would be glad to give you a school, but I cannot. The meagre appropriation by Congress of \$15,000 for the education of the ten or twelve thousand children of Alaska necessarily deprives the majority of them of any school.

To the north of Wood Island is Spruce Island, where a Russian monk, at his own expense, kept up a school for thirty consecutive years. He died and his school was discontinued. To their entreaties for a school we had to turn a deaf ear. They are a well-to-do people, with humble but pleasant homes. They have a number of cows, make butter and cheese, and raise potatoes. The men are mostly hunters of the sea otter.

Still farther north is Afognak Island, with 146 school children. A school was established among them, with Prof. James A. Wirth in charge. While superintending the unloading of the school supplies through the breakers we were invited by one of the villagers to a lunch of nice fried chicken, potatoes, eggs, bread and sweet, fresh butter, cake, home-made preserves, and Russian tea served in glass tumblers.

From Afognak we visited Karluk, with its 118 children; Akhiok, 48; Ayakhabalik, 72; and Kaguik, 45. All of these groups of bright-eyed, rosy-cheeked and healthy children had to be refused schools for want of funds. At some of these villages the ladies of our party were the first white women ever seen.

From the Kadiak group of islands, nine days' battling with the waves brought us to Unalashka, in Behring Sea. This is the commercial port of western Alaska, with a population of 340, of whom 132 are minors under twenty-one years of age.

Mr. S. Mack, agent of the Alaska Commercial

Company, Dr. Call, the company physician, Collector Barry and Commissioner Johnston did all in their power to make our visit pleasant. At this village a school of 24 pupils was in operation under the control of the Russian-Greek Church. The teacher, Tsikoores, was born in Greece and partly educated in San Francisco.

The Greek Church has 16 general holidays and 200 minor ones during the year, which are celebrated more or less by the Alaska churches. One of the holidays, observed while we were at Unalashka, was in commemoration of the Virgin Mary appearing to the Greek army over one thousand years ago and leading them to victory.

American citizens that have never heard a prayer for the President of the United States, or of the Fourth of July, or the name of the capital of the nation, are taught to pray for the emperor of Russia, celebrate his birthday, and commemorate the victories of ancient Greece. Upon one occasion trying to inform them that we had come from the seat of government at Washington to open the way for the establishment of schools, we found that the only American city they had ever heard of was San Francisco. After laboring with them, one man was found who had somehow heard of Chicago. Boston, New York, Philadelphia and Washington were unknown regions.

In the mountains back of Unalashka a volcano was in active eruption.

Passing out of the beautiful harbor of Unalashka amid the waving of handkerchiefs, the firing of cannon and the screaming of steam whistles, four days brought us by the magnificent smoking volcanoes of Shishaldin and Pavloff to Belcofsky, the centre of the sea-otter fur trade.

From thence we sailed to Unga, the centre of the cod fisheries of the North Pacific. Unga has 74 children. At this point we left Mr. and Mrs. John H. Carr to establish a school. On this trip a complete census was taken of the population from Kadiak westward to Attou, and in a total population of 3840 I enumerated 1649 children. These are children of a civilized people who, by the terms of article iii. of the treaty of 1867 between Russia and the United States, are declared to be citizens, and are guaranteed all the "rights, advantages and immunities of citizens of the United States;" and yet after nineteen years of total neglect the United States government only gives them three teachers, and the American churches but one missionary!

EDITORIAL CORRESPONDENCE.

PUEBLO INDIANS.

REV. T. C. KIRKWOOD, SUPERINTENDENT.

There are nineteen pueblos or villages of Indian people in New Mexico and Arizona, who take their name, Pueblos, from their manner of life in villages and houses, instead of scattered dwellings or tepees. The population of these pueblos is about 9000. The people are industrious and mostly engaged in farming. They raise considerable grain, and are quite expert in the matter of irrigation, upon which they are dependent for water for their crops. They raise some fruit, as the apple, apricot and peach, while the vine produces in abundance the most luscious of mission grapes.

Each pueblo has a governor and council, or *La Junta*, and other officers, to which are assigned appropriate duties. Their laws are in most instances good and are very well executed. In all the pueblos intemperance is more or less prevalent, but in some a strong public sentiment is found opposed to drunkenness. In some places it is voiced in law which is made to reach the offenders. A story is told of several young men who on Catholic feast days became intoxicated and were riotous in their behavior. They were brought before the governor and council and sentence was passed upon them of several days' imprisonment. The governor said to them, "You have made beasts of yourselves, and you shall be put in a corral and not in a house." This was done, and the only unpleasant feature of the transaction is the base libel on the innocent beasts.

As to religion, they were mostly sun-worshippers, and some continue so to this day. They call themselves "Children of the Sun," and look with the utmost scorn and contempt upon others who are not so fortunate in their parentage. For the most part, however, they have been taken into the Romish Church, simply by baptism, without the putting away of practices of heathendom. The signs of their idolatrous worship are seen in some of the churches. The sun, moon and stars in many instances have precedence over the "Sun of Righteousness," who is also made secondary in every instance to the virgin and the saints. The practice of this people is what their heathenism has made it, for they are very little affected by the

church, with which they are only nominally connected. These Indians are intensely loyal to the United States government, and it is known that they have been told in many instances by the priests that it is the will of the authorities at Washington that they should be good Catholics, a mode of conversion that has often been practiced by the same church in the darker ages of the world. It must lose its effect before the rising sun of education and true religion that go hand in hand.

The great schools of Albuquerque, Carlisle and Hampton, assisted and fed by smaller schools in the pueblos which are sustained by our board, are doing grand work among these people, and they are coming to appreciate the benefits of education. Those pupils who return to their people have exercised a good influence, and the habits of civilization are being formed among them, while not a few have learned of the true God and the one Mediator between him and lost men. By teaching the people to read we render possible other methods of evangelization, such as the printed page, either in tract or paper form, and above all the book they need so much but know so little about.

Of other Indians in the same fields, we have the various branches of the Apaches, all of whom are now peaceable, and to whom we may have access with the school and the gospel. The Navajos and Moquis, the Mojaves and Maricopas, the Pimas and Papagos, all present fields of labor, and very little has been done among them. At Tucson the board is establishing a school similar to that at Albuquerque, with special reference to the wants of the Pimas and Papagos, but with the hope also of embracing other tribes as well in the blessing the church has to bestow. Let the church take hold of these neglected peoples by prayer and alms, by the consecration of her sons and her daughters, that they with us may learn the grand choral song of "Salvation to our God which sitteth upon the throne, and unto the Lamb."

By repeated and uniform decisions of its legal tribunals, the Pueblo Indians of New Mexico, constituting the bulk of its Indian population, have been declared citizens of the United States, and, therefore, legally entitled to all the benefits and privileges of the territorial government.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

January.—The evangelization of the great West.
 February.—The Indians of the United States.
 March.—Home Missions in the older States.
 April.—Woman's work.
 May.—The Mormons.
 June.—The South.
 July.—The Roman Catholics in our land.
 August.—Our immigrant population.
 September.—The Mexicans.
 October.—The treasury of the board.
 November.—Our missionaries and missionary teachers.
 December.—The spiritual condition of the whole country.

A few extracts from letters received from the teachers and others interested in the schools under the care of the Woman's Executive Committee will doubtless interest our readers more than any article we might write.

The articles of Dr. Jackson on Alaska, Dr. Kirkwood on the Pueblos of New Mexico, and Rev. A. G. Evans on the Nuyaka Mission, all have reference to woman's work and are especially interesting.

INDIAN TERRITORY.

Of the school at McAlester, Dr. Hill writes:

The ground is 410 feet front and 210 feet deep. The situation is beautiful; there is no other ground within the town of the same size for which I would exchange it.

The building for the school is well situated, well built and comfortable, except it is altogether too small. The addition will be put up soon, as I saw them at work upon the foundations. Pupils crowd for admission and no more room can be had. Fifty more pupils would be in attendance at once if they could be received.

There are in our hands at present no less than five requests for new schools. Rev. W. P. Haworth, Tulsa, writes:

This school was begun, just as I think every school should begin, with just sufficient expenditure of means to meet the demands in the beginning. We have carried on this school with two as good teachers as can be found;

about \$600 per year will cover the entire expense so far, and yet the work is not one whit behind the other schools. The Indians are not slow to see this, and are moving into town because of the advantages given in the moral and religious teaching as well as in the other branches. We have now over 80 scholars on the roll. You can readily see that we cannot teach as we should, with only one room. We have planned to build an addition to the present building, to cost about \$400. Of this amount about one-half will be raised here.

NEW MEXICO.

Miss Wilkins, of Albuquerque, writes:

We have moved into our new home. The Misses Wood, Thomas, Chapman and myself, with the girls, live in one of the cottages. Adjoining my room is the girls' sitting and sewing-room combined; it is a large and pleasant one, of which the girls are very proud. The second floor is one large room, used as the girls' dormitory. A few yards back of this cottage is the building used as the girls' bath-room and rooms for their clothing. Although but a short time ago nothing but sand and weeds covered the ground, the place now presents quite a homelike appearance, and we have things much more convenient than ever before. The new iron bedsteads are a great comfort. The boys are doing some very nice work in filling and tying mattresses for them. The children attend the church in the city on Sunday, and the older ones the prayer-meeting on Thursday evenings. At their own request, the girls' prayer-meeting has been resumed.

Mr. J. H. Willson, of Zuni, has been urging us to send him another teacher, because the work was too much for him and his good wife to carry. Up to the present time we have not been able to send them one. It will be with pain and doubtless great sympathy that the short note just received will be read:

With sad feelings I inform you of the death of Mrs. Willson yesterday (Sabbath) forenoon. She had been out of school only a week. She persevered too long in her weakness, broke down, took cold, and fell into a sickness that soon carried her off. When her case became alarming we sent to Fort Wingate (forty-five

miles) for a physician, or, if he could not come, medicine. The medicine arrived after her death.

Miss Speakman writes from Las Vegas:

During February we had enrolled 85 scholars, 21 of whom are boarding pupils. The children as heretofore are respectful, appreciative and eager to obtain a knowledge of the English language. They are making satisfactory progress. The Sabbath-school is well attended, averaging about 40 each week. On the 6th of January a communion service was held in the mission church, when 12 Mexicans united with the church, 2 by letter, 10 on profession of faith; 6 of the latter were our pupils. This is surely cause of rejoicing. May they ever be true to the profession they have made, and thus be an influence for good among their own people, and through them may the gospel of Jesus be carried to many more hungry souls in this territory. We believe that the improvement in the regular attendance, both in the day-school and in the Sabbath-school, as well as the general influence that has been noticeably felt in this place in connection with our school this winter, and certainly the additions to the church, may all be traced to the boarding-school.

UTAH.

Dr. Wishard writes:

The noble company of teachers have co-operated with us excellently. I found them working conscientiously and with burdens for souls upon them. Among the converts there were quite a number from the schools.

At one point one of the teachers came up every day after school was dismissed to attend the meetings, and walked back six miles in the mornings before breakfast. She has the grit and self-denial of an old Puritan. In another place he found

—the teachers good, faithful workers, longing for a minister to help them. They hold meetings every Sunday evening, and one reads a sermon. They have an evening of Bible study during the week, and are gradually leavening the lump.

Of still another he says:

They are doing excellent work as teachers, and are pouring into the children the Scriptures and catechism. I was treated to a good square recitation from the old Westminster. It sounded well coming out of Mormon throats.

THE SOUTH.

Rev. H. A. Goff, Riceville, N. C., writes:

The building in which the school is held, and which is used for church purposes also, is now in a dilapidated condition, and in cold weather is not comfortable. It is insecure when high winds blow. We hope to remodel the edifice during the summer vacation. The advanced scholars came to me lately and asked me to organize new classes. This necessitated my having a new teacher. The funds being sent to me, I employed a teacher for four months. Some money has also been sent to me with which to buy some new desks and books.

In December we enjoyed revival meetings and 8 members were received into the church; 8 of the 8 came from the day-school, which makes 83 in all who are members of the church.

Rev. A. M. Penland, Beech, N. C., writes:

About two years ago we started a school in an old shop. Since then it has been exchanged for a neat wood building at this place. Last year it was simply weather-boarded, and it would have done your souls good to have heard the scholars recite the catechism and exercises taken from the board's publications. Now the building is about half ceiled and has a good school of 86, mostly Presbyterians.

D. A. Clemens, Huntsville, Tenn., writes:

We have had a better school during this quarter. The attendance has been larger and more regular, though there is much irregularity still. For February the average daily attendance was not far from 60. The boys belonging to the more advanced classes will generally stop before the last six weeks of school. Some have already stopped. The week of prayer was observed and meetings were continued through the following week. We were blessed with a revival. This accounts for the increase in the number of those in school who are members of the church (22 in all). Ten were received into the church this quarter.

We might fill up all our pages with similar quotations showing the good work done by the teachers in the various fields, but these are enough to give the reader a general idea of what is being done by every one of the two hundred. Surely they are a noble band of workers and deserve our prayers and support.

THE INDIAN TERRITORY.

OKMULGEE—MRS. ROBERTSON—THE NUYAKA
SCHOOL—THE SICK THERE—THE THREE
GRANDDAUGHTERS OF DR. WORCESTER.

REV. A. G. EVANS.

I preached at Muskogee last Sabbath. Dr. Williams, whose guest I was, received a very urgent call to go at once to the Nuyaka Mission, and, if possible, bring some help with him, as several of the scholars were down with pneumonia and the teachers and other workers were about worn out with nursing. As it was a very unfavorable day for people to come out to service, I suggested only having morning service and accompanying the doctor, as I rather pride myself on my skill as a nurse and no other of any kind was available. We started at one o'clock and drove through to Okmulgee that evening. The distance is forty-five miles. It was cold, sleeting, foggy and generally dismal. The last twenty miles or more of the journey is over one long prairie. We could only see a few yards ahead of us, and it seemed as though we should never get to the end of that monotonous ride.

We reached Okmulgee and went to Mrs. Robertson's house. Mrs. Robertson had not come in from evening service, but we had not long to wait for her. She had been conducting her *third* service for that day in a room of the capitol building. When no other ministers are in town she becomes one. She plays the organ, leads the singing, reads some good sermon and calls on any willing brethren to pray. The Methodist presiding elder lives in the town when he is at home, which is not often. He is the only preacher within a considerable radius. Mrs. Robertson is a wonderful old lady. She has her whole heart in her work of translating, but finds time to be a power for good to her neighbors. She entertained us most hospitably.

Monday morning we went on to Nuyaka (about fifteen miles), arriving there about 11.30. We found three of the children very ill indeed, and Mr. Latta far from well. The doctor got to work at once. I was much delighted with all I saw at Nuyaka. They are doing a grand work there. Mrs. Moore must be a perfectly wonderful manager and keeps things going in first-rate order. Out of the national appropriation of \$70 per capita per annum she has managed to save enough to add

very considerable permanent improvements to the property. With similar management in a year or two the cost of supporting the school will be reduced to a minimum, as the farm will begin to be productive and there is plenty of it to provide all kinds of foods that can be raised there. It must be growing something, as "Old Dwight" used to be and what I cannot help hoping the new Dwight will be too ere long. I spent some time in the school and was much pleased with the work. It seems good and thorough. The home plan seems to work admirably. Miss Grace Robertson and Miss Emma Hicks have a model girls' home, and seem quite devoted to their charge.

I do wish the people in some of our churches could realize something of such lives as our workers at Nuyaka are leading—cut off from society, nearly forty miles from the nearest railroad, doing a work that never ends, giving all love and tender service to the little ones intrusted to them. Such cheerful and entire consecration to the Master's work was quite an inspiring thing to see. I know I feel poorer and yet better for having seen it. All the people seem to have almost too much to do. I don't think I have ever seen people with more work on their hands than the three granddaughters of Dr. Worcester there. When medical attendance and nursing are added to what they have already to do, I wonder they don't break down. Fancy sending sixty miles for a doctor! I do wish we had some medical missionaries here. If one could be sent to take part in the work there and give professional help when needed, it seems to me it would put the place on a much better footing.

Dr. Williams and I stayed three days at Nuyaka and divided the night nursing between us, so that the others had a little chance of rest. I saw a great deal during our stay. I wish I could tell you all about it. I was delighted at seeing the full-blood Indians being really helped. Of the 80 pupils about 70 are full-bloods, and all of them are Indian enough to speak Creek habitually, though they are learning English rapidly at school. I do hope we shall be able to make some real advance in helping the Cherokee full-bloods also soon. We left Nuyaka Thursday morning with no dangerous cases on hand, so that the doctor was very thankful for having come. We drove the whole sixty miles to Muskogee Thursday, and yesterday I rode on home.

NEWS FROM THE FIELD.

CONCORDIA, KANSAS.

SELF-SUPPORT.

REV. H. BUSHNELL.

After receiving from the Sustentation department the amount due on the quarter just ended, the church here will assume self-support. That is the present plan, and I trust the Lord will enable us to carry it out.

Many thanks are due for the help rendered during our days of darkness, which have been many. The past has been the most prosperous year of the five I have spent with this people.

It will be ten years next spring since I came to Kansas and joined the Presbytery of Solomon. It was at the second meeting of the presbytery, and I learned that but one church (Salina) was self-supporting. Since then, six more have joined Salina in this position of self-support. These are Abilene, Beloit, Ellsworth, Solomon, Minneapolis and now Concordia.

That year these six churches took from the Board of Home Missions not less than \$2400. This coming year I hope they will not only allow that much to be given elsewhere, but add to it \$400 more.

BENNETT, NEBRASKA.

A QUICKENED CHURCH—A HOPEFUL PASTOR.

REV. ORVILLE COMPTON.

I have somewhat more encouraging to report at this time. There has been a good interest in our congregation during the last quarter. Last Sunday night we announced meetings for the week, and the Holy Spirit has been graciously with us from the beginning. The church has been greatly quickened, neglected family altars re-erected, and new ones established. Several have been precious converted and others are thoughtful of these things. I have never known a work of God's grace more precious begun in human hearts than this; and yet I believe it is only a beginning—the first droppings of a gracious refreshing from on high. Pray for us, brethren, that very many may come to Christ.

We all have good health and are hopeful in all things. Money matters are still exceedingly close here. I believe we have never received so little cash from our field as the amount paid on salary

for the current year—just ten dollars—and half of that was handed to me only a few days ago. Our credit is good and two of our brethren are merchants in the place, so we have got along comfortably. But we have unpaid bills to settle soon, and, brethren, if an early remittance from you for the past quarter is convenient, it will come very good to us indeed. What our people will make out here for the year I do not know, but I trust it will be all right. I think the amount raised at present does not exceed \$250. I doubt if it is quite so much as that. But our Father knoweth that we have need of these things, and we do not have anxious thought for them.

PONCA, NEBRASKA.

A CALL FOR HELP.

REV. R. E. WHEELER.

I commenced the work of the ministry at this place very poor, and with no library. From a dependent condition the church has come to self-support, but there is but \$625 pledged for my living this year, and I have a family to support.

I want books. I can't afford to buy. Can't you put me in the way of a donation? I want good, helpful works to assist me in sermon preparation, and food for thought,—new or second-hand commentaries, Drummond on the "Natural and Spiritual Law," Cook's Lectures, the Bohlen Lectures,—and I will gladly pay freight shipped to Ponca, Nebraska. Give me books, or I become impoverished.

TOPEKA, KANSAS.

FIVE NEW POINTS—NOW IS OUR TIME.

REV. B. C. M'KINNEY.

One of my six preaching points I have relinquished till the severity of the winter is over. But the five remaining ones give me more work than I can do well. The weather at present (—19°) is trying me, since my farthest point is thirty-five miles from Topeka, and I go in my own conveyance. With the people harmonious and a good general attendance on preaching, I look forward to the coming pleasant weather with a good degree of encouragement. My points, however, are all new. I preached the first Presbyterian sermon. Now is our time to occupy; soon it will be too

late. The other branches of the church are hard at work. But these beginnings cannot be made without the aid of the board. With help to start, the work will soon take care of itself.

A THANK-OFFERING.

Enclosed find Philadelphia exchange for \$50, which we send as a thank-offering for the many special manifestations of God's care and love to us, and most especially for his mercy in restoring me to life after an accidental cutting of a femoral artery, which was not taken up or treated in any way by the physician, who thought it useless to attempt it after such a loss of blood, the bleeding having stopped when I was so exhausted as to be unable to raise my hand or speak above a whisper. The wound healed perfectly, and the circulation was complete in due course of time, showing clearly that it was all of God's power and mercy.

ANOTHER CHURCH DEDICATED.

REV. T. L. SEXTON, SUPT.

While waiting here for the train, I write to you to say that I was at Hartington yesterday dedicating a new church building. It was not needful to raise any money to free the church from debt, so we called upon the people to make a thank-offering to the Board of Home Missions, which amounted to \$10. Although the Rev. John Martin had not preached there during the erection of the building for want of a place to hold the services, his presence and example have been a great help in encouraging the people to go forward.

COSMOPOLIS, W. TER.

REV. H. F. WHITE.

This year has been one of substantial gains for our church—gains which do not show upon the list of members as much as in the better tone prevailing, in the warmer sympathy to myself and heartier accord and response in my work. In the place of the floating element who went to church or other service only as they felt like it, we have now at Hoquiam and here a more stable and settled attendance. Upon the days of my service I expect and usually find certain men who make up a fair congregation, with the ebb and flow beyond that. I do not need to go out and bring them in; they come. Here in Cosmopolis we are in far better condition than at the beginning of the year, are making our preparations, and shall build, the coming year, a church home.

"NO MAN'S LAND."

A NEW AND PROMISING FIELD FOR HOME MISSIONS.

REV. R. M. OVERSTREET.

The public land strip south of Kansas, commonly called "No Man's Land," was declared last spring by the Secretary of the Interior to be public land belonging to the United States, and consequently subject to settlement under a squatter's right. Immediately homesteaders began to enter upon the strip and select their quarter sections and commence improvements; so that by Christmas not less than a thousand people, mostly settlers on the east end of the strip, claimed residences on this land. Several towns sprung up, the most important of which is Beaver City, which already has one hundred houses and two or three hundred inhabitants, a respectable trade; most business pursuits and conveniences are represented.

Bills have passed both houses of Congress providing for the legal settlement of these lands, and for civil government and organization under the laws of the United States. These bills will be so amended, doubtless, as to conform to each other, and become a law before the adjournment of Congress. If so, this entire territory will be settled at once. It is a fine agricultural and stock-growing country, well watered, and some timber. The strip is bounded on the south by Texas (the panhandle) and on the north by Kansas and Colorado, is thirty-four miles wide, and from the one hundredth meridian on the east it extends one hundred and sixty-eight miles west to the territory of New Mexico, an area of 5712 square miles, almost as large as the states of Connecticut and Rhode Island combined. The Beaver or North Canadian river, in its meanderings, runs through the entire strip from west to east, some two hundred miles. The bottoms along the river are rather low, narrow and sandy, but withal very desirable. Water, which is obtained from springs and wells, is abundant and good. In the bottoms wells are from eight to twenty feet deep; on the high lands from forty to one hundred feet. A good class of people are flocking to this new region, and railroads are directing their lines thither. I preached to an intelligent congregation in an improvised house of worship in Beaver last July. The town was only two months old, and the outlook was quite as hopeful as I had observed on the line of the Atchison, Topeka and Santa Fe Railroad, in the upper Arkansas valley, in 1873, when for the first time

the banner of the cross was unfurled in the new towns of that region. I confidently look for such towns to spring up along the Beaver valley in the near future, as Newton, Holstead, Burton, Hutchinson, Sterling, Great Bend, Larned, Kinsley, Dodge City, etc., in each of which we have flourishing and self-sustaining churches.

Certainly our Board of Home Missions could not make a better investment of the church's money than to appropriate enough to sustain a few ministers in this new and promising field, who would keep abreast with the tide of immigration, and plant and nourish churches as fast as the country is settled. As yet we have not a single minister in the territory, nor has any other denomination to my knowledge.

THINGS WORTH THINKING OF.

WORKING TOWARD SELF-SUPPORT.

A chairman of a presbyterial committee says:

I believe all our presbyteries (Iowa) use too much home-mission money. I feel ashamed of it. The churches, I believe, ought to be cut off from the board; in other words, *weaned*.

And now permit me to ask you, if we promise for next year, beginning April or May 1, to reduce our applications by \$500 for the year, will you say to us that all our applications will be honored *just as we present them*? I mean for the churches now receiving aid; we have several which should be supplied, which are yet vacant. I do not know what we can do with them.

If you will give me such a guarantee, we will call a convention of all our ministers in the presbytery now aided, and elders from each church, and redistrict the whole business so as to give each church a minister and each minister a living salary. We will engage also that our churches will give *more* than they are now doing. Matters of this kind are contagious—one presbytery watches the other and is influenced by it.

If we, the committee, can say to the churches that we know just what they can get, and they can get no more, and beyond us there is no use to appeal, they will submit. At present we are taking up no new work, because we have no funds.

On this plan we would expect, year by year, to reduce our drafts on the board, i. e., for the same work. If our work enlarges, the case will be different.

I will be greatly obliged to you if you will reply to this suggestion soon. If the scheme is impracticable, be so good as to say so. I want the churches to give more and draw less; in this way Iowa can reach self-support.

BRINGING FORTH FRUIT IN OLD AGE.

We have received the following letter from Edwardsville, Ill.:

DEAR SIR:—Rev. Peter Hassinger, whose 85th birthday occurs on the 24th inst. and whose agent I am, writes me, from his home in Lebanon, Ill., that he wishes me to send as a gift to your board, so that it will reach you by his next birthday, \$10. You will find draft for that sum enclosed.

I will add that Brother Hassinger has spent a long life in the ministry, and though he has never received a salary of more than \$600 per annum, out of his earnings he has laid up enough to keep him in comfort during his old age, and finds himself able to render practical aid to the benevolent work of our church, and that he finds it to be a great pleasure and privilege to do so. If all felt and were disposed to recognize their obligations to the boards of the church as he does, there would be no lack of means to carry on their work.

WILMAR, MINN.

DISCOURAGEMENTS, HOPES, PASTORATES AND TEMPERANCE.

REV. C. T. BURNLEY.

In glancing back over the year or more of service the fact is borne in upon me that the apparent result of all my labor is not what I had hoped to see. We are still on the board, or I should not be writing this. We have not been obliged to pull down and build larger. Our little edifice still holds the congregation. No wonderful revival has broken out and spread through the place, bringing fifties and hundreds to our communion. Your servant has not distinguished himself as a great evangelist. He is growing humble. He begins to see that he has no monopoly of the power in God's hand. I anticipated great things. That pleasure is with me yet. But realization—well, I can only pray that the Lord will let me taste of that pleasure by and by. It is because I trust him and know it to be his desire that all men should be saved and come to the knowledge of the truth that I retain both courage and hope.

One thing I am sure of, the mission church

above all others needs a settled pastor. I could discourse eloquently on that topic. It grieves me to think how many families have been lost to our little church in this place through the frequent changes of its pastors and the consequent irregularity of its services. How often do I hear people say, "I got to going to another church, because I didn't know half the time whether we had a minister or not in our own," or "We began sending our children to another school, because, you know, it was steady; and the Presbyterian was so uncertain. Sometimes there would be a minister and sometimes there wouldn't. You never knew what to expect."

Sad, but true! change makes waste. Why cannot the board enlist its missionaries for at least five years? Are all men, like me, uncertain of where and how long they would like to serve? Is the martyr spirit entirely gone? Men with that spirit ought to be found. They must come from somewhere, if our church is to prove herself worthy in the present of her noble history of the past.

We have increased our session by an addition of one. This gives us two good elders. Nothing to boast of yet, you will say. There we shall differ. What we lack in size we gain in quality. Two good, earnest men are better than ten of the other sort.

Our burdensomeness to you has, for this year, been lessened to the extent of \$100. I sincerely wish it were more. But if you could see our weakness as it is, you would wonder at our doing as much as we do. Our membership is very small and for the most part not rich in this world's wealth.

I have organized a Band of Hope, and am drilling the boys for next Fourth of July—for the next world, too—in marching and in the manual of arms. Having been a soldier during the war it gives me some prestige with the boys. I take advantage of it for their good. I desire to fortify them against the temptations of drink, profanity and tobacco. The influence here of the saloon is great. The blight of that curse is on us all. We stagger under it. You would know this place to be a drunkard's paradise from the looks of the main street. It is almost literally one long bar-room with many doors. We must save the boys if possible.

I have talked and preached and prayed and voted against this evil; and not in vain. There

are many signs of a growing sentiment unfavorable to the traffic in drink. A young Norwegian minister, but recently settled here, has joined hands with me in this crusade. We manage to keep the public mind stirred up. We have held meetings together under the direction of the Woman's Christian Temperance Union. The large attendance has had its own significance. The Norwegians have just organized an "anti-saloon society" among themselves. "The world does move."

NORTH DAKOTA.

REV. WILLIAM TRAVIS.

I have never seen such self-denial and such whole-hearted consecration to the work and service of the Lord as these elders have shown since I came upon the field. The Lord bless them and give them the grace of perseverance!

At our communion, December 28, seventeen persons were received to membership, ten on examination and seven by letter. Seven of these are young men, who give much promise of usefulness. Others are thinking deeply upon the subject, and we hope to have still greater increase, by the blessing of the Lord upon our labors.

Most of the money has been subscribed for a church building at Emerald Station. Several meetings of the trustees and elders have been held at the Emery House, when all were present and took a very deep interest in the undertaking. They propose to raise \$1500 and to ask the board for \$500. This sum will build one of the best houses in the presbytery, we think.

Four lots have been secured, and sheds for twenty-four horses are nearly completed. The weather for the last month has been too cold for the farmers to work upon it. The elders are the chief builders, "working with their own hands" in a temperature 20° below zero.

FARGO, DAKOTA.

MARVELLOUS GROWTH—RAILROAD BUILDING UNPRECEDENTED.

REV. F. M. WOOD, SUPERINTENDENT.

In submitting my report for the quarter I call attention to the following phases of the work in north Dakota:

The marvellous growth of the past is likely to continue if we can find men and means to work the field. The outlook is for an unprecedented amount of railroad building. Four roads are now

struggling for the mastery in a single county. Connection has already been made by the Northwestern with the Northern Pacific, thus affording a direct route from south to north Dakota. Three others will as assuredly be made in the proximate future, all apparently aiming at Bismarck and beyond—while the Manitoba is stretching out for a trans-continental terminus, being already 120 miles west of Devil's Lake, with spurs running north, and will go, with the main line, to the great Falls in another season. Two great lines are laying tracks at the rate of a mile a day in the dead of a Dakota winter.

All this means more immigration and new towns by the score. Indeed, some of them are already on our hands and must be supplied, as witness Oaks and Minot—towns which have sprung up as by magic and are having their hundreds of population already.

HURON, DAKOTA.

ANOTHER INSTANCE.

BY A FORMER PASTOR.

The Presbyterian Church of Huron, Dakota, was organized August 29, 1880, by Rev. W. S. Peterson with 10 members; 16 were added during the year. Rev. John B. Pomeroy took charge of the church August 1, 1881. During the first year a church building was erected, and 23 members added to the church. The second year brought the church to self-support, 37 members received, 12 on profession of faith, \$145 contributed to the boards, and \$1100 for all other purposes. During the third year 46 members were received, nearly \$300 contributed to the boards, a parsonage costing \$1500 built, and the salary increased. During the fourth year 17 members were received, and all indebtedness cancelled. November 1, 1885, Rev. J. B. Pomeroy resigned the pastoral charge to enter on the work of synodical missionary for the Synod of Dakota. In March, 1886, Rev. D. S. McCaslin was called to the pastorate. One hundred and fourteen joined the church that year.

Thus in a little over six years a strong, self-supporting church has been built up, now contributing to all the boards a sum equal to that granted yearly for three years by the Board of Home Missions. Two hundred and forty-three names have been upon the church roll. One hundred and ninety-four is the present membership. More than 40 have been dismissed to unite with other churches, and a few have gone to their reward.

STEVENSVILLE, MONTANA.

BUILDING THE CHURCH UNDER DIFFICULTIES.

REV. E. M. ELLIS.

The great achievement of that quarter was the dedication of our new church at Corvallis. Perhaps no church in America was ever built under more trying circumstances than this one. Owing to the great dearth of money we were obliged to pay most of our bills in farm products. Among the contributions there were, besides a little cash, oats, hay, wheat, pork, bacon, beans, butter, lime, nails, pulpit-labor, lumber, lard, etc.

None were able to give more than a little, and of course I have had to do an immense amount of riding, both to secure the contributions and then to collect them. I suppose I have worn out between three and four sets of horseshoes in this way alone. Once I found myself after dark in an unfamiliar part of the valley at the door of a bachelors' house whose occupants were not at home. Being unable to get into the house, I put up my horse in the stable and made up a bed of straw near the stack, where, with an empty stomach, I slept till about midnight, when the bachelors returned and I found more comfortable quarters in the house.

Is it not possible for you to send another man to this valley? The mines are opening now, and a railroad will be built next spring. Contracts are now being let for it. I am the only Presbyterian minister in the valley. Oh, send another man, for the work is great!

NEW MEXICO.

MAKING HIS WAY AMONG THE PEOPLE.

A missionary writes:

"There is progress at Santa Cruz. There is a letting down from the fanatical ground once held. They understand that we are not ashamed of our doctrines, that we appeal to God's word to prove the true and to disprove the false, that they and we believe many things in common, that we believe they have some mistakes in their doctrine, and that it makes no difference whether we be named Romanists or Protestants, or otherwise, so our souls have been washed in Jesus' blood, and we have pure hearts in the sight of God, who cannot be deceived, as a priest can at confession.

"I have found that more than half of them do not believe in either the supreme goodness or the infallibility of the pope, and I think some even doubt the supposed need of a human head for the church on earth. Some are almost offended when I accuse them of great faith in the pope as the head of the church, and make strong denials of it. Then I tell them they are not good Romanists—that they believe just as I do.

"But the general and usually hearty reception of our literature is possibly the strongest proof of an awakening. *There is not now a man who is acquainted with me who dares to refuse to take literature when I offer it to him*, though I could name a score, or less, who do not like to receive it—at least in public; but on the other hand there are many scores who seek it, and who are glad to get it. They do not like to be *seen* running after me for it; but, as only yesterday, here in San Juan, I neglected a man with a wagon-load of folks for some time, that is, until he beckoned to me secretly to come; then I found that he, some of the women and a lad wanted my tracts, and took them eagerly. I mention this as a fair index of the state of feeling among the people. Where I go regularly the people *fear to be seen* of others much more than they fear me.

"Since May 7th last I have disposed of forty-three Bibles and New Testaments by sale for cash or otherwise. Is that not a good showing for a merely incidental work? I could give many hundreds; I am begged for them repeatedly; but I chide them severely sometimes for being unwilling to pay for the word of God! But they never fail to get one, if they will agree to pay for it in a month or two, which means never with some.

"I do not know how many thousand pages of tracts I have given away; I neglect to keep an account of them. I get all issues of our 'Free Spanish Tract Work.' I got one hundred copies of each issue; I increased it to one hundred and thirty copies, and now they are falling short. I get *Los Buenas Nuevas* (The Good News) from Los Angeles, California, 100 to 125 every issue. I got a grant of 4488 pages of tracts from our board, all Spanish."

WASHINGTON TERRITORY.

GREAT GATHERING OF CHEHALIS INDIANS.

REV. M. G. MANN.

I came back last Monday from the Chehalis Indian Reservation, where I had spent a week in conducting nightly services and in daily visitations. These services were remarkably well attended, although it required considerable determination to do so on account of the swollen streams which had to be crossed and the almost impassable roads. Friday evening, the night before New Year's, was spent in prayer, singing and speaking, very many taking part. On the Sunday following we held communion services, at which fifty of these Indians sat down to the Lord's table, twenty-one for the first time. Fifteen were received on examination and profession of faith in the Lord Jesus as their only Saviour. Such scenes as I then witnessed and such joys as I then felt are rarely to be met with this side of heaven, and bid the missionaries to labor on and bear the hardships a little longer. Our services continued from 11 A.M. to 2.30 P.M. I baptized thirteen in all—ten adults and three infants; others who were received had been baptized by a Catholic priest—these were converts from Romanism. After the morning services I administered the sacrament of the Lord's Supper to those blind women, the aged Hannah and the old chief, whom I named "Jacob," and his blind wife. Old Jacob was one of the last of his tribe who embraced Christianity; he had also been a skeptic. It was delightful to see how he prepared the table for the sacrament in his house; how he placed the blind tenderly side by side, and he himself sat down humbly as a disciple to learn those precious lessons of our Lord and to be comforted by his word, and by all that was signified in that holy transaction.

Again I returned to the school-house and found the Indians already assembled for evening service. After preaching we had another prayer and inquiry meeting, in which several of the older scholars in the school took part and asked that the Christian people might pray for them. We had again a three-hour service.

I can now count but three Indians on that reservation who are not professing Christians and members in full communion with our church. The people number 140, including women and children. I first preached there February 13, 1882, consequently five years have wrought this change. A

few weeks ago the government allowed them to take up homesteads on the reservation, which they all did. Quite a number have built neat one-story cottages; they build them large enough and convenient so as to have cottage prayer-meetings, in which they take especial delight.

SACATON, ARIZONA.

PIMA INDIANS.

REV. C. H. COOK.

My labors during the past quarter have been mostly confined to this place and, to two villages, one five and the other nine miles distant. At the villages I always found large and interested congregations. At this place we could wish that our chapel had been built larger, in order to accommodate all who come.

Our church people are exerting a good influence over their heathen neighbors. Some of them have had to suffer petty persecutions because they will not take part in heathen festivals, employ witchcraft in case of sickness, nor conform to many superstitious practices.

Much interest is manifested in our Sunday-school lessons by the older Indians.

The material for a pleasant Christmas dinner was kindly furnished us by Judge J. D. Walker.

Please deduct six dollars from my salary for home missions and credit to Sacaton, Santa Fe Presbytery. I had requested our church people to endeavor to raise at least one dollar per family for home and foreign missions; a few days after a good brother, who has regularly come to meeting a distance of about thirty miles during the past year, handed me a dollar, taking time by the forelock.

APPOINTMENTS OF BOARD OF HOME MISSIONS FOR JANUARY, 1887.

Rev. D. McKenzie, New Bedford,	Mass.
Rev. W. McDonald, South Framingham,	
Rev. E. Hall, Canoga,	N. Y.
Rev. J. H. Pollock, East Lake George, Bay Roads and French Mission,	"
Rev. P. A. Schwarz, General German Missionary.	
Rev. B. S. Foster, South Amboy,	N. J.
Rev. J. H. Frazer, Riverton,	"
Rev. B. Smith, Lafayette,	"
Rev. George Buckle, Warfordsburg and Buck Valley,	Md.
Rev. J. Best, Brooklyn,	Pa.
Rev. J. B. Turner, Glenshaw,	"
Rev. E. J. Adams, Baltimore, Knox,	Md.
Rev. J. F. Jennison, Paradise,	"
Rev. A. B. Cross, Whitehall, Parkton, Ais and vicinity,	"
Rev. C. M. Livingston, Seneca and Sorrento,	Fla.
Rev. P. Robertson, Paris,	Ky.
Rev. T. P. Barclay, Princeton,	"
Rev. J. H. Burlington, Louisville, Fourth,	"

Rev. C. A. Duncan, Jonesboro',	Tenn.
Rev. A. B. Brice, D.D., Greenfield and Groveport,	Ohio.
Rev. M. M. Marshall, Kalida,	"
Rev. M. H. Bradley, Lima, Main Street,	"
Rev. C. F. Beach, Covington and Veedsburg,	Ind.
Rev. David B. Love, Greenfield,	"
Rev. L. B. Dye, Metropolis, Caledonia and America,	Ill.
Rev. J. H. Vanden Hook, Chicago, Holland,	"
Rev. G. Ernest, Burton, Memorial,	"
Rev. J. W. McGregor, Independence,	Mich.
Rev. A. C. Ray, Tawas,	"
Rev. T. Towler, Corunna,	"
Rev. J. P. Mills, Lakesfield,	"
Rev. J. Patch, Dorchester,	Wis.
Rev. N. Currie, Newberry,	Mich.
Rev. F. A. Force, Elmira,	"
Rev. J. Tenney, Juneau and stations,	Wis.
Rev. Daniel A. Tawney, Beaver Creek,	Minn.
Rev. J. B. Crum, Angus and Euclid,	"
Rev. S. H. King, Fisher, Knox and Mallory, Bethel,	"
Rev. A. Armstrong, Hallock, Northhote and The Ridge,	"
Rev. O. H. Elmer, Crookston,	"
Rev. T. M. Findley, St. Paul, 9th,	"
Rev. G. Williams, Winona, Williamsport and Simes,	Dak.
Rev. P. S. Davies, Estelline and other feeble churches,	"
Rev. J. H. Baldwin, Page,	"
Rev. M. Bowman, St. Lawrence and Wessington,	"
Rev. J. Y. Ewart, Roswell and Miner,	"
Rev. C. E. Crawford, Good Will,	"
Rev. J. B. Benville, Ascension,	"
Rev. D. Greycloud, Mayaan,	"
Rev. J. A. Smith, Alexandria, 1st,	"
Rev. J. A. McAlmon, Parkton, Union Centre and Hope Chapel,	"
Rev. P. Witte, Germantown,	"
Rev. S. McElhinney, Seymour and Promise City,	Iowa.
Rev. I. K. Hunter, Griswold,	"
Rev. S. N. Vail, Colfax,	"
Rev. W. N. Robinson, Nugent, Zion,	"
Rev. W. B. Brown, Villisca,	"
Rev. J. T. Patterson, St. Edwards,	Neb.
Rev. A. Doremus, Broken Bow and Ansley,	"
Rev. W. L. Boyd, Auburn and Salem,	"
Rev. J. R. Brown, Emerson,	"
Rev. D. K. Steele, Warrensburg,	Mo.
Rev. J. Lafferty, Bolivar and Buffalo,	"
Rev. C. P. Blaney, Breckenridge,	"
Rev. A. G. Evans, Muscogee,	Ind. Ter.
Rev. William Coleman, Richmond,	Kan.
Rev. H. Farwell, Neosho Falls,	"
Rev. A. B. Wilson, Wilson,	"
Rev. W. F. Gillespie, Eagle Pass,	Texas.
Rev. J. E. Wolf,	"
Rev. John G. Reid, Greeley,	Col.
Rev. James McFarland, Central City,	"
Rev. J. G. Cowden, Highland,	"
Rev. Ruel Dodd, Elmore and Engle,	"
Rev. S. E. Taylor, Table Rock,	"
Rev. C. M. Shephard, Durango,	"
Rev. J. B. Cameron, Mexicans,	"
Rev. W. E. Renshaw, Franklin, Richmond and Smithfield,	Utah.
Rev. W. S. Rudolph, Ukiah and Willita,	Cal.
Rev. T. M. Boyd, Lewiston,	Idaho.
Rev. S. Hall Young, Fort Wrangel,	Alaska.

APPOINTMENTS OF BOARD OF HOME MISSIONS FOR DECEMBER, 1886.

Rev. W. J. Moffat, Paul's Valley,	Ind. Ter.
Rev. S. E. Wishard, Synodical Missionary,	Ky.
Rev. J. M. Davies, Synodical Missionary,	Tenn.
Rev. J. W. Sanderson, Presbyterial Missionary,	N. Eng.
Rev. J. M. Craig, Holyoke,	Mass.

Rev. F. C. Saure, Lawrence German,	Mam.	Rev. J. F. Berry, Ardoch,	Dak.
Rev. E. Muse, Quincy,	"	Rev. T. Dougan, Hillsboro' and Kelso,	"
Rev. C. S. Dewing, Somerville,	"	Rev. S. R. Belville, Sheldon,	"
Rev. George Le Feore, Ancram Lead Mines,	N. Y.	Rev. William Travis, Mekinock,	"
Rev. Samuel Dodd, Stephentown,	"	Rev. E. C. Dayton, Dickenson,	"
Rev. F. Stoekle, German Mission,	"	Rev. J. Scott, Hyde Park and Walhalla,	"
Rev. G. H. Chatterton, West Milton,	"	Rev. R. H. Fulton, Park River,	"
Rev. D. M. Benham, Whitestone,	"	Rev. R. E. Flickenger, Fonda,	Iowa.
Rev. J. Rutherford, Apalachin Memorial,	"	Rev. R. Beer, Garden Grove and Le Roy,	"
Rev. F. H. Coffran, Westford,	"	Rev. G. H. Fracker, Ashton,	"
Rev. R. Branch, Redfield,	"	Rev. T. B. Greenlee, Alta,	"
Rev. C. H. Van Wie, Williamstown,	"	Rev. J. S. Caruthers, Bloomfield,	"
Rev. George Slater, Arlington,	N. J.	Rev. W. R. Stewart, Williamsburg,	"
Rev. J. H. Bradley, Tuckerton,	"	Rev. John Crosier, Tama City and Toledo,	"
Rev. M. S. Rowland, Holmanville and Hope Chapel,	"	Rev. B. H. Hunt, Burr Oak,	Neb.
Rev. E. Scofield, East Newark, Knox,	"	Rev. C. Brouillette, Ohlawa and vicinity,	"
Rev. J. H. O'Brien, Swedesboro' and Billingsport,	"	Rev. B. F. Sharp, Tamora and Staplehurst,	"
Rev. P. H. Schmatz, Atlantic City,	"	Rev. W. P. Teltsworth, Hardy,	"
Rev. P. C. Headly, Elwood and Brainerd,	"	Rev. J. H. Cooper, Alexandria and Eureka,	"
Rev. H. R. Rundall, Glassboro' and Bunker Hill,	"	Rev. W. W. Jones, Stuart,	"
Rev. J. E. Peters, May's Landing,	"	Rev. S. B. Neilson, Falls City,	"
Rev. J. Hickling, Scotch Hill and Tylersburg,	Pa.	Rev. W. J. Fraser, West Union and Daily Branch,	"
Rev. C. T. Albrecht, Rahway,	N. J.	Rev. M. N. Wagner, Osceola,	"
Rev. E. W. E. Hering, Carlstadt and Passaic,	"	Rev. J. N. Hick, Waterloo,	"
Rev. G. L. Vose, Sayreville,	"	Rev. J. G. Tate, Shelton,	"
Rev. L. W. Davenport, Colored people of Camden,	"	Rev. T. A. Hamilton, Republican City,	"
Rev. A. Rosseel, Little Meadows,	Pa.	Rev. J. F. Watkins, Rich Hill and Lone Oak,	Mo.
Rev. W. H. Bancroft, Bethany,	"	Rev. B. H. Jackson, Deepwater,	"
Rev. J. B. Clark, Clifton,	"	Rev. C. Reed, Grant City and Knox,	"
Rev. D. Deruelle, South Bethlehem,	"	Rev. S. W. Giffen, Shelbyville,	"
Rev. G. G. Barnea, Kane,	"	Rev. A. N. Thompson, St. Louis Glasgow Ave.,	"
Rev. W. C. Stull, Bethel and station,	Md.	Rev. G. A. Riles, Ridge,	"
Rev. Thomas S. Dewing, Church Hill,	"	Rev. J. A. Bardill, Nazareth and Zion German,	"
Rev. N. R. Kirkpatrick, Fort Gay,	W. Va.	Rev. J. J. Marks, Marble Hill, White Water, Bristol	"
Rev. J. L. Lyons, Waldo and Hawthorne,	Fla.	and Cornwall,	"
Rev. J. Mitchell, Crescent City,	"	Rev. A. S. Dudley, Cottonwood Falls,	Kan.
Rev. B. B. Mattice, Starke and Lawtey,	"	Rev. W. H. Reid, Melvern, Maxon and Plymouth,	"
Rev. A. R. Macoubray, San Mateo,	"	Rev. R. M. Overstreet, Cedar Point and Clements,	"
Rev. C. E. Jones, Klamissee, Campbell and Spring	"	Rev. J. P. Fulton, Freyport and Danville,	"
Creek,	"	Rev. J. P. Barbor, Lyndon,	"
Rev. G. R. Alden, Lakeland,	"	Rev. A. C. Junkins, Ashland,	"
Rev. D. T. McClelland, Bowling Green 2d,	Ky.	Rev. W. E. McCrea, Wendell and Greensburg	"
Rev. W. R. Nicholas, Williamstown and Burlington,	"	Rev. R. Liddell, Ludell and Rawlins Co.,	"
Rev. J. R. McMillan, Burksville,	"	Rev. A. M. Reynolds, Columbus,	"
Rev. W. W. Mix, Paulding,	Ohio.	Rev. J. W. Van Eman, Colby and Thomas Co.,	"
Rev. T. M. Gossard, Decatur,	"	Rev. J. M. Batchelder, Osborne,	"
Rev. T. J. Dague, Caldwell,	"	Rev. G. M. Caldwell, Eustis and Sherman,	"
Rev. J. H. Eschmeyer, Shelbyville German,	Ind.	Rev. W. H. Jennings, Culver and Fountain,	"
Rev. J. B. Logan, Montezuma,	"	Rev. J. Dyer, Mountain Fork and two stations,	Ind. Ter.
Rev. W. L. Johnston, East St. Louis,	Ill.	Rev. B. J. Woods, Lenox and Apell,	"
Rev. G. W. Baxter, Hoopeson,	"	Rev. C. J. Stewart, Philadelphia,	"
Rev. W. H. Ilsley, Macon,	"	Rev. W. S. Wright, Pearsall,	Tex.
Rev. E. Jamieson, Windsor,	Mich.	Rev. C. A. Taylor, Fairview,	Col.
Rev. J. Macaulay, Maple Ridge, O'Neill and Prescott,	"	Rev. J. McLean, Salida,	"
Rev. J. B. Hall, Oneida,	"	Rev. J. M. Whitlock, Las Vegas Spanish,	N. Mex.
Rev. J. V. N. Hartness, Cass City, Bethel and Brook-	"	Rev. J. M. McGaughey, Raton,	"
field,	"	Rev. J. W. Fobes, Socorro,	"
Rev. P. A. McMartin, Bad Axe, Bingham and Verona,	"	Rev. J. A. L. Smith, Payson,	Utah.
Rev. James Wilson, Crandon and Pelican,	Wis.	Rev. E. J. Groeneveld, Deer Lodge,	Montana.
Rev. B. W. La Grange, St. James and Windom,	Minn.	Rev. J. Reid, Jr., Great Falls,	"
Rev. J. C. Caldwell, La Crescent and Hokah,	"	Rev. E. M. Ellis, Stevensville and Corvallis,	"
Rev. B. H. King, Euclid and Keystone,	"	Rev. George Edwards, White Sulphur Springs,	"
Rev. C. C. Hoffmeister, Evansville, Ashby and Dalton,	"	Rev. G. M. Fisher, Wallace, Lou Lou, Horse Plains,	"
Rev. S. Hazlett, Harmony and Glasgow,	"	Thompson Falls, Belknap, Heron and the Flat	"
Rev. N. Saunders, Andover and Newton,	Dak.	Lake Country,	"
Rev. R. T. McMahon, Wentworth,	"	Rev. E. T. Lockwood, Carpentia,	Cal.
Rev. W. A. Echols, Hilldale, Doland and Raymond,	"	Rev. W. A. Waddell, Wilmington and San Pedro,	"
Rev. H. B. Johnson, Leola and vicinity,	"	Rev. J. M. Smith, Pleasanton,	"
Rev. G. L. Beach, Newark, Sargent and vicinity,	"	Rev. J. A. McArthur, Davenport, Minnie Falls and	"
Rev. Beert Vis, Holland,	"	The Bend,	Wash. Ter.
Rev. J. H. Clark, Gary,	"	Rev. A. Adair, Waitsburg and Prescott,	"
Rev. T. B. Boughton, Parker and station,	"	Rev. R. K. McElmon, Nooksack,	Oregon.
Rev. J. D. Jenkins, Frederick,	"	Rev. A. H. Parks, Syracuse,	Kan.
Rev. A. C. McCauley, Bridgewater and Canistota,	"	Rev. E. W. Day, Lisbon,	Dak.
Rev. C. H. Furmort, Canton,	"	Rev. A. D. Jack, Prairie City,	Ind. Ter.

COLLEGES AND ACADEMIES.

HOW OUR WORK STANDS.

These words are written about three weeks before the issue of this number. At this date, March 7, all the current expenses of the board itself having been paid, payment has also been made of 32½ per cent. (the half of the 65 per cent. absolutely pledged) upon all the appropriations thus far made. The application of the College of Montana, which was delayed, and another, which was referred, are yet to be acted upon. Leaving these latter out of view for the present, our treasury must receive about \$8000 more in order to pay the second half of the 65 per cent. that has been promised without condition. Then about \$9000 more will be necessary to make the last payment of 35 per cent., which the institutions need just as much as though it had been positively pledged, but which the board is not bound for unless the churches supply it. In a word, \$20,000 received by our treasury in March and April would meet all its pledges in full, including those which are yet to be made. This, added to past receipts, would make an aggregate for the year of about \$37,000. This small amount conducts, not adequately, but yet without set-back, a work the new "plant" of which in our western states and territories already amounts to nearly \$500,000. It is not then with anxiety for our board's credit, but with the confidence of an advance which God has made so safe and effectual that it has a claim upon the enthusiastic support of the whole church, that we ask that these means be given us before the year shall close. The signs are favorable. The men who make up the largest giving in such churches as Dr. Hall's in New York and Mr. Stryker's (the Fourth) in Chicago are business men, to whom no new thing will appeal except upon its merits. Both of these churches have made a large advance upon the gifts of last year. Where Dr. Hall's church gave over \$2500, it now gives over \$3200; and the

Fourth Church of Chicago gives in place of less than \$600 about \$1200, for which increase, of course, thanks are due largely to the pastors. We meet many proofs of a similar interest.

Pastors in the Presbyterian Church, this work is done in behalf of your younger brethren, who are to be your equals in post and power in a day which you cannot reach except by forethought taken now. It has a claim upon your sympathy and help which you could not meet but for the fact that you are educated beyond the bulk of your congregations, and which that same education forbids you to refuse.

A THANK-OFFERING.

The following letter was recently received at the board's room, from an unknown writer, in explanation of a gift of \$200. If every "pure mind" in our church that has the material of a similar "remembrance" would allow itself to be similarly "stirred up," our needy treasury would have funds enough. Reader, teachers as faithful and wise as yours are now teaching, at our church's behest, children as receptive as you were; and there is great danger that they will not have their small wages fully paid. Your anonymous dollars, if you have not hundreds, will be thankfully received in their behalf.

CHICAGO, February 14, 1887.

DEAR SIR:—In the providence of God it was my privilege to attend an academy in one of the eastern states, which had for its principal a most godly man and an unusually wise teacher; and, as I look back over the years which have intervened since I left his tutorage, I have many times been reminded of the great benefits which I derived during my attendance at the academy.

Always wise in his teachings, there were two things which he particularly tried to impress upon the students:

First, He urged them to be *manly* boys, insisting that under whatever circumstances they might be placed, whatever temptation they

might be subjected to, nothing would do them so much good as to act *manly* in everything.

Second, He impressed upon the pupils the fact that each day's privileges must be improved; that it was a fallacious idea that opportunities unimproved to-day could be made up to-morrow or the next day; but that each day had its own opportunities, and duties neglected to-day never could be made up to-morrow, but were lost for all time.

Grateful for the moral and religious benefits which I derived from the instructions and influence of my preceptor, I desire to make a memorial offering of gratitude, and at the same time aid in giving similar benefits to other young men; and with this end in view I handed my check for \$200 to the beloved pastor of our church, Mr. E. C. Ray, to be added to the offering made at the annual collection of our church for the Board of Aid for Colleges and Academies.

I sincerely hope that the schools which your board is planting throughout the country west of us will be manned with godly teachers, who will confer as lasting benefits upon the young minds intrusted to their care as my beloved teacher conferred upon me.

May the Lord give your board the fullest possible success; and surely, if the Christian people of the older settled states will but reflect for a moment upon the importance of the work committed to the board, rivers of money will flow into its treasury; for if the new communities so rapidly springing up in the far West are to be saved to Christ, and the principles of this grand government perpetuated, the work must be done by such boards as yours, supplementing the heroic and self-sacrificing work of the home missionaries of the evangelical churches, which now, but so inadequately, occupy the territory.

Sincerely yours,

* * *

A CASE FOR SYMPATHY.

About eighteen years ago Rev. J. P. McMillan and his wife established a school for girls at Burkesville, Kentucky, on the Cumberland river, in the midst of a most needy and illiterate mountain population. They put into it all their means, amounting to about \$7500. Other helpers increased the property to \$15,000; and Mr. and Mrs. McMillan made the whole over to the Presbytery of Transylvania, who are now its

owners. The school has at no time been under the care of this board, but we have adequate and emphatic testimony to the excellent results which it has accomplished. A few weeks ago the building was burned. In regard to insurance, Mr. McMillan writes:

The building was not insured, which may have been an error; but I was heavily in debt, and had I insured the building for two-thirds of its value from first to last, the amount paid out would have fully reached the present loss. . . . Those who know the facts will not blame me.

Where the characteristic zeal and self-sacrifice of this noble pair are understood, the calamity which has befallen their work has awakened the deepest sympathy, as appears from the following, received from Mr. McMillan under date of February 28:

From letters written to private friends and answers received I am satisfied that we have two-thirds of the amount necessary to rebuild our college secured, on condition of the other third being raised.

He adds a request that they be "allowed" by our board to visit "old friends who have helped them before," from whom he is sure the remainder can be secured. In reply, he has been told that, in this land, neither he nor any other man requires this board's permission to approach "old friends." We decide, indeed, within what limits we will do that work of introducing canvassers to donors, which the Assembly has committed to us; but we do not assume to build up stone walls between "old friends." Nor can we, on the other hand, give a "roving commission," irrespective of boundaries. So, with these hearty good words, we commend Brother McMillan to his "old friends," hoping they will prove better and prompter friends than ever.

A PATRIARCH'S FAITH.

The following came to our treasurer in a handwriting that would have announced the very great age of the writer, even if he had not named it:

MT. VERNON, OHIO, February 22, 1887.

TREASURER OF THE BOARD FOR COLLEGES AND ACADEMIES:—Enclose two dollars for

said board. Rev. John Pitkin. I have no charge. The twelfth of next May (if I live) will be my ninety-fourth birthday. Please give me credit under the Presbytery of Zanesville. May the Lord prosper the work of the board!

J. PITKIN.

A contemporary of Washington, who believes in Christ's church and in his country, might have had some great thoughts in his mind as he made such a gift on the 22d day of February.

A COMMENT FROM THE PEW.

February, 1887.

SIR:—The pastor and elders of our church have not had collections taken up for scarcely any of our boards for several years, except for the Foreign and Home; but I have been thinking for some time that this does not relieve me from the responsibility, nor take from me the *privilege of giving*, even if not called on officially. Our pastor has just resigned, and I hope for the sake of our church, as well as for the boards, that our next one will be more faithful in this regard.

I think Dr. Nelson did a wise thing in *endorsing your board in the month when you wish collections to be taken for it*; and I hope he will keep on doing so. . . . I am glad to send — dollars to your treasurer.

Respectfully.

WE CANNOT GIVE CREDIT

For any funds that are appropriated by the donors independently of the board's discretion or advice. This point has been repeatedly emphasized in our documents. See the last statement of it in "Methods and Reasons," in the March number of this magazine. Since these clear statements are to some degree overlooked, some disappointment to donors can hardly fail to result. A printed circular is now before us, by which the churches of a presbytery are requested, in the name of the presbytery, to require the collections which, under suggestion of the General Assembly, they take "for the Board of Aid for Colleges and Academies," to be used for the advantage of a specified institution, in which the presbytery is interested, but which has no rela-

tion to the board. As to the perfect right and duty of a presbytery and its churches to arrange for the needful aid of their local Presbyterian school, there can be no question. Moreover, such aiding of a home school is certainly germane to the aid which the church is giving by this board to the new schools in the distant places; just as the support which any New York or Philadelphia church gives to its mission chapel is germane to the aid which the Board of Home Missions gives to a mission church in Oregon. But the collection for the mission chapel cannot be said to be taken for the "Board of Home Missions;" and that board will not give for it a receipt in any form, nor include it in its yearly statement to the General Assembly. If such home gifts of either class be reported by the churches in the proper columns of presbyterial statistics, no one can object. But a collection or donation for either *board* must either be made for a definite purpose for which the board has asked it, or be left to be applied at the board's discretion.

EXPRESS CHARGES

On documents and circulars which we send to the churches are always prepaid by us. Yet we have learned of some demands of payment made on delivery. These were all demands of double payment, made by the company's mistake. Please inform us of every instance, that the excessive payment may be restored.

"OUR DAILY BREAD."

No man will carry self-denial farther than a Christian teacher bent upon establishing a school that may last. Such a purpose lays hold at once upon his conscience and his imagination. He can do nothing else that would be more loyal to Christ; he can in no other way so surely transfer his personal influence to coming generations and to the remotest places. And when once that noble zeal has seized a man and begun to be costly to him, the past outlay only exacts more. Since he has already put so much of

his life and means into the structure, it must be made to stand. Is he to consent that the work of his life shall perish? So there are in our church to-day men of talent, learning, piety, energy, who have made over all their powers to the purpose of having their institutions live. One needs to see these men in the midst of their self-sacrificing work, to know what the young schools cost. They cost, nearly all of them, the heart's blood of some noble enthusiast. By and by they become strong; but at the start, some man denies himself good clothes and fare, and common household comforts; and prematurely grows thin and gray under the burden of his grand intent. This board cannot lift off such burdens. Just such men, under just such pressure, achieve the results which last forever. But it is good to succor them.

Just as this sheet comes to me from the printer, for my final revision, there comes also this telegram from Secretary Ganse: "Please do not print article *Hard for Teachers*, mailed yesterday." That mail has not yet reached me, and I need not wait for the article which should have filled this space. I wonder what it was, and why Brother Ganse decides not to print it. Did he, after sending it, receive such liberal contributions that he now hopes it is not going to be so "hard for teachers" as it has been? We must wait for him to explain. Meanwhile are there not more, like the Chicago man who sent the "Thank-offering," and him who sent the "Comment from the Pew," and the "old friends" of Brother McMillan, who will keep on with their generous gifts, making it less "hard for teachers"?

My life in the West made me quite as familiar with teachers as with ministers. Many of those teachers are ministers, and I know of none who are more faithful, more patient, more self-denying in their ministry. Several of the colleges of the West were founded by home missionaries; home mis-

One response to the partial distribution of help which this board has just made has been this: "I was in the very act of asking the Lord that some money might come this week." And while these lines are read in Christian homes all over our church, men whose excellent plan and energy are fixing the type and the means of a great part of the church's intelligence and power for generations to come are praying that the necessities of life may not be suffered to fail them. In many of our institutions, if we pay every dollar that has been voted, there will still be great hardship. We would like to do the just and honorable work of ensuring to such men their "daily bread." When we and the churches that supply us stand between those men and the Father in heaven to whom they pray, we are in good company.

sionaries became their professors, and however people at a distance may have looked upon this as a "promotion," gratifying a "laudable ambition," I have been in a position to see that it really has often been a touching self-sacrifice. I have been in the homes of such professors, in their classrooms, at their tables, in their studies and in their guest chambers. I have seen them in "seedy" coats. I have become familiar with their care-worn faces and the care-worn faces of their wives. Such professors, doing their thorough work in teaching, sometimes become known elsewhere, and are "called" to chairs or pulpits in which they could still be useful and be better fed. Sometimes the duty of "providing for their own" constrains them to leave institutions to which they would gladly give their lives. But, in more instances than are known or guessed, I believe that such "calls" have been declined and the obscure "hard" place held in patient hope. Such self-denial has its reward; but there will be enough opportunity for such self-denial after all that Brother Ganse can do.

H. A. N.

MINISTERIAL RELIEF.

BOXES FOR THE FAMILIES OF DISABLED MINISTERS.

For several years, as will be seen by the "Acknowledgments" in the Annual Report of the board to the Assembly, many churches have sent boxes of clothing to those upon our roll. Encouraged by this kind interest in the wards of the church, the secretary wrote last fall to many of these suffering families, asking them to let him know frankly whether they were in need of such boxes. The replies were very touching: not a few, while acknowledging their need, declined to ask for a box, fearing there were other families more destitute who would thereby be deprived of this help; but a large number replied at once that they would be grateful for this timely aid. A number of churches have responded to these appeals, but there are yet many applications on file waiting acceptance on the part of God's people.

THE PREACHER AND HIS LIVING.

Under the above title the Board of Publication has issued the sermon preached at the opening of the Synod of Pennsylvania, at Bellefonte, by Rev. S. C. Logan, D.D., in fulfillment of his official duty as retiring Moderator. By the unanimous vote of synod the board was requested to publish this sermon as a tract for distribution among the churches.

The theme of Doctor Logan's discourse is "The Law of Christ Touching the Support of his Ministers," and the text is from 1 Cor. 9:14: "*Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*" The sermon, as might be expected from the reputation of its distinguished author, is one of great ability, and the whole of it deserves the thoughtful consideration of all who love God and his church; but there are some passages of special interest to those whose hearts and

hands are enlisted in the sacred work of the Board of Relief.

After an introduction, showing "the value to successive generations of a preached gospel," he affirms the following six propositions, each of which he insists "is incontrovertible, and which, when taken together, contain a cumulative demonstration of the obligation of the church to provide an adequate support for its pastors and teachers."

1. It is a universal principle, under the government of a just God, *that all labor is worthy of reward*. Whoever works is entitled to a legitimate proportion of the actual value which is produced. This is a law of society itself which cannot be annulled. The soldier never goes to war at his own charges; if he does, he thereby becomes a robber and a murderer. The "keeper of the vineyard" and "the shepherd of the flock" secure an interest in the investment, and justly claim to be partakers of the fruits of their own industry and care. Without the recognition of this principle society cannot exist.

2. The apostle teaches that this principle is so necessary that God in the old dispensation announced it as a law extending in its application to the brutes which are employed in human service. That it might never be forgotten, the statute was placed in the law: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." And the apostle says it was for our sakes that this law was given, and not merely to tell us of God's care of oxen.

3. *The third principle is an a fortiori demonstration of the justice of the claim of the gospel-worker to his proper reward.* The reasoning is forceful as it is simple. If all labor is entitled to its reward, then that labor which is the most valuable cannot be required at a less reward than that which is less valuable. In other words, there is such a thing as commutative justice. Spiritual things are more valuable than material things; spiritual bread is more necessary to this world of dying souls than "the bread which perisheth with the using." "If," says the apostle, "we have sown unto you spiritual things, is it a great thing," or an oppression, "if we reap your carnal things?"

4. The just claim of God's ministers is estab-

lished by unquestioned historic fact. The church has always recognized the right of all other servants to demand the reward of service; it never questions the right of the sexton, the organist or the teacher of its children to bring it under pecuniary obligation. Why not, then, the minister? "If others be partakers of this power over you, are not we rather?" says the apostle.

5. This principle has been always and universally recognized; no religion or form of worship has ever existed without it. Those who serve the temple are always supported from the temple; the minister of holy things lives from the altar he serves. Those who "wait about the altar are partakers with the altar," whether it be the altar of Jupiter or the altar of Jehovah. It is therefore neither just nor respectable that the kingdom of Christ shall be made an exception to such a usage of natural justice. "Even so," says the apostle, "hath the Lord ordained." "*Even so*!" That is, in accordance with these known truths, upon which men have always acted in good conscience—these fundamental principles underlying the structure of society and necessary to all organic life and association of men—"hath the Lord ordained" and announced the law of his kingdom, which is, "They that preach the gospel shall live of the gospel."

6. Now, if the Holy Spirit had seen fit to omit every one of these five preceding propositions, which reveal to us the reasonableness of the demand that the minister of Christ shall be supported by the church, the sixth and last proposition here given must be amply sufficient to demand the unquestioning acquiescence and active obedience of the true Christian. It is enough for the church *that the Lord has ordained it as the law of his kingdom* in the earthly administration. If the Lord has ordained it, then, as his law, it is equally binding on both ministers and people for all time.

Doctor Logan then discusses at some length two questions as to the law of Christ touching the support of his ministers: First, *What does the law mean?* and second, *How is the church of this day fulfilling it?* In the discussion of the first head, on the applications and limitations of Christ's law as to the preacher and his living, he says:

Hence the conclusion is necessary that he whom God calls and who labors faithfully while his day of active service lasts, giving the strength of his natural life to the work of the church, *certainly fulfills his ministry*. He can,

therefore, by no law of God nor by any principle of natural justice lose his right to "live of the gospel" through the weakness of old age, the unavoidable miseries of the earthly estate or by the visitations of that holy Providence which sometimes blesses a church by placing a disabled pastor upon its hands. . . .

The blessings and power of the preaching continue long after the faithful preacher has ceased from his labors—for it is of the Lord's appointment that one shall sow and another reap—and these continued harvests of grace only place God's seal upon his own announcement that the laborer is still "worthy of his hire." As long, then, *as the preacher is recognized as a preacher of the gospel*—whether he is "in the burden and heat of the day," fulfilling his active ministry as God giveth strength, or is resting under "the shadow of the Almighty" in the evening of his service, able only to illustrate the wonderful grace he has been permitted to preach and to cheer his brethren on to their unfinished work—so long is he entitled, under this ordinance, to "live of the gospel." Among all the demands that come to the church to-day for her substance and sacrifice, there is none that bears with it a clearer endorsement of the Saviour's hand than that his ministers shall be permitted to live of the gospel they preach; and among all the annual claims of the ministers themselves, there is none which comes with such unquestionable authority and Christian obligation as that of the superannuated preacher. There is no duty which the church cannot better afford to neglect than this of caring for the faithful ambassador of the Lord who rests still upon earth from his labors, while his "works do follow him."

Surely all thoughtful people will admit the justice of this plea on behalf of our disabled ministers; and in the discussion which follows, under the second head, *How is the church of to-day fulfilling the law of Christ?* they will also agree with the position taken by Doctor Logan that the church has been shamefully negligent in the administration and enforcement of Christ's law, and that "as a rule in the church it would seem that the preachers had supported the gospel rather than lived of it." He says:

For many years the most potent force for the filling of the treasury was the cry of the suffering ambassadors of Christ. As a consequence which might have been expected, it would appear that in the planting of the church the

greater burden of expense had fallen upon the preachers, and the less upon the people. No standard of ministerial or pastoral support has ever been adopted or suggested by the church courts in any part of the field, and the amount actually raised for the maintenance of gospel ordinances in the majority of churches would seem to have been determined by the popularity of the preacher rather than by the demands of the law of Christ or a true appreciation of the gospel preached. The results of this negligence and want of presbyterial consistency and efficiency are such as bring sorrow to all good men who love the church and honor its ministry.

While Doctor Logan emphasizes the generous provision his own church has always made for his support, he declares his conviction—"after thirty-five years of active service, through all of which this great question of ministerial support has been thrust upon me as a living issue"—that "this whole matter of ministerial support has been suffered pretty much to take care of itself;" and he quotes the significant deliverance of the General Assembly, "so it occurs to the shame of the church that there is no profession which is so poorly rewarded, and no service which is so poorly paid."

But in the discussion of this second head Dr. Logan does not overlook the injustice done to those faithful servants of the church who, having given their best years to the ill-paid service of the ministry, find themselves, in sickness or old age, without the means of support for themselves or their families. They have preached the gospel at salaries which barely enabled them to "live of the gospel," and which precluded the possibility of laying by anything for sickness or old age, when they could no longer earn even the modest income of their best days. Having insisted, in the discussion under his first head, that "among all the annual claims of the ministers themselves, there is none which comes with such unquestionable authority and Christian obligation as that of the superannuated preacher," and that "there is no duty which the church cannot better afford to neglect than this of caring for the faithful ambassador of the Lord who rests still upon earth from his labors, while his "works

do follow him," we are not surprised that he uses strong language when he comes to speak of the general indifference and neglect of the church as to the law of Christ touching the support of these ministers. He says:

But there is a still sadder view of the results of the failure of the church to fulfill this duty. See in this grand march of the Lord's host towards the final triumph the highest gifts of his grace, the ministers whose fidelity has been tested. See these old men and women, faithful servants, who have served their day and now wait the coming Lord with bowed heads, these old preachers on whose "crown of glory" the light of the New Jerusalem falls! They have outlived their associates; they have helped down through the Valley of Shadows all the members of their company; they have returned to the great fold the sheep committed to their care or given them into the hands of other shepherds at the Master's bidding, and now can only wait; they have outlived the very knowledge and remembrance of their service, for the reaper is too busy with the great harvest to consider the sower of the seed. Here they sit alone in the courts of the Lord's house, as the forgotten Mordecai at the gate of the king whose throne was secured by his faithful service. Clouds and darkness are round about them. They have not crept into "dens and caves" to worship—for nobody seems to care where they worship now—nor are they seen "wandering about in sheepskins and goat-skins;" they are too feeble to wander about; but they are "afflicted and tormented." They cry out in their hunger and nakedness, in their bondage of debt and apprehension, not for justice, but for pity, because they cannot "live of the gospel" they have preached.

Oh, Christians, it will not do to neglect and degrade the ministry and then despise it! It will not do to place the Lord's faithful and crippled servants either as paupers in the sanctuary or as beggars at its beautiful gates, unless we are willing to corrupt the church, grieve the Master and risk the consequences. . . .

God speed the day when the reproach of his servants shall be taken away, when his kingdom shall be at least as just to its servants and officials as the civilized kingdoms of this world, which retire their worthy servants with honor, dignity and adequate support—the day when one may give himself to the full work of his ministry without the fear of leaving his wife and children as wards of Christian charity!

Dr. Cattell kindly makes room on this page, which belongs to his department, for an overflow of matter from the editor's pages.

GERALDINE DALE.

When that heroic young missionary, Gerald Dale, was suddenly slain by the bite of an insect, we were all filled with wonder at what seemed so strange an ordering.

The impression of that sudden ending of such a life upon the people of Zahleh seems to be most salutary. Who knows how many hearts may be savingly opened by the touch of sympathy, that were held shut against Mr. Dale's eloquence? An infant daughter had been born to him a few days before his death. A recent letter says:

"Mrs. Dale's baby has been baptized Geraldine. Mr. Greenlee has written to Mr. Ford, urging him to go to Zahleh to assist him in a series of meetings. All through the week of prayer they had from three hundred to five hundred every night, which is wonderful in that bigoted place, and similar crowds in Maalaka [a village near to the city of Zahleh]. Mr. Ford expects to go. The meetings which he has been holding in Deir Mimas have been very encouraging."

Surely many a loving prayer will be offered that the little Geraldine may live and be successfully reared, to do by and by a wise womanly part in carrying forward the work which her brave father began. May there not be many rough blocks cleft from the quarries of Lebanon by his strong hands which hers shall yet "polish after the similitude of a palace"?

Dr. Irvin's acceptance of the secretaryship of Home Missions transpired just after our March number was issued. It has now ceased to be news; but when it was news it was good news, and we believe that it will grow better as it grows older.

Dr. Dulles has been absent, for several weeks, from his office in the Publication House, confined to his home by severe illness. At one time "he was sick nigh unto death, but God had mercy on him, and on us also," and now we are assured that there is good reason to expect his steady though not rapid recovery of health.

The *Presbyterian Messenger* (London), after speaking kindly of THE CHURCH AT HOME AND ABROAD, and its editor, says:

It is impossible even to glance over this first number without being struck with the vastness of the work the Presbyterian Church—that is to say, our church—is doing in the great country on the other side of the Atlantic, and we cannot help feeling thankful to God for the vigor, combined with wisdom, which is manifested throughout all their varied labors. . . .

The American church is deeply impressed with the importance of home missions, and the work they have to do in this direction is enormous in endeavoring to keep pace with the advancing population, especially in the far West. . . .

The American church seems fully alive to the intimate connection there is between home and foreign missions, and acts on the principle that if they are to hope to do good service in the latter they must lengthen their cords and strengthen their stakes at home. "Undoubtedly, 'the field is the world,' and the gospel is to be preached to every creature according to the Saviour's last command; but the advance of Christ's kingdom on earth is like the movements of an army in a hostile country. There must always be a wise and constant reference to the base of supplies."

We cannot now refer further to this magazine, but we feel sure that a notice of its contents from time to time will be full of interest and stimulus to the Presbyterian Church on this side of the Atlantic.

We thankfully appreciate this early recognition in the mother country. It is encouraging to be thus assured that our British brethren expect helpful stimulus from us. Reciprocally we expect to enrich our pages and interest our readers with much information which our British exchanges will give us.

PUBLICATION.

It is no secret that the missionary work of the Board of Publication is sorely suffering for lack of money. It has been necessary actually to dismiss many excellent men who have been laboring as colporteurs, organizing new Sabbath-schools in destitute regions, going from house to house with books and with the words of life. Another important part of the work of this department of the Board is to help Sabbath-schools that have been organized and are yet unable to provide the necessary supplies for themselves. This branch of our work ought to have its strong appeal for Sabbath-schools that have more abundant means. Why should not every comfortable and prosperous school in the whole church contribute something to send aid to struggling schools in mission fields and on the frontiers? The call is urgent. Are there not hundreds of good Christian people all over the land who would like to have a share in sending the words of life to those who hunger for them and have them not?

CASTING BREAD UPON THE WATERS.

A colporteur of the Board of Publication writes from Michigan:

One Sabbath evening in summer, as I reached a school-house where I had organized a Sunday-school the Sabbath previous, I saw some eight or nine young men and boys, armed with clubs, just about to enter the school-house. I asked them what they were going to do; when they, looking around, saw who it was, and said, "We are going to clean out this institution." After some urging they threw away their cudgels and entered the house with me. They were very quiet while we were talking, and when we left the house some of them accompanied us to our stopping-place for the night, anxious to talk about the theme presented that evening, viz, the love of Christ. Since then the church of B— has been organized in that place, and a number of my young friends who accompanied me from the school-house that evening have united with the church.

Surely it was "bread cast upon the waters," but the humble colporteur has seen it gathered into a rich harvest.

THIRTY-FIVE MILES FROM A CHURCH.

People who dwell in a community where they have all the religious privileges provided by well-organized churches have little idea of the privation of those who live in home mission fields on the frontiers and elsewhere, with only occasional preaching services, and with few or no religious newspapers or books. The very greatness of our blessings oftentimes hinders our appreciation of them. It is well for us to look now and then at pictures of less-favored communities to understand their condition. For example, here is a letter from among the mountains of New Mexico, in acknowledgment of a box of Sabbath-school lesson helps:

After a month's delay in the shipment from St. Louis, the box of Sabbath-school publications from the Presbyterian Board of Publication reached us. They were opened last Sunday, and a "new leaf" was turned with our whole school, old and young. The purpose was manifest to make good use of the aid thus supplied by kind friends. It would have delighted you, and any others who are surrounded with Sabbath facilities and influences, to have witnessed the opening of this box and the determination shown by every one to derive benefit from its contents. I announced the manner of its reaching us away out here in the wild mountains—without cost to us, except the freight. As soon as the people knew how much this was, one after another contributed until the amount was raised.

I immediately set about organizing all of our school not already in classes, including the oldest, a man and his wife, respectively sixty-eight and seventy-four years of age, into a regular class, distributing Bibles and Question-Books to them, and next Sabbath I expect every one of them to be present and eager for their recitations—miners, ranchers, cowboys, teamsters with their families; and, with God's blessing,

the "little seed sowing" I trust and pray will yield an abundant harvest. The accompanying "thanks" speaks for itself. I want you to read it, that you may know how much the gift is appreciated by these mountaineers, who have no church or Sabbath-school advantages, other than this small beginning, nearer than thirty-five miles distant. The number of papers being in excess of our immediate demands, and knowing of several other communities destitute of every such thing, I submitted the proposition to our school to divide with them, and it met with a quick response; and by private hand and mail we have placed them in many families whose children are inquiring if we can repeat the favor.

Accompanying this letter came a letter addressed to the Presbyterian Board of Publication, expressing the warm thanks of the recipients of the gift. This letter was signed, not merely by the superintendent and the secretary, but by quite a list of teachers and children. It is interesting to notice in the names here signed that the secretary is a Knox, that there are eight Keiths and eleven Alexanders, mingled with the Adames and the Jays and other good old English and Scotch family names.

DR. TRENT'S COUSIN.

Many books are safe enough in their moral tone which yet lack in real quality and strength; they are not harmful, but neither are they helpful. Miss Helen B. Williams has written several books, all of which have grown out of a rich Christian experience. She lives her books before she writes them. "Dr. Trent's Cousin" is her newest volume, which is published by the Presbyterian Board. (Price, \$1.25.) In it the author touches life from the practical side, seeking not to teach religion in its theory of morals merely, but as applied to daily conduct and habitual disposition. Her present volume is planned to teach the meaning of St. Paul's wonderful thirteenth of Corinthians. The characters are well drawn, and are not by any means too saintly for very actual life. The story is full of interest and the lessons are clearly taught. Incidentally many valuable suggestions concerning Christian work are given.

THE ANTIQUITY OF MAN.

I am as sure as I am of my existence that there is nothing in the discoveries of science which can give Christians any ground for fear as to the utter integrity and truth of the declarations of God in the first chapter of Genesis. Now, what do the learned men of science say about this?

(1.) First, as to the antiquity of man. Undoubtedly, human remains have been discovered under conditions in which it is impossible to believe that God created man only six thousand years ago. I have no doubt of that. I have no doubt you will have to extend the time of creation back farther than six thousand years. But remember that God never said he created Adam six thousand years ago. Our chronology exists in two forms, that of Usher and that of Hales, and it differs by a thousand years. Two scholars taking up this chronology have made the difference simply by following out the genealogical tables.

I am sure that you will think with me that my colleague, Dr. Green of Princeton, as an interpreter of the Old Testament is conservative and as much to be relied upon in the interest of historic truth as any man living. I can remember when his book on the Pentateuch appeared. In a note with regard to two passages as to the time the Bible gives in certain utterances he said, "The time between the creation of Adam and ourselves might have been, for all we know from the Bible to the contrary, much longer than it seems." I was in Princeton, in my father's study; I was living then in Allegheny. I can well remember my father walking up and down, and saying, "What a relief it is to me that he should have said that!" Professor Guyot lived in Princeton then—a man of great genius, as highly educated a man of science as I ever saw. He was for many years professor of history in the University of Lausanne, before he gave himself up to material science. He was one of the most devout Christians who ever kindled the flame of holy love from the light of nature and revelation; he was absolutely a believer in the Bible as it stood in every way. He went to Europe about twelve years ago, and when he came back, after visiting the great museums, he said, "I was surprised at the amount of evidence I saw there of the antiquity of man; still, I think that thirteen thousand years instead of six thousand would cover it." Now, what difference does it make? Do you not know if you take history at all, with its chronology merely, that it is the most indifferent

and utterly insignificant of all revelations? The only questions which can be of importance are, Did a thing occur first or last, before or after? Then of course it affects the question of cause and effect, and it becomes a question of great importance. Chronology in history is what perspective is in a great painting. When you stand before a great historical picture, a great painting—a battle-piece, for instance—you have the forefront of the picture presented to you in proportion, and you measure everything by the stature of men as they stand there; and so you form your judgment, as everything is in proportion; but when you cast your eye into the background—the great background with life behind it—it makes little difference to you whether it is one mile or two miles, ten or twenty miles. Now, the Bible was written not for the sake of satisfying curiosity, not for the sake of addressing the intellects of men, but it was written for the purpose of giving us a history of redemption.

The first thing we see in the history of redemption begins with Abraham, and if you will look back of that time and see what the Bible says, it is merely the putting of chronological events into position. But begin with the birth of Abraham: after that we have biography, we have appointed times, we have history—a history that goes back only to the birth of Abraham. All before that is the simple introduction crowded into some ten or twelve chapters, designed to teach us these tremendous facts: first, creation; second, the fall; thirdly, the general dealing of God with men in preparation for redemption to come; but these great facts are dropped in by the great artist of revelation as an introduction merely to the history beginning with Abraham. Everything back of this is piled up like the background in front of which the history stands. I say neither you nor I have any reason to know how long it is since Adam was created. There is no reason to believe it was more than fifteen or sixteen thousand years; but whether more or less, revelation has not informed us.

The above extract is from the forthcoming volume of Lectures by the late Dr. A. A. Hodge, published by the Presbyterian Board of Publication. As already announced, part of these lectures were delivered in Philadelphia before popular audiences, during the winter of 1885-86; the remaining lectures were prepared by Dr. Hodge for delivery during the past winter, and are published from his own manuscript. The book is one

of rare value, not for clergymen only, but for all thoughtful Christians.

MISSIONARY EXERCISES.

Missionary bands are springing up everywhere among the children. This is well. The gifts of the children amount to no insignificant sum, and besides, the young who learn to take interest in missionary work are being trained for larger service by and by. A new book of exercises for use by such bands has lately been issued by the Presbyterian Board of Publication. Leaders of mission bands will welcome this volume, which answers in a large measure the ever-recurring question, What shall we do to make our band meetings interesting? A glance over the contents shows that the contributions and selections have been gathered with a view to meeting the needs of a large number of young people. In the "Introductory Notes" we have useful and suggestive hints on methods of work. The first division gives responsive readings on Praise, Prayer, Giving, and Bible Words on Missions. The dialogues and exercises are arranged for young ladies, boys and little people. The selections for recitation also embrace many subjects suited to the tastes of our mission-band workers, from the oldest to the youngest. The price of this book is only thirty cents.

EARLY SETTLERS OF MEXICO.

Among the pictures carved on the ancient monuments in Mexico are those which represent Votan, whose history belongs to the earliest dawn of civilization in this western world. He and his companions are said to have come from a foreign land in ships. They found the people, from the Isthmus to California, clothed in skins, dwelling in caves or rude huts and speaking one language. There are evidences that Votan brought with him to this continent a knowledge of the one true God, which he taught to the people. As we are further told in these traditions that no temples or altars were known in Votan's day, he must have lived before the Mexican pyramids were built, since these all seem to be designed for places of worship.

Votan and his friends married the women of the country, and after establishing a government they made several voyages to their

native land. On his return from one of these trips Votan reported that he had been to see the ruins of a building erected by men who intended to climb up on it to heaven, and that the people who lived in its neighborhood said that it was the place where God gave to each family its own language.

Who were these aboriginal inhabitants of America whom Votan taught, and when was it that they emerged from their caves and huts to gaze on these first white men who came to this continent? At some time in their history they no doubt migrated from Central Asia, that cradle of the human race. As to when or by what road they found their way to America we cannot be so sure. A glance at the map of the world will show that away up among the icebergs of the polar circle the northwestern corner of America comes so near the northeastern corner of Asia that their outlying islands seem like stepping-stones from one continent to the other. The Alaskan Indians, on our side, and their neighbors in Siberia, now find no difficulty in crossing Behring's Straits in their little kyacks, and it is more than probable that in the far-away past of which Mexican records tell some of the wandering tribes of the Old World found their way to this continent by this northern road.

We hear now of small colonies of Japanese on our western coast who have come over by still another route, which can be seen on maps that give the direction of the ocean-currents. One of these great sea-rivers runs north through the Pacific Ocean quite near the eastern shore of Asia until it is opposite Japan; then, turning suddenly, it sweeps due east until it strikes the coast of California. The people of Asia occasionally drift over to America on this ocean-current. Uprooted trees of kinds which do not grow on this continent are found on the shore, and Japanese junks are stranded at the rate of about one every year, and sometimes, it is said, with some of their shipwrecked crew still alive.

It is probable that other civilized people succeeded Votan in the possession of Mexico, but until some time in the tenth century no one of them was described. At that period a new nation made its appearance among the shadowy races with which the land was peopled. Tradition says they were white men who came from the northeast in companies, some by sea and some by land; twenty thousand of these immigrants, led by a dignified old chief, are said to have come at once. They are described as a good-looking people, wearing long white tunics, sandals and straw hats. They were mostly

farmers and skilled mechanics, and were peaceable, orderly and enterprising. They had left their own land, Huehue-Tlapallan, after a struggle of years with the barbarous tribes around them, and made their way south to Mexico—a country with which it is probable they had been familiar as traders. Many suppose that these immigrants were the same people as the Mound-Builders of our own country—that strange, nameless race whose earthworks astonish the archaeologist of to-day. Tools which these old workmen left behind them in the Ohio Valley and elsewhere are made of a kind of flint which is not found nearer than Mexico. Shells which must have come from the Gulf of Mexico have also been found buried in the graves of the Mound-Builders, showing that ages ago these people must have trafficked with those who lived along its shores. When war disturbed them in their homes at the north, the more enterprising of them migrated to Mexico and built cities and temples on the same general plan as those erected by their forefathers, but of so much more substantial materials that many of them have outlasted the centuries which have come and gone since they appeared among the southern tribes. These people went by the name of "Toltecs" among their Mexican neighbors and successors. When the later tribes came to have a written history—as they did about four hundred years afterward—they ascribed all that they knew of civilization to those who preceded them.

We take the above interesting paragraphs from Hannah More Johnson's "About Mexico," just from the press of the Board of Publication. The book is well written and finely illustrated. Its small cost (\$1.50) brings it within easy reach of all. Mexico is a country with a sad yet intensely-interesting history, which is well told in this handsome volume.

A WELCOME FORM.

Quite frequently ministers are called upon to preside at meetings for the organization of new churches, and many are at a loss to know just how to proceed. The Rev. J. Aspinwall Hodge, D.D., has prepared, and the Presbyterian Board has published in a tract of eight pages, "A Form for the Organization of a Church," which gives careful directions as to each step to be taken. Those who have to perform this duty will welcome this tract.

CHURCH ERECTION.

THE CLOSE OF THE YEAR.

The financial year of this board, like the ecclesiastical year of the Assembly, closes with the first of April. The appropriations of the year will then be completed, the last of these being made at the monthly meeting of the board, March 28. The books of the treasurer will, however, remain open until April 11 for the receipt of contributions intended by the churches for the year now closing.

Permit us to urge upon the congregations the necessity of prompt remittance, and this for three reasons:

First. Knowing that many churches defer sending their contributions until near the close of the year, the board has gone forward responding to the applications of churches, although in so doing it has seriously overdrawn its treasury. It has not allowed itself to doubt that the churches will come up to the full measure of last year's contributions, and it has even dared to hope that there will be a decided advance. If in this the board should be disappointed, it will be obliged either to omit making any grants in March, or for almost the first time in its existence to end the year in debt.

Secondly. If contributions intended for the current year come in so late as to fail of being included in the annual report, the board knows from sad experience that usually it means sooner or later a year omitted in the regular contributions of the churches that thus delay. The collection is each year a little later, and becomes not an annual collection, but a collection once in thirteen, fourteen or eighteen months, and this to the board, which has no margin of surplus funds, means a great deal. When "*the coat must be cut according to the cloth,*" and already the cloth is so scant that the coat pinches woefully, it is serious business again to shear down the pattern.

Thirdly. The churches are themselves disappointed, if not mortified, at seeing a blank

opposite their names in the tabulated report that the Assembly has directed the board to make. Every year letters come to the office complaining that contributions intended for the year have not been acknowledged in the annual report, while the simple fact is that the remittance was delayed until our books were closed; and when they are closed, it is impossible to reopen them.

As this number of the magazine is issued in advance of the date, there is still time for the churches to make good their record. If contributions have been already made, but held back, please forward them without delay. If still unmade, three weeks remain in which to claim a share in the year's work.

Never has there been more activity in building than this year, and never, we verily believe, have the contributions of the church accomplished more effective work.

Brethren, we beseech you to permit us on the eleventh day of April to add, *Never have they been more abundant.*

BUILDING MANSES IN DAKOTA.

In a country as destitute of timber and lumber as Dakota is, any substitute for either is of advantage to the beginner, on the new farms, and that which is most plentiful and within the reach of all is likely to be used. This substitute is the tough sod (literally "*dirt-cheap*") of the first broken prairie, and it was one of the curiosities of the new country, only a few years ago, to see the use that was made of it. Thousands have made good their titles to "*claims*" by building thereon sod shanties. The sods, cut on the newly-plowed prairies with a sharp spade are of uniform size, and are laid up in the wall of any thickness that is desired. The door and window frames need to be thick and stout, but the walls of the building thus made are stronger than one would think, and more enduring. As the walls rise, long and slender sticks are driven into them, so as to hold them firmly together. A shanty

thus constructed and covered first with boards and then with sods, and ceiled with boards inside, makes a very warm and comfortable temporary abode.

In the towns and larger places better and costlier buildings have been erected, but the material is brought from a long distance, and at considerable expense; but I have always liked the sod-houses and "dugouts" best, because in the first year of my ministry most of my time was spent in exploring new fields, preaching in these places, and organizing Sunday-schools and churches. During the first year of my ministry some fifty-three schools were organized, and more than seventy-five persons gave evidence of conversion to God. In looking back over this work, and the grand success attending our Home Mission Board in taking hold of this new territory, I fully believe we could have done much more by giving a home or the promise of one to the missionaries who were looking out for fields of labor. In correspondence many would ask if a parsonage could be secured, or whether a suitable house could be rented. Now to offer a salary of \$750 or \$900, with the necessity of paying from ten to twenty dollars a month for house rent, does not promise a support to ministers with families; and they may well hesitate about undertaking the work, no matter how inviting, in other respects, the field may be.

Much has been said in regard to denominational "comity," but in Dakota we were usually in the advance and first on the field; and my only regret was that we have been compelled to retire from places so often for the lack of ministers to preach the word of life, and this mainly because no suitable house could be secured, and the minister was not able to build one for himself. So hundreds have turned their attention to other and more inviting fields nearer home. In this way we have, in the past, lost valuable ground, and hundreds of churches on the roll of the General Assembly marked with a star might have been strong and prosperous to-day if we had been able to provide homes for their ministry. Again, the manse work in new fields, and if not too late, in many of our older organizations, contributes to early

self-support, and to the pastorate. We have too many "boarders" in the ministry; they come and go; they love the work; the field is an inviting one, but the expense of procuring a home is more than they can afford out of their slender salaries. These fields need encouragement, and in a few years these congregations will be able to pay for a home for their minister, as aided by our manse fund.

In one of these places I found a people wholly destitute of the means of grace. No sermons had been ever preached in the neighborhood. The people had built a school-house, and then waited several years for some one to break unto them the bread of life, but nobody came, and some of them had grown tired waiting. When it was known that I would return upon the following Sabbath, I had a joyful welcome from an old woman who had not heard a sermon for five years. On that morning I forgot the directions given me, and got lost and wandered around in the deep snow, but the people waited for me. So I took a text appropriate to the occasion—"Thus saith the Lord, stand ye in the ways and see, and ask for the old paths," etc. I told them it was all my fault in not being there earlier, but I had not remembered the old paths. A number arose to be prayed for. At the second service all arose, but at the third very few, and I was very much troubled about it until one of the roughest men in the neighborhood told me the reason why. He said they had been thinking the matter over, and that they knew they had not been living as they should have lived, and had concluded that they had better settle up all round, and restore what they had stolen and what did not justly belong to them. Was not this an evidence of genuine repentance? I stopped with this man that night. His wife was a poor, ignorant half-breed. She thought at first the Saviour couldn't make much out of her until she could read and write; but when the plan of salvation was made known to her she was very happy, and insisted on her husband coming too. Many conversions followed in this neighborhood; and when I returned to my home I wrote some of these things to ministers in the East, and their hearts were touched with the destitution of the

field and the readiness of the people to hear the gospel; but because of the impossibility of securing a home suitable for a minister if he should be willing to come, the place had no stated preaching for a long time.

This field, in connection with three other places, could have raised \$300, but the people could do no better. They were really destitute, and a minister could have done a grand work there. My audience numbered from seventy to eighty every night. I know of a church organized nearly ten years, and worshipping in a school-house to this day; *but they have a comfortable house* where the minister and his family live, and they have prospered, and are now preparing to build a sanctuary. There is no difficulty on this field, for the minister *lives* there, and we hold the ground. Before our manse fund was originated the churches of north Dakota erected several good parsonages, and here we have some strong and self-supporting fields. Pembina, Quincy, Fargo, Casselton, Jameston and Bismarck had good and choice buildings. Two had been erected also in south Dakota. Since this time two noble Christian women in our church started the manse fund into life, and in north Dakota buildings were erected in Walhalla, Hamilton and Neche, and a larger number in south Dakota. More buildings have been completed by the manse fund this year in Dakota than in all the years preceding. A manse means a substantial addition to the salary of the missionary. In most cases the possession of a manse enables the field to give good promise of self-support in a very few years, and the people soon begin to talk of calling their minister *pastor* instead of stated supply. Nearly every application for aid says, Give us a house, and we will be self-sustaining in a few years.

Let me tell you of twenty-four hours experience in the home of a cultured minister's family when the thermometer stood at thirty degrees below zero, and the wind was blowing a gale almost. I was thoroughly chilled after a long, cold ride that evening. The house was of wood, banked up around with earth, with building paper outside and inside, and the walls consisting of only one board in thickness, and

not plastered. No cellar under the building. The single room was divided off with carpets. A cooking stove stood near the centre, red hot, but no heat seemed to get on the outside of it. At the table we could not keep our plates warm, or anything on them; the coffee got cold again and again, and when we went to bed that night, with the wind blowing in through the cracks, and the building paper moving backward and forward, as I lay covered with my never-to-be-forgotten buffalo coat, I thought of our grand missionary church singing their evening hymn, "Glory to thee, my God, this night;" and as I pictured the people returning to rest in warm, comfortable houses, I repeated to myself the last verse—

"Oh let my soul in thee repose,
And may sweet sleep mine eyelids close;
Sleep which shall me more vigorous make
To serve my God when I awake."

This shanty cost \$12 per month, taken from a salary of \$750. This minister's family remained in this neighborhood because they had a work to do. They loved men's souls. Many were converted unto God, and several churches have been built as a result largely of their self-denying work and labor, where at first all was discouraging, difficult and hard.

Would that next Sabbath we could hear in some of our churches the notice, "*The annual collection for the manse fund will now be taken.*"

J. I.

TWO MITES MORE THAN ALL.

There is a lesson upon the meaning of giving in the following explanation sent with a contribution from a church upon the Pacific coast:

The past year has been a (comparatively) *cashless* year with my flock on —.

After contributing their portion toward the mission building, they had nothing more to give,—not even a cent toward my support,—as the following list of their annual contributions toward my stipend will show:

Copy.—"Annual contributions toward our missionary's support for the year ending December, 1886, 1 ham, 10 pounds butter, 5 chickens, 1 sack wheat, 5 sacks assorted vegetables, 4 sacks potatoes, 3 sacks turnips, 1 young pig;" but not a cent in money. I hope they will bo

able to make up the deficiency at the end of the year with liberal interest. I herewith enclose \$5 for the board. I wish from my heart that it was tenfold more.

With repeated thanks and gratitude to the generous board, and for kind wishes expressed, and praying that the treasury of your beloved board will shortly be full and be kept full to overflowing, I am ever faithfully yours,

BUILDING ROME IN A DAY.

What is to be done for our church in the great new states in the centre of this continent, must be done quickly.

It is hardly possible for the most wide-awake synodical missionary to keep the run of the new towns that are springing up all over the vast prairies, to say nothing of providing them with missionaries and the means of grace. Bishop Hare, of the Episcopal Church, in an address not long ago, gave the following vivid illustration of the rapidity with which the scene changes:

It was not long ago that I was making a journey through Dakota up a lonely valley where there was no sign of habitation. We camped at night by a little stream. My half-breed driver and a lonely wolf prowling along the rocks were the only living things I saw. There was an impressive and awful stillness that the sighing of the summer breeze through the fir trees only interrupted.

Six months later I was in that same place, but I was in an elegant Pullman palace car that had stopped at a thriving town of a thousand inhabitants. There were pavements, stores with bananas and oranges displayed in front of them. The lonely wolf and the solemn stillness had disappeared.

Don't tell me that Rome was not built in a day. It is being built in a day all the while out West.

PINE BLUFF—WHO WILL HELP?

PINE BLUFF, ARK., December 9, 1886.

Rev. Erskine N. White, D.D.

DEAR BROTHER:—Your reply to my letter duly received. The blank we cannot fill with any degree of satisfaction, and we despair of accomplishing anything unless you may chance to have a special fund to answer such cases as ours. Our work is recently turned over to the northern church, and poverty stricken then our hope was almost cut off. This is an extraordinary case, and

may, in fact does, need extraordinary action. It is really a necessity that demands immediate action. Yet if we are hemmed in by certain regulations that in themselves are excellent, we are virtually debarred from all help. Yet our town of from 8000 to 10,000 inhabitants needs a Presbyterian church commensurate with its growth and which will demand the respect of all. This small flock cannot build such a fold in which to be gathered, even if aided one-third. Since your letter was received we have raised over \$100, making \$200 in all. We feel that we can get a lot on which to build and can furnish a church after erection, but it is impossible for us to build by ourselves. If you think there is any hope we shall push ahead and forward you the blank. Like as said Esther, "*perishing, we, perishing, perish.*"

From one anxious to unfold the "Banner of Blue" for Christ our King in the city of Pine Bluff, Arkansas.

Truly yours,

LEWIS JOHNSTON.

MORRISON, IOWA, January 6, 1887.

DEAR SIR:—Your generous gift duly received, as per enclosed receipt. As a congregation, our thanks are due and are hereby tendered to your board. Without your aid, I verily believe we would have failed to build, as we are so few in number as a congregation.

I may further say that now we have a church of our own, all paid for. We have succeeded beyond our expectations; and, under the providence of God, we feel thankful for our success, and for your aid, and all who helped us; and we will do our very best when your contribution comes before us.

Respectfully yours,

JAMES RAIT,

President Board of Trustees.

WALLA WALLA, WASH. TER., January 13, 1887.

DEAR BROTHER:—Enclosed find the last mortgage fully authenticated. And now we have occasion to praise God, not only for our release from debt, but in the series of meetings holding in our beautiful church God's presence is wonderfully manifest. From 200 to 350 are present every night and 500 to 700 on Sabbaths, and a deep and widespread interest pervades every audience. The work deepens daily. Pray for us that multitudes may be saved. Yours fraternally,

THOMAS M. GUNN.

EDUCATION.

MINISTERIAL DEVELOPMENT.

CONTINUED.

In addition to the measures required for securing enlistment in the ministry mentioned in the last number of *THE CHURCH*, there is needed the removal of certain obstacles, which deserve the serious consideration of our presbyteries. The most important of these was brought up somewhat fully in two numbers of the *Record* last year. *It is the method of candidating now so largely practiced among ministers and churches.* This matter we have been urged to press more at large upon the attention of the churches as one which, more than any other, is injuriously affecting the ministry in the estimation both of the people and of the young men who may be considering their duty in reference to it. The question is, How shall a minister who is out of place obtain a suitable introduction to a settlement in a vacant church? In the Methodist and United Presbyterian bodies, we know, the initiative is taken by the ruling powers at large. The candidate is under no necessity of begging the chance for a hearing. He goes where he is sent by appointment. It is otherwise with us. In our church the candidate is under the necessity of seeking the opportunity for a hearing, either directly in person or through some friend. This in itself is embarrassing. To do it directly is a virtual confession of a lack of those attractive qualities which would of themselves draw attention to him. Hence the application at once awakens prejudice against the applicant. To ask an introduction from a friend is a favor which one naturally relucts at; besides, it is generally understood by the people to be only a personal application at second hand, and is as little minded. Still further, when by some favoring providence an entrance is gained into a pulpit, how seldom is a fair opportunity granted the candidate for proving his real worth! More often than otherwise one Sunday's services suffice

to decide his case, and he is bidden to step aside and give place to some other one who might perhaps win a more popular approval. In this way the exhibition is made to go on for months and occasionally for years, until at last one of the long series is settled upon, sometimes in a pet of weariness and sometimes through some special charm. This statement is no fancy. It is but yesterday we learned of an important church that had been two years and three months vacant, with more than fifty candidates before it, and had recently secured one to its mind. Now it may be fairly asked whether anything can be more repellant to a sensitive mind than the prospect of such an ordeal. And this mortifying waiting and watching, this being tried and refused again and again, on the part of men of eminent worth and culture, is at this day one of the saddest features in our ministry. And it becomes all the sadder when the means of living are scanty, and there is a wife and children to be clothed and fed. With such possibilities in view, is it astonishing that young men cognizant of them should hesitate and decline to enter a profession where these may befall them?

What, moreover, is the effect of these numerous applications for a pulpit upon the estimate in which the people hold the ministry? Can it be other than seriously damaging? Will they not come to regard those who profess to be "called and commissioned of Christ to preach the gospel" as no more than a set of place-hunters, who are actuated by the same principles as those which rule in the world? And what truly sincere man, conscious of high motive in his calling, will care to face such a reputation as that?

We say nothing here of the effect of such candidating on the congregations themselves that month after month and year after year attend church, not for the purpose of worship and receiving instruction, but simply to listen with critical ear to ascertain the

merits of a candidate, and come away to discuss his different points of excellence or defect. The weakening of the religious life thus occasioned, and the schisms which often arise in consequence, are evils which though great do not bear directly upon our point; so we pass them by. Yet they furnish an additional argument in enforcing the importance of making vigorous efforts for correcting the evil we are considering.

2. Another obstacle arises from the liability of a minister's untimely dismissal from his charge through the discontent and capricious opposition of a few unwise and restless church members who are "given to change," or readily take offence at his preaching. How uncomfortable such persons can make a minister, and to what a degree they may destroy his influence, need not be told. The point we make here is that the minister in such circumstances too often suffers from a lack of protection by his Presbytery, and is left to fight his battle alone. The result is that rather than engage in a quarrel that would be injurious at once to himself and to his people, he prefers to allow the malcontents to prevail, and quietly asks his dismissal, to go he knows not where, and too often with the shadow of the difficulty resting upon him. It is not surprising if young men hesitate and demur at exposing themselves to such possibilities. Not that they are unwilling to encounter the opposition which our Lord bids us all expect. Craven spirits of this sort are not wanted in the ministry. *It is the likelihood of being abandoned by his brethren in the hour of need that deters him.* On this point Dr. John Hall puts some pertinent inquiries in his article on "Presbyterial Oversight," in the February number of *THE CHURCH*, p. 110. He asks, "Has not a minister a claim to the protection of his brethren? They settled him, installed him. Are they anything more in presbytery than a committee of registration?" i. e., to accept and record his resignation when asked to do so. Is there not here an obstacle that might be at least abated, if not removed?

3. The last obstacle we shall mention is the growing tendency in the churches to

form the loose connection of a "stated supply" with the minister rather than the firmer one of an installed pastor. The effect of this arrangement is to turn the minister into a sort of hireling, who may be bargained with, employed, or set aside at the pleasure of the congregation, without leave asked of Presbytery. Moreover the relationship thus formed, being so uncertain of continuance, and lacking the tenderness of the pastoral element, furnishes but a poor basis for successful labor. It certainly is not one to be coveted. Young men naturally shun it. And is there not a call for improvement here? To cite again the language of Dr. Hall, "Could not, and should not, presbyteries try to have all the flock under pastors? Should we not strive against the infelicitous phrase, and all it means—'hiring a minister'? And were this done would it not serve to render the ministry more inviting to those who are really desirous to serve as shepherds of the flock?"

In view of the measures needful to be taken in order to secure the enlistment of men in the ministry which we have specified in this and the last number of *THE CHURCH*, is it not plain that the existing ministry have a good deal yet to do before we shall have a supply of ministers adequate to the increasing demand? And is it not time that they be up and doing it?

A QUESTION OF POLICY.

There is unquestionably a conviction growing and deepening throughout our church of the unwisdom of adhering closely to the high standard of qualifications set in our Book of Discipline for ordination. The signs of such a conviction reach this office occasionally. It springs from several causes: 1. It seems impossible to obtain a sufficient supply of liberally-educated men to meet the demands of the churches and various mission fields needing ministers, both in the city and country. 2. Practical experience in church work is serving to develop gifts in many individuals who by a good theological and biblical education might prove very serviceable in the ministry. These, it is said, ought

not to be thrown aside for lack of a knowledge of Latin and Greek, especially when good workers are in such great demand. 3. A question is raised whether it is right for the church to make requisitions of candidates as a condition for ordination that are not distinctly warranted by Scripture. All that Paul specified as necessary for a bishop was that he be "faithful" to his Lord, and "apt to teach," being himself "well taught in the word." To go beyond this requirement, it is said, is to put an unscriptural bar across the pulpit door. 4. There are a number of successful men in all the professions, the ministerial included, both of our own and other denominations, who have never graduated at a college; while, on the other hand, many a graduate, even of excellent scholarship, has proved an utter failure in every work he undertook. Why then, it is asked, should a college diploma be exacted so strenuously from all candidates for the ministry? 5. The tendency of a high education, it is said, is to foster in ministers a style of preaching that is above the apprehension of most of their hearers, and thus to unfit them for the best work in their calling. It serves to make the intellectual element predominate over the spiritual in their sermons, and so to render these cold and formal, and abortive of good results. 6. Our stringent policy in enlistment is declared to be arresting our growth as a church and keeping us in the rear of other denominations that by a more liberal policy are utilizing all available talents and are pushing their conquests farther in every direction.

In confirmation of these statements we submit the following letters which have recently been sent to us. They are written in the freedom of private correspondence, yet deserve consideration as a sign of the times.

The first is from a layman, by way of comment upon a fact stated in the previous number of *THE CHURCH*:

For the past fifteen years and for about half the time I have attended churches all the way from New York city and Philadelphia to the Mississippi river, and occasionally beyond, and have wondered that in so many cases churches apparently strong have been doing so little work

for the Master in saving souls. The sermons were good, but went so many times over the heads of the hearers. Now may not this be a clue to the mystery? When the classics are put on a par with or higher than the Bible, when one called of the Master is not wanted unless he have a college diploma, is there not danger ahead? But few of the twelve apostles would have been admitted to that Presbytery, under those conditions.

I believe a thorough education is a great help to the ministry or to any man. It is like keen grinding and polishing to a well-forged steel tool. But is there not danger that cast iron well ground and polished may be put to the work when better metal without the polish is cast aside? It seems to me that what we most need for the Master's work is one called of the spirit, with a warm, loving heart to win souls. To such a one education is good, is useful; but why should more education be required of a man when he shows himself already qualified for his particular work, than it is in the case of the other professions? (It might perhaps do no harm to add to the list of studies required a better acquaintance with human nature.) But it is not my wish to criticise the Presbyterian ministry. They are doing a noble work. But don't let us suffer good wheat to be thrown aside because not all of it is "No. 1 Hard."

Very respectfully yours.

The other letter is from a minister, commenting upon a paper entitled "A Scripturally-qualified Ministry." He writes:

It is right and sound in every particular. Our great church is positively losing ground steadily and rapidly by her everlasting conservatism. We must forsooth hold on to the dead past. The German does not more love his pipe and the shape of the old domestic utensils than we do bind ourselves to the notions of our good Scottish ancestry, because they were good men.

There are, of course, strong arguments on the other side of this question, which make it a pretty evenly-balanced one. Many of our ablest and most experienced men resist the tendency above expressed, and insist on maintaining the present high standard of qualification for the ministry as essential to the edification of our congregations, which are of a high average of intelligence, and to the carrying out of the apparent mission of our church to be conservator and promoter of sound Christian doctrine in the world.

An eloquent speech on this point it was our privilege to hear at the Iowa Synod from Dr. McClelland, who protested warmly against any concession to the demands of those who, on the plea of obtaining a more plentiful supply of men, were for opening a wider door into the pulpit. Another, the president of a college, writes:

The tendency to lower the standard of educational qualifications is certainly not to be encouraged. It should be viewed in the historical light of the Cumberland schism (1810-1820).

On which side the argument preponderates will be determined at the next meeting of the General Assembly. Meanwhile let it be fully understood that if the church is to maintain her present position on this subject she must put forth more vigorous efforts to raise ministers or suffer her congregations to go to decay, and fail in doing her full duty towards the evangelization of the country and the world.

EXTRACTS.

The following paragraphs taken from "A Paper presented to the Classis of Paramus," by the Rev. C. E. Crispell, D.D., on "The Supply of the Gospel Ministry," we commend to both ministers and candidates for the ministry, as worthy of their consideration:

The ministry has indeed a *shady* side, and to the natural eye this is sometimes very dark. It does require one to forego the *lucrative* employments. It does also call for a *higher degree of self-denial*. Its leadership requires this. It is, too, often connected with *special* trials and *heavy* burden-bearings.

But it has also its *sunny side*. Let us dwell a little upon this side, and note its superior *brightness* when properly considered. And we note on this side—

1. That, though the charge of a small and often inadequate pecuniary support has a basis, yet *this is not so serious an evil as it is represented to be*.

Poverty is not always sinful, though it is often very uncomfortable. It is not always dishonest or dishonorable before God, though often painful before men.

Our blessed Lord "though rich, became poor." Said he: "The foxes have holes, and the birds of the air have nests," or roosting places—"but the Son of man hath not where to lay his head." He crossed the Sea of Galilee in a borrowed

boat. He rode into the holy city on a borrowed beast. He was buried in a borrowed tomb. Should any young man be ashamed to be like his Master—his Saviour?—for his sake to be like him?

The ratio of poverty-stricken ministers is not greater than that of any other occupation in life. You do not find a larger proportion of "seedy"-looking men among them than among the other classes. Among them you have fully an average of "sleek"-looking apparel, and fewer whose wearing apparel is not paid for.

We must not forget that by the preaching of the gospel without the support to which ministers are entitled, and which the Church of Christ should always be ready to supply, much evil may be stayed and much good may be accomplished. The apostle Paul, though he maintained his undoubted right to an adequate support from the people of the Lord, while he labored among the Corinthians, yet determined not to avail himself of his right. This determination, he tells us, was formed to *cut off occasion from his enemies* to question his motives for preaching—they charged him with preaching for hire—and to *give himself* a ground of confidence in resisting his opponents. 1 Cor. 9: 15-18; 2 Cor. 11: 11, 12.

When a physician attends the sick from the highest motives, and receives a remuneration for his services, he often is charged with sordid and impure motives, and thus his influence for good is impaired. But when he attends the poor gratuitously, though his motives be no higher, the evidence of his purity is placed beyond question, and his influence is unimpaired. So the minister of the gospel, who receives an adequate support, may labor from the highest motives and yet be charged with "laboring for hire," and thus be seriously impaired in usefulness. But such a charge against the man of God who, "though faint" from lack of sufficient support, is "still pursuing," falls to the ground. See Hodge on 1 Cor. 9: 19.

2. That though greater *self-denials* and *burden-bearings* may pertain to the ministry, yet its *blessings far more than compensate for all its evils*.

Does not the general law of the kingdom establish this point? Hear it in this connection: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the *gospel's*, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Now is this *true*? If it is, does it not silence all these objections in the eye of reason?

FREEDMEN.

THE FREEDMEN vs. THE REPUBLIC.

It was a bold and startling measure which our government took when it suddenly emancipated four millions of slaves after a bondage of two hundred and fifty years, and three years afterwards made them citizens, and two years after that invested them with the franchise. Ours is the first government to try such an experiment, and it is putting the government to a test to-day that no other is or has been put to. There are among the freedmen 1,420,000 voters, of whom 1,065,000 are illiterate. Here are over a million of men told to vote on the most difficult and complicated questions—questions of public policy, involving the interest of half a continent and of more than fifty millions of people—before they can read the names on the tickets put in their hands, or one syllable of the constitution under which they are told to vote. If it be true, as we all believe, that the perpetuity of the free institutions of our republic depends upon the virtue and intelligence of its citizens, is there not great danger threatening our commonwealth from the illiteracy among the freedmen? The illiterate voters among them already hold the balance of power in eight southern states, and before twenty years they will hold it in twelve. They control now 75 of our 401 electoral votes, 61 of our 325 Congressmen, and 16 of our 76 United States Senators. Illiteracy among them, moreover, is on the increase, the last ten years showing an increase of 300,000 illiterates. When we remember that the Negro race in the South is doubling its population every twenty years, it requires only calmly to discern the signs of the times to conclude that it will not be long before the Negroes will hold the balance of power throughout all the southern states.

The ballot in the hands of a million of Negroes that can neither read nor write is immeasurably more dangerous to the republic than five millions of slaves could be.

And it must be remembered that a million of votes cast thoughtlessly into the ballot-box by ignorant men, in the final summing up count just as much as another million cast by the best and most intelligent citizens of the land. Illiteracy in a republic is a poisonous worm that feeds on the vitals of the nation's life, and, coupled with moral corruption, must ultimately, if left to carry on its deadly work, undermine the institutions of the government.

What then is to be done? Here is a new and important element thrust into our government, not taken into the account when our fathers founded the institutions of the land. That there are dangers threatening the perpetuity of our institutions from this source no reflecting mind can deny. What can be done to avert the danger? We must educate and enlighten the Negroes. We must do this for our own sake, for the country's sake, and for the world's sake, if not for their own. We must mould the future of the Negro, or he will in a large measure mould ours. If twenty-five years from to-day finds good government in the land, it will depend largely on one condition, not yet fulfilled—i. e., the education of these illiterate voters. It has been well said that "the fact that the Negro to-day holds the ballot in his hand is GOD ALMIGHTY's official notice to this land—to every section of it, and to every party in it—that the hand which holds that ballot must be guided by an educated mind and an enlightened conscience." How can this be done?

I. The government should aid in this matter. Senator John A. Logan, not long before his death, said, "Every child born in this great republic is born with the inherent right to be educated. He has an absolute right to such an education as will enable him to meet responsibility." If this be so, the government is bound to see that the freedmen have such an education. It thrust freedom upon them—it thrust the re-

sponsibility of citizenship and the franchise upon them, and at a time, too, when they were utterly unprepared for it. It gave them freedom, but left them homeless, penniless and friendless—a freedom of degradation, ignorance and poverty. And though now in a low condition, they possess the elements of good citizenship, and only need a Christian education to enable them to become a power for good under the government into which they have been incorporated. They commenced their life of freedom twenty-three years ago in poverty and under the greatest disadvantages, and yet to-day they show a list of taxable property valued at \$98,000,000. They are native-born Americans, and whatever ideas of government they have, however feeble and imperfect, are purely American. They are peaceable and industrious, and in all this broad land there cannot be found another race that have been or are to-day more loyal to the country than the seven millions of Negroes in the South. One hundred thousand of them, when called for, rallied under the flag of the Union and shed their blood on eighty-six battle-fields in defence of it. We have understood that there are some \$5,000,000 in the treasury of the United States, *unclaimed*, belonging to dead colored soldiers who fought in the battles for the Union. This sum, at least, the government might appropriate to educate the race, especially when it is remembered that the colored soldier was paid only \$7 per month by the government, while the white soldier received \$13 per month, though the black man did as hard marching and as good fighting as the white.

II. The education and elevation of the Negro, however, should not be left to the government alone. He must be Christianized as well as educated, if you would develop his true manhood and make him what he should be and can be—a valuable citizen of the commonwealth. This is a Christian as well as a patriotic work, and should be most earnestly and heartily taken up by the Christian people of the country, both North and South. The Negroes need and are earnestly pleading for church and school privi-

leges. The first free breath they drew was a cry for an education; and when their freedom was first proclaimed, it was amazing to witness, as we did, the eager desire they manifested and the sacrifices they were ready to make that schools might be established among them. They are naturally disposed to a religion of some kind, and in their ignorance have formed for themselves a religious faith, or rather emotion, in regard to which they are strangely religious and devoted. It is a "broken cistern," however, which holds no water. They need, and sadly too, a pure gospel and intelligence to understand and receive it. They are a teachable people, and in sympathy with the gospel and every movement designed to promote it among them. Just such another field for gospel work cannot be found in all our land—a field so ripe unto the harvest, so ready for the Lord's reapers and so easily gathered. Were the Christian people of the land to take hold of this work with the energy and promptness which its importance demands, twenty-five years from to-day would see that whole race under the power and influence of the gospel.

To evangelize the freedmen, in addition to the regular preaching of the word, there should be established among them—

1. Christian schools. The Board of Missions for Freedmen has done a good work by its system of parochial schools, where the Bible and the Shorter Catechism are taught daily. These schools should be multiplied and extended as rapidly as possible. They do a foundation work which has already developed into churches, seminaries and academies, while thousands of gray-haired men and women, once slaves, who would otherwise have remained in ignorance, have here been taught to read and write.

2. Industrial schools should be established where the young men can be trained in all the mechanical and useful arts, and the girls taught to cut, fit and make dresses—to knit, darn, mend, and do all kinds of sewing, of which at present they know little or nothing. These latter industrial arts, together with all manner of housework, are now taught by competent teachers in Scotia Seminary, Con-

cord, N. C., and in Mary Allen Seminary, at Crockett, Texas, both of which are boarding-schools for colored girls. A seminary like these should be established in every southern state.

3. Intelligent Christian women should be sent out to labor as missionaries in the cabins of the Negroes. There are three millions of women and girls among the freedmen, and no class of women in the land so much needs womanly sympathy, aid and counsel. The mass of them know absolutely nothing of Christian home-life. An immense and most important work is here open to the Christian women of the country—"woman's work for woman" as truly as is the zenana work in Asia—a work that can really be done only by women.

4. Chapel school-houses are an imperative necessity in our work among the freedmen. Their church buildings and school-houses, if they have any at all, are generally of the most wretched and uninviting character, and they are too poor to build others. They are without desks, charts, maps, blackboards, and often without books. The want of buildings suitable to the purpose is a serious drawback to the progress of our work among the freedmen. One teacher, out of the many who write in the same strain, says, "*What must I do for a school-house? I feel like weeping over our great need of a building in which to carry on the Master's work.*" These houses can be built for from \$500 to \$1000.

This is the work and these are the means by which it may be accomplished. This is the line of action on which the Presbyterian Church, through its Board of Missions for Freedmen, has sought to do its part in the great work of elevating and Christianizing the Negroes of the South, and qualifying them for citizenship in the commonwealth and for membership in the church of God. It is to be lamented that the church has done so little, and the government still less, in a matter so important to the country, so vital to good government in the future, and so essential to the interests of Christ's kingdom and of the Negro race as well, whose future is one of the most serious and difficult problems of the day.

THE FREEDMEN FOR AFRICA.

The influence which the Freedmen must have in Christianizing Africa is one great reason for their evangelization. What is to be the outcome of African slavery in America? God permitted the Negroes to be enslaved here for some wise purpose. Was it alone that they might be brought in contact with civilizing and Christianizing influences? Was it that they might be incorporated in our great republic and enjoy the sweets of freedom after a long and cruel bondage? No doubt this was a part of God's purpose, but was that all? The people of God in their bondage in Egypt were trained for something more than the establishment of a Jewish empire, the influence of which was to reach out and touch all the nations of the earth. God is disciplining a people for a grander service than they can render in this land. Ethiopia has stretched out her hand, and Ethiopia in America must take that outstretched hand of her fatherland. God is saying very plainly to us by his providence, "Here are the sons and daughters of Africa brought to your doors; they now speak your language; they have learned your industrial and mechanical arts; they have adopted your manner of thought and life, and need only to be educated and Christianized to return to their native land bearing the lamp of light and life to 200,000,000 of their benighted brethren." Such an opportunity God has offered the church in no other land on earth. Will the Presbyterian Church hesitate to take this important work which God has laid at her feet? Does she hesitate in the face of such a providence?

THE GOSPEL FOR THE POOR.

The Saviour gave as the crowning evidence of his Messiahship that under him "the poor had the gospel preached to them." If therefore the church would follow the example of her Lord and preach to the poor, here they are at your very doors! Seven millions of freed men and women! It is a solemn thing to stand face to face with seven millions of poor people, three-fourths of whom can neither read nor write, and who

stand before us pleading with outstretched hands for schools and churches. Face to face with these millions of God's lowly and afflicted people—with an insufficient treasury and not half our churches contributing one cent for their relief. I know there are cries deep and earnest which come to us from thousands in the great West, and from the millions that dwell beyond the seas, and I would not divert one penny or one prayer from them. But the freedmen have peculiar claims upon us which they have not. We have never wronged the people who live beyond the seas. We have never enslaved the people who have settled the great West. We have never oppressed them and by law shut them off from every avenue of mental and moral improvement. We have never made it a crime to teach them to read the Bible.

WHAT THEY THOUGHT OF THE MISSIONARY.

Some two winters ago I was sitting in a Negro cabin in what is known as the "Black Belt" of Virginia. Around me were gathered seven Negro men who had all been slaves and were then living on little tracts of land of their own, which had been formerly parts of the plantation on which they had worked as slaves. Some of them were gray-haired men, but I found they all could read and were intelligent Christians and Presbyterians. I asked them how it came about that they all could read.

"Well, sir," said the oldest man in the party, "you know dat good woman you sent down here twenty year ago—she taught us to read under dat big oak tree out there. We didn't have any school-house den."

"Well," said I, "what do you colored people think of that woman? for I have heard some of the white people did not like her much."

"What we thinks of her, sir?" replied the old man, lifting his eyes and hands as if in the act of devotion; "what we thinks of her? An angel of de Lord sent down from heaven to us poor people—dat's what we thinks of her."

Scholarships in Mary Allen Seminary are \$45 per annum, which supports a girl for the entire school year. Every person, Sunday-school or Bible class, mission band, presbyterial society and Sabbath-school that contributes at least \$5 to the building fund will have their names engrossed on a parchment roll to be preserved in the archives of the seminary, as the friends and founders of the school.

Money to be sent to Rev. James Allison, D.D., P. O. box 1024, Pittsburgh, Pa., marked *special* for Mary Allen Seminary.

In a visit to Scotia Female Seminary I was impressed with the similarity of its arrangements, methods and spirit to those of the Mount Holyoke Seminary and the western Holyokes at Oxford, Paynesville and Kalamazoo. The order, thoroughness, cheerfulness and conscientiousness which I have admired in that class of schools for white girls seem to be attainable with the colored, with less hindrance from their "former condition of servitude" than I would have expected.

I have always set a high value upon the domestic features of those schools, and have had some opportunity to see how the young women catch their spirit of order and system, and are able to give that spirit form and force in the homes and schools over which they afterwards preside, and in official positions in womanly work for the church.

Such homes as only educated Christian women can make, such schools as only educated Christian women can teach, such society as can only be developed among any people by the diffusion through it of Christian womanly refinement—these are the great needs of our Afric-Americans.

If Mrs. Allen had lived to secure the firm establishment and the endowment of the institution to which, since her death, her name has been fitly given, she would have done a work for Texas like that which Mary Lyon did for New England. In completing what she so wisely begun we rightly honor her, and far more do we honor him whom she loved and served. H. A. N.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

Encouragement! On the 1st of November last the receipts of the Presbyterian Board of Foreign Missions were about \$83,000 behind those of last year. In the successive months the reports have shown a constant diminution of that deficit, until on the 1st of March it was entirely paid up, and there was a margin of some \$300 in advance of last year. This was partly due to the receipt of an unexpected legacy, partly to the effort of the Sabbath-schools to raise a *Christmas offering*, and partly to a real advance in the gifts of the churches as such. The receipts from individual donors were still about \$11,000 behind.

Thus, on the 1st of March, the record of the year was slightly in advance of that of the year before, leaving only the debt of \$57,853. Now, if it was possible between November and March to square up the large deficit of \$83,000, is it not possible, nay comparatively easy, to wipe out the old debt which has hung over the board for two years, and has exerted a depressing influence for all that time upon the missions, upon the board, and upon the whole church? It ought to be remembered that the debt is two years old. When during any year it happens, from unforeseen events on the field or a great and unexpected falling off in the receipts at home, whether in the department of legacies or in the gifts of individual donors, that a debt is incurred, the depressing influence of that debt should be confined to a single year. If it is reported as unpaid from year to year, it gives the impression that the board successively incurs indebtedness in each year's transactions. No doubt there are many church members who would gladly do their part toward the liquidation of the debt if they could feel that others would join with them in the attempt. We have a letter before us from a banker who proposes that an effort shall be made by those individuals who are able to pay \$1000

each, or \$500, or \$200 each, in order to relieve the board. How shall the counsels and good intentions of those who are thus disposed be brought together? Who will second the motion which this friend makes, and how many will vote for it in a substantial way?

The death of Mrs. O. P. Hubbard, president of the New York Woman's Board of Foreign Missions of the Presbyterian Church, is a great loss, not only to the cause of missions, but to the volume and influence of the very highest type of American womanhood. She might well have been taken as an exemplar of that full culture of intellect and heart which our institutions at their best are calculated to produce.

She was intellectual and deeply spiritual, and she was American in a distinguishing sense. Her character was the flowering of the intellectual life of New England, guided and sanctified by the faith of the fathers. To personal attractions, which she retained in a remarkable degree even to old age, she added the influence of an intellectual atmosphere which, as a daughter of the late Professor Benjamin Silliman and the wife of Mr. O. P. Hubbard, for many years professor in Dartmouth College, she had enjoyed through all her life.

A long experience as the principal of a young ladies' seminary had ripened still further her many gifts and made her a model for her sex. In her capacity of president of a great woman's board of missions she won all hearts by her dignified presence and bearing, coupled with a rare combination of gentleness with power, of courtesy and deference with wisdom and tact.

When we see those suddenly stricken down who through long years have gained such capacity for usefulness here, we are almost tempted to exclaim, "Wherefore this waste!" But then we reflect that the precious ala-

baster box is not lost, but is emptied forth at the Saviour's feet—its fragrance only transferred to his heavenly kingdom and to his eternal service and glory.

An article by Dr. Luther M. Gulick, published in the *Independent*, on the missionary statistics of China, names thirty-eight societies as there represented, with 432 male and 460 female missionaries. The number of missionaries has doubled in the last nine years. The membership of the churches has more than doubled. The members in 1877 were 13,500. They were in 1886 28,119. They are now, at the end of the decade, not less than 30,000, which shows a gain of over 120 per cent. This is higher than the gains in India, which for the last decade reported were 80 per cent.

But in Japan, by the reports of the last missionary conference, the gain for two years had been 77 per cent., or 38.5 per cent. per annum. This for a decade would be more than 385 per cent., since the annual gains of 38.5 per cent. would accumulate in geometrical ratios.

When will the Christian people of this land realize these mighty advances of Christ's kingdom in heathen lands and improve the opportunities of the hour?

Why call it a debt? Every year most of our churches find when their financial reports are compared that there is a deficit in the exchequer. The pew rentals have not covered the expenditures. In only a small minority of our churches does the year close without the necessity of squaring up a deficit. Generally there is a class of men, recognized leaders and supporters, who without any wincing or grumbling simply put their hands in their pockets and make up the necessary amount. They do not call it a debt, though it might be the germ of one. They do not suffer it to take root and take form as such. They are simply paying the bills of the Master's work for the year, and in most cases they do it cheerfully and with a sort of pride.

Why not apply this principle to that work which the churches are carrying on in heathen lands? When it is found that the receipts of a given year have not been as great as was expected, or that some unforeseen expenditure has increased the other side of the account, why will not those whom God has blessed with means—given, doubtless, for just such noble purposes—come forward and bid the treasurer square the accounts, in order that the work may not be hindered?

The editor of the principal missionary magazine of the Anglican Church, in a recent article on "The Future of the Church in India," presents the following significant points:

1st, we do not wish Indian Christendom to perpetuate the divisions of western Christendom; 2d, we do not wish Indian Christendom to be absorbed into a church not in communion with the Church of England; 3d, we do not wish to see the Indian church subject to the See of Canterbury, and bound by all the laws and usages of the Church of England; 4th, we do not wish to see an Indian church in which English bishops and clergy shall be dominant.

While it is apparent from these points that the writer is not ready for anything but an essentially Episcopal form of government, he does favor a thoroughly national church, independent as well as indigenous, growing up in full sympathy with the country in which it is planted. He desires that the native element shall come to the front, and not be lorded over by Europeans any longer than is absolutely necessary. With respect to other denominations, he says, "If union prove to be impossible, still let unity be cultivated." If that be done practically and fully, the work of missions will have made a great step in advance.

We are glad to learn that through the receipt of large legacies the American Board of Foreign Missions is able to send forth more laborers into the vineyard, and in other ways to enlarge its work.

The time has come when justice to the work of foreign missions absolutely requires that its methods shall be clearly understood. It suffers continually from loose comparisons with other forms of benevolent work, from whose nature and methods it differs as widely as possible. Its magnitude is always belittled by being considered a department merely. Though it embraces on the foreign field all forms and varieties of Christian work, in each of which the demand is boundless, it is nevertheless looked upon as only a subdivision. The *Baptist Missionary Magazine* recently complained of the "injustice of putting the foreign on an equality" with each of the subdivided lines of Christian work at home.

The prosecution of missionary work by *boards* is undoubtedly the very best; but in an ideal application of the theory each board should extend its work into the foreign synods as well as those at home. Church Election should build in India and Africa! Publication should run the Shanghai printing-press, and the Board of Aid should rear colleges in China and Japan. But so long as this is not done, so long as these departments and many others are thrown upon a single board, and the work demanded by the millions of the heathen is still further augmented by that of papal countries, including papal Europe and all this hemisphere south of our own republic, there should be such a general recognition and realization of the case as to secure a support commensurate with the needs of a work so diversified and extended.

The question is being raised in many minds, whether the work of foreign missions has not well-nigh reached its limit; and this question may have been suggested possibly by the fact that the last three annual reports show less than a thousand dollars advance in the church collections as such. But a distinction should be made between the question, "Has the work of foreign missions reached its limit?" and the different question, "Has the power of a single church collection reached its limit?" We are not willing to believe even the latter to be true; but if it were true, that would be no reason

why the cause of foreign missions should come to a halt. If it should be found that the churches finally fail to respond to such a recommendation as that made by the last Assembly, for a second collection in the interest of papal work, there would still be other resources to be tried. There is certainly flexibility enough and power enough in the Presbyterian Church to adjust its methods to the demands of a growing work. And back of the church is the omnipotent power and promised aid of a divine Redeemer. Check the work of foreign missions, because an old debt is becoming moss-grown with age as it lies untouched upon the treasury! Why, the church has not yet *tried* to give the gospel to the nations. A mere passing of a contribution-box once a year—and that without previous plan or thought on the giver's part, and in most cases only taxing the loose change of the moment and probably leaving the majority without having given anything—can that be called a *real effort*? Is that the campaign of a great army upon the realm of darkness? Is that the measure of the power of the Presbyterian Church? During the two years that the deficit of the Foreign Board has remained at the fixed amount of \$57,000, the wealth of the church has increased scores and even hundreds of millions.

One of the very best circulars on Foreign Missions has recently been issued by the Standing Committee on Foreign Missions in the Presbytery of Milwaukee and signed "Samuel W. Chichester, Edward K. Strong, November 22, 1886." It begins with a reminder of our Lord's great and last command, then alludes to the fact that God, by his providence and the outpouring of his spirit, has seemed to make this *the great missionary century of the Christian era*. Under the head of *Work Accomplished* there is a brief and terse resume of statistics, showing a marvellous ratio of increase in the native church membership. Then follows a clear outline of the *varieties* of the work done by that University of Benevolence, the Board of Foreign Missions, showing that it is an

Education and College Aid Society, a Church Erection Society, a Publication Society, which issued through its various channels last year 100,000,000 pages of religious matter, and a *Medical Society*, with four hospitals, twenty dispensaries, and twenty-four male and female medical missionaries, by whom it reaches yearly 50,000 patients. *The expense of the work* is then considered, and the low fractional per cent. of cost. Then come *the need of more helpers, and therefore more money*—the bringing up of the churches abreast with the volunteers who are saying, "Here are we, send us."

Finally appears the pertinent question, "*What has this presbytery done?*" in answer to which careful statistics are presented, showing, indeed, a gratifying advance, but at the same time pointing out the fact that in the rank and file of the churches there is still much to be desired. One fact of great significance is shown, namely, that of the total amount contributed more than one-half had been given by Sabbath-schools and woman's societies, old and young, and of course less than half by the churches as such. Only one-fourth of the churches had observed the Monthly Concert, and but four-fifths had contributed to the cause of Foreign Missions. Less than one-half the pastors had preached upon the subject.

The circular closes with a series of recommendations: 1st, That the ministers preach frequently on the subject; 2d, That ministers and elders take special pains to introduce into every family the missionary periodicals of the church; 3d, That all members of the churches not only pray for the cause, but pledge themselves to answer their prayers by freely giving of their means.

If the Standing Committees on Foreign Missions in every presbytery and synod were to take hold of the subject with like vigor and directness, there would be a great advance all along the line.

It is proposed to build an evangelical hall in Constantinople, and a committee has been appointed for the purpose of carrying out the project. It is to be the centre of all evangelical influence, and to draw to itself

the sympathy and contributions of all evangelical churches in Europe and in this country. Thirty-five thousand dollars are named as the sum required.

The way in which the friends of Christ in all lands are joining hands in the work of gospel propagation is well illustrated on the Upper Congo, where the American Baptists are carrying on their work with the aid of a little steamer named the *Henry Reed*. This steamer was the gift of a benevolent Christian lady in far-off Tasmania, for whose deceased husband the steamer is named. To run this steamer, a stock company has been formed, in which ten cents constitutes any man, woman or child a stockholder for one year, every certificate of stock to bear a picture of the steamer and a map of the Congo Free State. The payment of one dollar will constitute the giver a stockholder for life.

We sincerely hope that this stock will be largely taken, will remain at par, and will never be watered.

The missionary spirit, when truly represented, does not fail of finally winning recognition and respect even from governments. The history of Moravian Missions affords some notable examples of this. In 1786, exactly a century ago, a royal decree by the king of Denmark ordered a considerable reduction in the transportation of goods to Danish and Moravian missionaries in Greenland by Danish government vessels. This has never been revoked. In 1807, while Denmark was leagued with Napoleon I. in a war against England, the British government, having captured the Danish fleet, allowed two vessels to convey supplies to the Greenland missionaries. It also permitted Danish officials in Greenland to share in this humane measure. Gratitude for this service of which the mission was the occasion has prevented the Danish government even to this day from rescinding the royal decree of 1786.

Can a board of foreign missions always avoid a debt? Yes, if that is its chief aim. A secretary of a home missionary board once appeared before a General Assembly with a glowing report of a handsome balance in the treasury, though it appeared that this had been accomplished at a lamentable sacrifice to the actual work on the field; and instead of being commended, he received only withering rebukes for having seemed to suppose that a hoarded balance was the chief end of a missionary board. Yes, even a foreign missionary board can keep out of debt if it is deaf to the just claims of the work abroad and blind to the spirit and demands of the churches at home.

But if it be asked whether a foreign board in the legitimate use of its functions can *always* keep out of debt, we say no. Generally it can, but not always. Changes will sometimes occur on the field or at home, which, planning as it must a year in advance, it cannot foresee. What the churches demand is that the work shall be kept up with a firm step and that nothing which has been gained shall be sacrificed.

When a board cuts so far within the lines of a healthy growth as to render a debt absolutely impossible, two things will occur: (1) The gifts of the churches will begin to take special and stipulated forms in order to evade the severe retrenchments, sympathy will spring up for the missionaries, and the Sabbath-schools and auxiliary societies will stipulate that their contributions shall be devoted to "new work." Relatives and friends, distrusting the "management," will send their gifts direct. (2) More and more churches and individuals will turn aside from their own board and will patronize other societies which they consider more "wide awake." They "wish to give where there are some signs of progress, where there is a real advance," etc. Especially do they favor those taking objects which are represented by personal appeals. Last year our Presbyterian churches, while allowing the old deficit of \$57,000 to remain unpaid, gave \$112,000 for foreign missions through outside channels.

There is nothing which the people insist

upon more emphatically than progress; nothing with which they have so little patience as a dead or stationary enterprise from which all enthusiasm has vanished. This may seem very inconsistent with the criticisms which appear against debts, but it is true: such is the difficulty which confronts even the wisest administration.

The cause of religious liberty in Korea has undoubtedly been retarded by the attempt of France some months ago to secure a treaty clause granting full religious toleration. It was a failure, the bare proposal having caused much excitement and opposition in official circles. The old edicts are still in force, and it is thought that Koreans embracing Christianity might even be in danger of death.

On the other hand, while no open preaching is allowed, the quiet exertion of personal influence with individuals is evidently treated with connivance. No signs or placards which indicate Christian propagandism are tolerated. Mission schools, however, have been started and hospitals established, and an orphanage has been founded under even enthusiastic royal sanction. While the schools of the missionaries are watched to see whether there is any endeavor to teach religion, private conversations are not disallowed.

Our United States minister, Capt. William H. Parker, has taken a step in advance by opening the first public religious service in the English language at the American Legation. This is a right granted by treaty, and is undoubtedly justifiable.

It is a real tribute to Christianity in Japan that already the leaven of its influence has revealed itself outside the Christian circles. This is shown in an effort so to reform the theatres in Tokio and elsewhere as to secure the interests of morality by the exclusion of whatever shall render vice attractive on the stage. A large meeting was recently held by men of various faiths and men of no faith, and very significantly it was held *on the Sabbath day*.

"To work, gentlemen, and to the front," were the words of Pierre Blanc as at the beginning of the new year he opened the French Chamber of Deputies. The considerations which stirred this statesman's heart were those pertaining to needed reforms and the social questions which in France, as in our own country, have caused the deepest solicitude.

But the watchword is valuable in the ranks of Christian conquest. It is a fact of the times that "organization" has become a watchword everywhere. It is a feature not only of secular but of Christian enterprise. Larger numbers are being called into service, of old and young and of both sexes. The first part of Pierre Blanc's exhortation is heeded. Never were there so many workers, never before was so much accomplished.

But as to the other injunction, "to the front," there is more cause for doubt. What is the front, and where is it? If the church is merely on the defensive; if, for example, in this country the problem is simply to resist the demoralization of an overwhelming tide of immigration and prevent our great cities from becoming Sodoms; if, like Rome in her decadence, we are scarcely withstanding the incursions of barbarism,—that is one thing. But if the power of our religion is vital enough for positive aggression, then the words "to the front" are pertinent, and that front at the very least is on the borders of heathendom; nay, it is quite within the enemy's country, and the best defence of home interests is to push the war as far as possible into the strongholds of the foe. Rome was most secure not when she met Carthage at her doors, but when she "carried the war into Africa." And through all the history of the Christian centuries the faith of the church has been purest in its teachings and most vital and Christlike in its spirit when it has been most aggressive. With such a spirit even little Ireland drove back the tide of heathenism and bore the light of the truth into Scotland and England, and finally into France, Germany, Switzerland and Italy. No task of ours is equal to that.

On the 19th of January a meeting of all the evangelical foreign missionary societies having their headquarters in London was held for the purpose of considering the outlook of foreign missions. From one who was present we quote a few points as published in *Evangelical Christendom*:

1. There was a strong impression that the tide of missionary interest and effort, which has been rising continuously since the beginning of this century, is soon to reach a much higher level. There are not only great openings abroad, but in England at least there are great searchings of heart at home.

2. It was deemed most important that the masses of the people should be trained out of the idea that missions to the heathen are only an ornamental addition to the church, instead of being an integral part of its work and essential to its vitality. We are on the wrong line when we provide bountifully and even luxuriously for ourselves, and then give our leavings for the foreign mission work. The scriptural view is to give of our first fruits for the Lord's service, putting the claims of Christ before everything else. The church is destroyed by selfishness.

3. The duty of the leaders was emphasized. The minister of the congregation is in a position of immense influence for developing the missionary spirit. This he may do by having his own soul inflamed with love to the Master and a desire to do his will in the matter, and by acquiring familiarity with missionary intelligence. Facts are the fuel to feed missionary zeal.

4. Jealousy of foreign missions was deprecated. When hearts are made to glow with the missionary spirit, when prayer ascends and free-will offerings are made, and systematic giving is practiced as a spiritual privilege, every other relative duty at home will be the more thoroughly done.

5. It was thought that the fact that large meetings seem not to be as popular as they were once is not to be taken as evidence of a declining interest, but is due to the more general diffusion of information from smaller centres and through other channels.

6. The plan of simultaneous meetings throughout the church, as initiated with success by the Church Missionary Society, is worthy of adoption by all.

Would that this spirit might take hold of our American churches!

Our brethren of the Methodist Church have become more than ever awake to the importance of a full and copious foreign missionary literature. Having purchased *The Gospel in All Lands*, they are issuing monthly editions of forty-eight pages, of nearly double the size of those of THE CHURCH AT HOME AND ABROAD, or nearly equivalent to our ninety-six page magazine, and the whole is devoted to the subject of foreign missions. The February number, which lies before us, is a treasury of missionary intelligence gathered from all societies and all lands, as the well-chosen name of the magazine indicates. If there was ever a day when the Methodists looked narrowly upon their own church and their own work alone, that day has passed. We know of no broader survey of the entire movement of Christ's world-wide kingdom than is now presented in *The Gospel in All Lands*. It is beginning to rival the *Church Missionary Intelligencer*.

The *Lutheran Missionary Journal*, of January, says:

Would it not be much better and grander if the Methodists and other denominations of this country who are sending missionaries to Sweden, Denmark and Germany to evangelize and convert Lutherans, were to expend their money and labor in heathen lands?

This same reasoning might apply, though with somewhat less force, to Protestant missions in papal lands. We are inclined to think, however, that the methods pursued are correct. It is essential not only that the gospel shall be proclaimed to the heathen, but that an evangelical spirit shall be kept alive in all lands where the gospel has been made known, and where, perhaps, its spiritual life is in danger of a decline. If the truth has been perverted in papal lands, there is no apparent reason why the fresh and vital teachings of the word of God should not be given them from without; and if dead formalism prevails in Norway and Sweden, the living spirit of American Christianity may supply just the needed impulse. Should our own American churches ever become lifeless or corrupt, we ought to wel-

come the importation of a living faith from China or Japan. Such an event is by no means impossible.

A very remarkable religious interest has been manifested recently by the people around Kangwe, the lower station on the Ogove. It seems but yesterday since Dr. and Mrs. Nassau began work at that station amid almost naked savages, and were confronted by abundant evidences that cannibalism was of no infrequent occurrence all about them. Now scores have found the precious hope of the gospel, and by accounts recently received the inquirers are numbered by hundreds.

On the Congo also blessed revival scenes have been witnessed. It is stated that over a thousand have been gathered at the different Baptist mission stations. At Banza, Manteke and Leekungu a remarkable interest in the truth has been manifested.

What shall be the response of the churches to those who offer to be their ambassadors to heathen lands? This issue must be met. "Scores of young men in our Baptist seminaries and colleges are ready to go as foreign missionaries," says the *Baptist Missionary Magazine*. "The executive committee of the Missionary Union has received an offer for services from eighteen members of the Morgan Park Theological Seminary, ten of whom are graduates this year. Fourteen at Newton Theological Institution have pledged themselves to the foreign missionary work. In the seminary, university and academy at Hamilton, New York, forty-eight are looking forward to labor on mission fields. *Not less than thirty of these men should be sent out this year.*" In our own McCormick Seminary thirty-five are reported in the three classes as aiming at the foreign work. At Oberlin one hundred and ten are reported. One of the Chicago professors wrote us asking what the board intends to do with the applications which have been made, and he adds that the American Board stands ready to take all the seniors who offer. What says the Presbyterian Church?

MONTHLY CONCERT.

INDIA.

But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

Then Jesus said unto them, Children, have ye any meat? They answered him, No.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. (John 21:4-6.)

Here are the seven fishermen, well equipped, well acquainted with that lake, toiling all night and nothing caught, and yet, at the Master's word, casting on the right side of the ship, the net is filled. The servants of the kingdom may be well furnished, well placed, well acquainted with their work outwardly, yet not thereby is their success secured. It is the Lord's presence and the Lord's command that makes it sure. It is for us to watch well for all such directions, and to follow rapidly and fully.

We are in the ship, Jesus is on the shore. He sees all the work and oversees it. Dark though it be by night, little though we seem at times to succeed, he guides the casting of the net, he will secure a result of glory and success. In the morning they shall be all landed safely. His number shall be complete. He will lose nothing.

What a surprise of joy to his toil-worn servants when they gather round him on that eternal shore! His table furnished! his house filled! his guests all there! What a morning of joy after nights of weeping! What a harvest home after the sowing time of years!—*Rev. Professor Laidlaw, D.D., Edinburgh.*

MISSIONS IN INDIA.

LODIANA MISSION.

Rawal Pindi—170 miles northwest of Lahore; mission station commenced 1855. Missionary laborers, Rev. Messrs. J. F. Ullmann, Rev. Robert Morrison and his wife, Miss Margaret A. Craig; native Christian assistants, 5 teachers, 2 Scripture readers, 4 Bible-women. Out-station, Murree. In England, Mrs. J. F. Ullmann.

Lahore—The political capital of the Punjab, 1225 miles northwest of Calcutta; mission station commenced 1840. Missionary laborers, Rev. Messrs. John Newton and Charles W. Forman, J. Harris Orbison, M.D., and their

wives, and Rev. Henry C. Velte, Rev. P. C. Uppal; Miss Clara Thiede; native Christian assistants, 7. Employed by the mission, 4 Christian female teachers.

Ferozepore—60 miles southwest of Lodiana; occupied as a station 1882. Rev. Francis J. Newton, M.D., and his wife, Mrs. E. A. Morrison; 2 catechists.

Hoshiarpore—45 miles north of Lodiana; mission station commenced 1867. Rev. K. C. Chatterjee and Rev. H. Abdullah; Miss Chatterjee; native Christian assistants, 9.

Jalandhar—120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced 1846. Missionary laborers, Charles W. Forman, Jr., M.D.; Miss Mary Pratt; Rev. Golak Nath; native Christian assistants, 8. Out-station, Phillour—Rev. J. C. Bose.

Lodiana—Near the river Sutlej, 1100 miles northwest of Calcutta; mission station commenced 1834. Missionary laborers, Rev. Messrs. Charles B. Newton, Edward P. Newton and James M. McComb and their wives; Misses M. M. Given and C. E. Downs; Rev. John B. Dales; native Christian assistants, 2 Scripture-readers, 9 male and 8 female teachers. Out-station at Jagraon, Rev. Ahmad Shah and 1 native teacher; at Ropar, Rev. Matthias; at Morinda, 1 native teacher; at Khama, 1 native catechist; at Rampur, 1 native teacher.

Ambala—55 miles southeast of Lodiana; mission station commenced 1848. Missionary laborers, Rev. Messrs. George S. Bergen and W. J. P. Morrison and their wives; Rev. W. Basten, Rev. Sandar Lal; native Christian assistants, 18. Engaged in itinerant work, Rev. Marcus C. Carleton and his wife; Marcus B. Carleton, M.D., and Miss Jessica R. Carleton, M.D., 2 native helpers.

Sabathu—In the lower Himalaya mountains, 110 miles east of Lodiana; missionary station commenced 1836. Missionary laborers, Rev. Adolph Rudolph, Rev. B. D. Wyckoff and his wife; native Christian assistant, 1.

Saharanpur—180 miles southeast of Lodiana; mission station commenced 1836. Missionary laborers, Rev. Elwood M. Wherry, D.D., and Rev. A. P. Kelso and their wives; Rev. Theodore W. J. Wylie and Rev. Gilbert McMaster; 1 native licensed preacher; native Christian assistants, 5 teachers, 2 colporteurs, 2 Bible-women and zenana visitors.

Out-station at *Mozuffarnagar*—Rev. W. Calderwood and his wife; Rev. Kanwar Sain; na-

tive Christian assistants, 1 colporteur, 1 Bible-woman and 1 female teacher.

Dehra—47 miles east of Saharanpur; mission station commenced 1853. Missionary laborers, Rev. Reese Thackwell and his wife, Miss Lizzie M. Pendleton, Miss Sarah M. Wherry and Miss Annie S. Geisinger; Rev. G. McMaster; native Christian assistants, 1 catechist and 6 teachers, including teachers in the girls' boarding-school, 2 women as Bible-readers and 2 as zenana visitors. Out-station at Rajpore, six miles from Dehra, 1 native catechist. Woodstock, Mrs. James L. Scott, Miss Irene Griffith and Miss Clara G. Williamson. On the way to their seminary, Miss Condit and Miss Foote. In this country, Miss Annie E. Scott, Miss Mary Fullerton.

FURRUKHABAD MISSION.

Furrukhabad—On the Ganges, 723 miles northwest of Calcutta; mission station commenced 1844. Missionary laborers, Rev. Mohan Lall; native Christian assistants, 16. Out-station, Chabramow.

Futtehgurh—Mission station commenced 1838. Missionary laborers, Rev. Messrs. John S. Woodside and T. Edward Inglis and their wives, Miss Jennie Woodside, Miss Jennie F. Bell, M.D.; native Christian assistants, 17. Employed by the mission, 2 Christian female teachers.

Mynpurie—40 miles west of Futtehgurh; mission station commenced 1843. Missionary laborers, Rev. Messrs. George A. Seeley and George W. Pollock and their wives, Miss Elizabeth J. Seeley and Miss Susan A. Hutchison; native Christian assistants, 12. Out-station, Etah, Rev. Rajaram Chitambar; 1 native assistant. In this country, Miss Sarah S. Hutchinson.

Etawah—On the Jumna, 50 miles southwest of Mynpurie; mission station commenced 1863. Missionary laborers, Rev. Thomas Tracy and his wife; Rev. Nabibaksh; native Christian assistants, 9. Miss Christine Belz, teacher and zenana visitor. Two sub-stations.

Futtehpore—70 miles northwest of Allahabad; station begun 1858. Missionary laborer, 1 native assistant.

Allahabad—At the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; mission station commenced 1836. Missionary laborers, Rev. James M. Alexander and his wife, Rev. J. J. Lucas and his wife, and Rev. Henry Forman; Miss S. C. Seward, M.D.; Rev. J. J. Caleb; native Christian assistants, 25 teachers, 4 catechists, 6 Scripture-readers and 5 Bible-women. At Saharanpur, Rev. J.

C. R. Ewing and his wife. In this country, Rev. William F. Johnson, D.D., and his wife.

Gwalior—Mission station commenced 1873; Mrs. Joseph Warren, 3 native assistants. At Jhansi, Rev. James F. Holcomb and his wife.

KOLHAPUR MISSION.

Kolhapur—200 miles southeast of Bombay; mission station commenced 1853; taken under the care of the board 1870. Missionary laborers, Rev. Galen W. Seiler and his wife, Mrs. J. J. Hull; native Christian assistants, 2 licentiate preachers and 9 teachers and helpers. Three out-stations. In this country, Rev. Joseph M. Goheen and wife.

Ratnagiri—70 miles northwest of Kolhapur; mission station commenced 1873. Missionary laborers, Rev. L. B. Tedford and his wife, and 2 native Christian assistants.

Panhala—14 miles north of Kolhapur; mission station commenced 1877. Missionary laborers, Rev. George H. Ferris and his wife, Miss Esther E. Patton; native Christian assistants, 4.

Sangli—Missionary laborers, Rev. Joseph P. Graham and his wife.

WILL THE HINDUS EVER CHANGE THEIR CREED?

A DIALOGUE BETWEEN HOPELESS AND HOPEFUL.

REV. W. F. JOHNSON, D.D.

(For twenty-five years a missionary in India.)

Hopeless.—"You can never change the faith of a nation!"

Hopeful.—"That assertion has a certain plausibility of sound, but what is the testimony of the facts? An averment is worth little unless it can be substantiated. What, then, has history to say? Has no nation changed its creed? Even those who are but poorly versed in history will have noticed one significant fact—there are several Christian nations in the world to-day. How did they become such? Were they always Christian? or are they so many abiding witnesses to the fact that the impossible has more than once been accomplished? What happened to the Roman empire in the days of the emperors? What change came over those remote, half-savage ancestors of our own, who roamed the downs of Britain or braved the rude tempests of the North Sea? It ill becomes the descendant of the Gaul and

of the gospel to change the heart, are little affected by the flight of time. A Saxon or a Lombard had to be converted in the same way and by the same means that are used for the conversion of men to-day; and probably the obstacles to be overcome were much the same in both cases. But let us appeal again to facts. There is no need to ask what the gospel can do, when we might better ask, what is it doing? If wholesale changes have not been made in our own day on the great nations, it is only what might have been predicted from the inadequacy of the efforts put forth. But look at the religious changes which twenty years have witnessed in Japan! See how Madagascar and the Sandwich Islands have been revolutionized in our own time! And if the greater enterprises progress more slowly, is not the result just as sure?"

Hopeless.—"Over-sanguine men may feed their hopes with such fancies if they like, but such analogies are deceptive. You cannot argue from the Samoan and the Zulu and the Malagasy as to the effect of the gospel upon the Hindu. There you have another sort of character and mental fibre altogether. Then you leave out of the account the enormous influence of the Brahmins. Take them as a body there is not as shrewd a class of religious teachers to be found in the world, nor are they over-scrupulous as to the means by which they retain their power."

Hopeful.—"It may be granted that the case of the Hindu is not quite parallel with that of others that have been named. They are deeply religious after their own fashion, as many other races are not. As idolaters they are mad upon their idols. The keenness and mental force of the Brahmins, too, must be acknowledged. Christianity finds few such opponents. The people, too, as a race hold their creed by no means lightly. They are apt to have decided opinions about it. They are by no means slow to give an answer as to 'the hope that is in them.' But that by no means proves that their belief can never be changed. Let us appeal to facts again. The early records of India are greatly lacking in clearness; still, amidst their obscurity this fact stands out quite plainly,

that so far from its being an impossibility for such a race as the Hindus to change their faith, *they have, pretty generally, changed it twice within historic times.* When the curtain first rises upon them as a people, in those days of which the Ramayana and the Mahabharata give such graphic pictures, their religion was the Brahminical. Centuries passed; Gautama Buddha arose and began his wonderful career, and by the time of Alexander's invasion his doctrines had swept all over the land. Brahminism had not indeed become extinct, but it had retired from the contest, and India seems to have become and remained for many years as thoroughly Buddhist as Siam and Burmah are to-day."

Hopeless.—"But we must not believe all the accounts which the Greeks have left us, as witness Herodotus. Nor because they found Buddhist rulers here and there is it proved that the masses had left the faith of the Brahmins and accepted so dark and depressing a system as that of the 'Light of Asia.'"

Hopeful.—"Perhaps not; but there is no lack of evidence, and that of the most incontestable sort. There are plain records of this revolution in the religious books of the Buddhist lands which surround Hindostan, such as Thibet, Nepal and Ceylon. There are the Buddhist travellers from China, like Fa-Hian, who came to see how it fared with their brethren in that far-off land; there are the graceful inscribed monoliths of Priyadasi; there are the shattered remains of their strong cities strewing many a field in the great Ganges plain, and there are the old viharas, or monasteries, still found everywhere, some of them perfect enough to be still occupied if the changed circumstances of the people had any use for them. But there are more unmistakable records than any of these in the imperishable rocks themselves. Go to Karli, and you will find a beautiful temple 130 feet long and 40 feet wide, hewn in the solid rock of the mountain, and when you enter, its double row of sculptured pillars and high arched roof will almost make you think you are standing in some old Gothic cathedral. Even this is small compared with the wonderful Kailas temple, carved in the

Ellara mountain, which is 145 feet long and 100 feet high. And these astounding evidences of what human patience and energy can accomplish are dispersed far and wide through the peninsula; and some of them are among the most stupendous monuments ever fashioned by the hand of man. The proof then is plain that Buddhism was once powerful at Elephanta and at Ajunta, at Delhi and at Benares, and in the far Deccan. But lo, another change! For Brahminism came back, in after ages, like a flood, and swept Buddhism clean out of India! You will find it strong still in Nepal and Ceylon, but there is scarce a follower of Sakya-muni left in Hindostan proper to-day. Why, then, may not Christianity do that which has been twice done already?"

Hopeless.—"No doubt there were great revolutions of opinion among the Hindus of the pre-historic days, and wonderful mementos of those struggles have come down to us; but after the Brahmins had once reasoned out and perfected their system they gave to it the stability of the everlasting hills, and it is folly to suppose that the puny efforts of a few missionaries will ever be able to overthrow it."

Hopeful.—"Yes, it is true that the Brahminic polity is a very cunning one, and it has been very stable for many ages, and seems so still. But we must remember that the polity is founded on the doctrine, and has no security if once that foundation be destroyed. Many heathen customs may linger long after the faith out of which they grew has vanished; as we see in the case of old Rome; but we have little to fear from Brahminism as a system, after the people shall have ceased to believe in it as a religion."

Hopeless.—"But what is to be gained by making such a distinction between Brahminism as a life and as a faith?"

Hopeful.—"If nothing more, we gain an encouragement; for underneath the unchanging current of that life we can note decided changes of belief. And this must have been so for ages; for see how far their religious ideas have drifted from those they brought into India in the old Vedic days. Fortunately for us the pious care of their ancestors has

preserved the faith of three or four widely-separated eras, crystallized in Shastras of various names, and now that these are studied and compared, it becomes plain that the Hinduism of the Vedic days was something very different indeed from that of the later age of the Puranas, and this faith again is widely separated from that represented in the latest Shastras, and still more widely from the beliefs which are current among the masses to-day. We see then that there has been change all along the line, and need not be discouraged in our attempt to effect another."

Hopeless.—"But that argument ignores the vital difference between changes in a religion and a change from a religion."

Hopeful.—"Well, later years have given us reason to believe that even such radical and vital changes are not hopeless. Look at the new creeds that have been springing up among the people, gaining multitudes of adherents, and some of them profoundly affecting the political history of the country! It is not many years, for instance, since the militant Sikh faith attained such power in the Punjab as to be subdued with difficulty by all the might of British arms. Now, the Sikh religion, as founded by Nanak, Govind and the other Gurus, is utterly different from ordinary Brahminism. It was a curious mixture of the worship of one only and invisible God, with that of steel and the Guru. It is a mistake to look upon Hinduism as one dead level of polytheism and idolatry. Ever since India has been brought into connection with the stir of our modern life, there have been many who have sought, in one way and another, to break the bonds of the ancestral faith."

Hopeless.—"Might not these revolts against Hinduism have taken place even if the gospel had never been sent to India?"

Hopeful.—"This is to some extent true of such movements, though doubtless they have drawn their force largely from the Christian influences which were 'in the air' long before the church was aroused to do her duty to the heathen. If you would trace the direct influence of the gospel, you must look to the developments of the last fifty years. Take

the three noted Samajs, for instance—Brahmo, Sadharan and Arya: the very name Samaj, *church*, shows what influences brought these into being. The Brahmo Samaj was started, indeed, by Ram Mohun Roy, in 1830, but only obtained its full development under the late eloquent Baboo Chandr Sen. The peculiar form under which he taught the great doctrines of the unity of God, the need of regeneration, the immortality of the soul and the efficacy of prayer showed plainly enough whence he obtained the light which he enjoyed. Indeed he made so little secret of his indebtedness to the gospel that a large mass of the educated men of Bengal, who saw clearly that the faith of their fathers was doomed, in the shape in which their fathers held it, and who were yet determined to give the hated foreigner no credit for even such changes as were inevitable, were frightened into founding the Sadharan Samaj. This was a reaction against a reaction. It aimed to minimize change, even where change was acknowledged to be necessary. It was intended as a brake on the wheels of progress. Yet even those who were so intent on holding society back saw that it must and would move. Both of these Samajs were chiefly confined to the educated classes. There were others, however, with less English education, who saw indeed that the Hinduism of to-day was doomed, but looked for relief in a different direction. They saw that their creed could not bear the new light which was streaming in on every hand; but they thought the simpler faith of Vedic days was less liable to assault, and that if Hinduism could only get back to that point, and intrench itself there, it would be safe. Out of this belief grew the Arya Samaj, the most popular of all among the masses; that at least was its theory, though it must be confessed that its chief apostle, the late brilliant rhetorician Dayanand Saraswati, was not over-scrupulous as to the methods by which he attempted to found a new church."

Hopeless.—"But why speak of these as new creeds?"

Hopeful.—"Because they are, and because they have been recognized as such by the conservators of the old faith, unwillingly enough.

When Dayanand carried away the crowd by his lectures in the streets of Benares, he had to be protected by the police from the adherents of the discomfited Brahmins."

Hopeless.—"Well, in view of the past it is going too far, perhaps, to deny the possibility of the conversion of the Hindus, but we may at least deny its probability. The old rule holds good: 'From nothing, nothing.' Nothing is accomplished in this world without the use of the appropriate means. The church might perhaps take hold of this work in such a way as to accomplish it; but what is the good of talking of might-have-beens? Look at the reality of the campaign, as it has developed itself, and say whether the prospect is a cheerful one."

Hopeful.—"That depends much upon the question whether all the forces at work are visible and tangible; whether all the results attained can be weighed and measured."

Hopeless.—"Work is done by workers. Now, who are they? Say you have a thousand Protestant foreign missionaries. We may leave the Roman Catholics out of the account, both because they seem to be doing little work among the natives and because what they do accomplish is not altogether in the line of what we deem success. Many of your thousand are men and women of energy and ability; others, however, are not. When, therefore, you have given to each one, weak as well as strong, an average parish of 250,000 souls, when will the work be done? How soon may we expect the 250,000,000 of India to be evangelized? Set down two or three preachers, alone, in each of our large cities, and how soon will those cities be revolutionized? And if such a work would be difficult here, how much more difficult must it be in a land like India, where the foreigner must face so much race alienation and prejudice, and must, moreover, do his work in a foreign tongue!"

Hopeful.—"Yes, it is folly to ignore the greatness of the impediments to success and the sad inadequacy of the force that is now employed. But while we deplore these things, we must not forget that our little army fights not alone. If there were nothing else, one single

fact should banish all feeling of discouragement—God is with this army. They go by his command. They fight his battle. They are sustained by his promise of victory. But even this is not all. There is a conscience in every man that is on their side. In many things it may be appealed to, and will not refuse its aid. Truth too is on their side; all sound knowledge, the science of the day, steam, electricity, in many ways lend a hand to Christianity. The false geography and astronomy enshrined in the *Shastras*, when exposed bring those *Shastras* into contempt. The general progress of enlightenment, the spirit of the nineteenth century, is a powerful aid to the right and the true. Let us not forget this either, that Christianity is a living and a life-giving faith. It tends to propagate itself. Every lighted brand tends to light other brands with which it may be brought in contact; so each new convert may be expected to be, to some extent, a centre of light. With some it may be only a tiny glimmer, still it is something. Already there are in India more than half a million bearing the Christian name. This rapidly-growing body must make its influence felt."

Hopeless.—"Of course, what God has determined to accomplish will be done; but as we cannot know his secret purposes we can only judge of what will be by what we know of his character and what we see of his doings. Now if the church had taken up this work in earnest, if she were expending one-tenth as much upon the evangelizing of the nations as she expends upon her comforts and her luxuries, she would have some right to encourage herself with the assurance of God's presence and support. How can you expect God to bless the apathy of those who claim to be his followers?"

Hopeful.—"That, no doubt, is the real heart of the whole difficulty. And it is a point for very serious reflection, that success or failure in this great work hinges so directly on the faithfulness of God's people. But on that part of the subject self-examination is better than discussion.

The large accessions which the Rev. Mr. Knowles and his assistants have gained in previous years at the great Fair of Ajudhiya,

which have awakened wide interest and much controversy, have been followed by similar gains this year. During the three days of the Mela he baptized 48 Hindus.

The head abbot of the place came with a crowd of followers and demanded: "On what basis do you make disciples for Jesus Christ, and by whose authority?" Mr. Knowles replied by reading the Great Commission and telling him the story of his own conversion. He adds that the abbot seemed on the point of yielding himself to Christ; said, in fact, that only one thing stood in his way, worldly entanglement.

THE MISSIONARY LITERATURE OF INDIA.

Mission work in India, while attended with some special difficulties, has yet some things which invest it with special importance. India's enormous and rapidly-increasing population, its highly-developed religious system, its numerous and most influential priesthood, and the high degree of religious influence it has in past ages exerted over other eastern countries, while they may delay its conversion, make it an end well worth the striving for.

Many of the mission bodies at work in India have felt the vital importance of furnishing for such a country, at the earliest possible day, a Christian literature. Not that the proportion of educated persons in the community is very large, but because, in our day, that proportion is rapidly increasing, and because the educated class exert there a more than ordinary influence. The efforts of the government, the influence of the universities and their annual examinations, and the wants of the railroads and of the mercantile community, are rapidly multiplying the number of readers all over the land. What shall they read? Depend upon it something will be provided. The parable tells us that "while men slept, his enemy came and sowed tares."

Some, however, have aroused themselves betimes. Vigorous tract societies were long since established at Calcutta, Madras, Bombay, Allahabad and Lahore, and set to work

to prepare a Christian literature for the masses. These associations were unsectarian and were affiliated with the Religious Tract Society of England, which assisted them largely both by grants of money and through the labors of the indefatigable Dr. Murdoch. Many missionaries have thrown themselves heartily into the work of these bodies, and some denominations and individuals have begun independent labor on the same plan.

It was lately reported that there were twenty-five mission presses at work in India, and how much of a power for good these were is indicated by the fact that in ten years there were issued from these presses 3410 works in thirty different languages. No doubt a large proportion of these were tracts or other small books, but still a wonderful activity is displayed.

The diversity of language in India is a very serious drawback to this department of effort, for it forces the doing over and over again of the same work. For instance, some forty different translations of the "Pilgrim's Progress" will be needed. In most of these forty languages some beginning of a literature has been made, but in only eight of them has it been prosecuted with any great vigor. Indeed, when we remember the fewness of the foreign missionaries and the multiplicity of matters calling for their attention, it is amazing that so much has been effected. From the way in which this literary work has been hitherto carried on, a great lack of system inevitably results. Each worker attacks the problem which lies nearest himself, translates the book in which at the moment he feels most interest, writes what he thinks he can induce somebody to print. Now, in the end, this plan has some good results. Work done *con amore* is generally well done. But for a time there will be great gaps and deficiencies. Many necessary matters will be left untouched. For example, the Hindi, which is the language of 50,000,000 Hindus, has not a single commentary, and, in fact, scarcely anything for devotional use beyond the Bible and hymn-book.

The Bengali is almost the only language

in India in which literary work is carried on principally by the natives themselves. One reason of this is that educated natives are more numerous and more influential there than in most parts of the country. Perhaps nowhere else can so many families be found who combine education, wealth and leisure; authorship therefore naturally flourishes. This is a contagion, however, that will spread, and many in all parts of the land are learning the power of the press. Already, in our missions, men like Mr. Ishuree Das, Mr. Wylie, Mr. Yunas Singh and others have done valuable work in this direction. The most indefatigable of our workers is Rev. I. I. Cobb, some of whose valuable translations, we are sorry to hear, are still in MS. for lack of funds to publish them.

This reminds us that one of India's most crying wants to-day is a larger publishing fund. Many valuable works already written are left unprinted; far more, that are planned, are left unwritten because of doubts whether they could be published. The church needs these publications, will suffer much for lack of them. Men are ready and willing to produce them. The whole trouble is that from the extreme poverty of the people, in general, the work of publication cannot for many years be put on a self-supporting basis. Help must come from outside, or much valuable material will be lost. Where would a few thousand dollars be likely to bring a richer return?

One marked peculiarity of the literary work done in India is the share of it which has fallen to missionaries from America. Whether Presbyterians or Congregationalists, whether writing Mahratti or Punjabi, their fertility and enthusiasm are amazing. In proportion to their numbers, they probably publish three times as much as other missionaries, and in popular qualities, if not in solidity, they are second to none. No man has studied this subject as has Dr. Murdoch. He says:

The great bulk of Christian literature in the Punjabi language has been prepared and published by the American Presbyterian missionaries. In Urdu it has furnished a much larger number of publications than any other society,

and in Hindi a fair proportion. Of eighty-four publications in Hindi, issued by the Vernacular Education Society, only four were written by missionaries of other societies. And they take a high place in quality as well as in quantity.

Mr. Growse, the learned translator of the Ramayana, grows quite enthusiastic in his praise of the excellence of the work done by our men. The work so well begun by Messrs. Owen and Scott, Newton and Ullmann, has since been carried forward vigorously by younger men. Few of our brethren can be named who have not done valuable work with the pen. Rev. W. F. Johnson, according to the statement of Rev. J. J. Lucas, is credited with 112 publications in Urdu and in Hindi, and others have been almost as fertile.

In the preparation of versions of the Bible, not to speak of the revision of the Hindi New Testament, in which some of them are at present engaged, our mission has taken a prominent part, as witness the work done by Messrs. Newton and Janvier in Punjabi, Messrs. Owen and Ullmann in Hindi, and Mr. Lowenthal in Pushtoo. Other names deserve to be mentioned in the same connection, as, for example, Messrs. Warren, Kellogg and Wilson.

Valuable commentaries on various books of the Bible have been prepared by various members of our missions, as, for example, by Mr. Scott, on the Gospels; by Dr. Owen, on the Psalms and on Isaiah; by Dr. Johnson, on Ephesians and the "Prophets of the Restoration," Haggai, Zechariah and Malachi; by Dr. I. Newton, on Colossians.

Interesting translations on historical subjects have been made by Messrs. Brodhead, Cobb, Johnson and others. The Mohammedan controversy has been pursued with much ardor by Messrs. Wherry, Forman, Wilson, Newton and others. In books more particularly for the spiritual use of our converts we should name Messrs. Lucas, Brodhead, Ewing, Sayre, and, in fact, a large proportion of our whole missionary body. We must not forget to add to this list one or two books which, while somewhat out of the ordinary line of missionary publications, bid fair to be of immense value to the church;

we refer to the editions of the Quran, by Messrs. Wilson and Wherry; the very valuable grammars of the Punjabi, by Mr. Newton, and of the Hindi, by Dr. Kellogg; the Punjabi Dictionary of Messrs. Newton and Janvier; the Hebrew Grammar, in Urdu, by Dr. Warren, and the Urdu Dictionary of New Testament Greek, by Mr. Ewing. But space fails to tell the remarkable story of what has been done in this line by one generation; done, too, under unimaginable difficulties and amid a multiplicity of other cares which might well have deterred these zealous workers. May the great Head of the church use this literature to his own great glory, and may men of means be encouraged to help in spreading its precious contents throughout India!

ECCLESIASTICAL ORGANIZATION IN INDIA.

The question, What will be the future of the church in India? opens an illimitable field for speculation. The question, What shall be done *now* toward church organization in India? is practical and transcendently important. For the thorough evangelization of the myriads is not to be performed by missionaries from abroad; it is to be the privilege of native evangelists, and the sooner they are qualified, and also authorized, the better. An organic native church is the demand of the best thinkers and writers on Indian Missions. There is no more vexed question in the Church of England than what to do in the way of organizing her interests in India. The two great rival agencies, the Church Missionary Society and the venerable Propagation Society, have accomplished noble results in winning converts and founding Christian communities. There are many other missionary enterprises, more or less private or special, which have also been successful. It is estimated that there are 180,000 native communicants in connection with English Episcopal Missions. Then there are chaplains and provisions for the spiritual welfare of the servants of the government in civil and military life. The total clerical force

numbers 625 of all sorts. One would say that, since India belongs to England, it should be the simplest thing in the world to spread the Church of England over the magnificent dependency, making these 180,000 communicants the nucleus of a grand establishment. But a closer view of the case reveals numberless difficulties. Thus the difference of sentiment between the two great societies, involving all the controversy between high and low church, gives rise to serious obstacles. Then the relation of the government to anything like an established church—how could it be defined? After disestablishment in Ireland, a new establishment in India would be self-contradiction. There are now nine bishops in India, including Burmah and Ceylon, all Englishmen of course; but their attitude presents some strange aspects. In India they have not power to consecrate new bishops without leave from England. The regular bishop is appointed by the authority of the crown. And yet the queen said in her proclamation to the people of India in 1885, "We do strictly charge and enjoin those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure." It is difficult, accordingly, to see how a bishop, who is a chaplain of the government, can feel himself a free evangelist to the natives. When experienced and noble missionaries are deemed fit for the office and thought to be required in it, they cannot remain missionaries and stand at the head of dioceses. In the independent state of Travancore is the only English bishop in India who can pursue his functions untrammelled. The perplexities of the subject seem quite insoluble; and meanwhile the earnest missionary of the Church of England cries out "for something like primitive Episcopacy." "A district," says he, "with ten flourishing pastorates and numerous scattered Christians would have been regarded in the early ages as an ample sphere by itself for the labors of a bishop."

We can of course leave to the Church of England her own problems; and yet we

should be unwise not to learn from her extensive experience in India how much is likely to be gained by early ecclesiastical organization. Now, we do not understand that any obstacles stand in the way of setting up presbyteries. They are voluntary bodies of which the government happily takes no cognizance. While the earnest English missionary is longing for his "primitive diocese," the Scotchman or American groups his ten or twelve churches into a presbytery and has what he wants. It is gratifying to know that the process is well started. And yet it is a glaring infelicity that the Presbytery of Gujerat should be known as Irish, while the Presbytery of Sialkote is American United, that of Rajputana is Scotch United, Calcutta is Scotch Free, Lodiana and Lahore are American, and so throughout the list. Are not races and languages sufficiently complex in India that we must introduce other complexities which serve no purpose but to indicate from what quarter missionaries come? Leaving out of sight for the moment difficulties in the way of realizing the scheme, is it not, upon principle, infinitely to be desired that presbyteries be set up throughout India, wherever there are churches willing to come under presbyterial rule; that they be constituted upon the simple principles which are common to presbyteries in all the Reformed churches; and that they be encouraged to manage their own affairs, with the expectation that when they come to *support* their institutions they will also *control* them? And should not these presbyteries in due time be banded into synods? It does not seem difficult to imagine that one day synodical lines may run along the boundaries that separate races and languages, and the system thus happily fit the peculiar situation.

It may be said that the organization of the church in India is a matter to be left wholly to missionaries on the field. But the supporter of missions has a right to put thought into questions of this nature. To do so will deepen his interest and intensify his sympathy. And the home church may

be greatly profited by studying ecclesiastical principles as they come into play on fresh ground.

The hope may be entertained in some quarters that the future church of India will be one, in the sense of fusing or merging all denominations. Well, if that is to come about it must be by the action of the Christian communities of the land after they shall have reached self-support, independence, and power to discuss ecclesiastical problems *de novo*. Struggling mission churches cannot strike out new ideas in polity. There is no one who is competent to invent a compromise church for a mission country. Modifying the trite quotation, we may say, *Ecclesia nascitur non fit*. What may happen in the vigorous churches of India, China, Japan, a hundred years hence, it were idle to conjecture. Should they discover a ground of organic Christian unity, let God be praised for his grace to them! It is for us to do what is practicable in our times. And it does seem practicable to say to our brethren in the vast field of British India, We bid you God speed in setting up an organic church with the presbytery for its unit. We pray you to co-operate therein with any and all who agree in the principle. We rejoice in the multiplication of native evangelists, whether merely licensed or fully ordained, as your own judgments determine, —evangelists to go out like "the men of Cyprus and Cyrene," with much liberty of action under the Holy Ghost to build up the church where doors are open to them.

Hitherto we at home have busied ourselves principally in keeping tally of converts reported. The time has come for us to give our minds earnestly to great questions of church organization on mission fields.

Over seventy-five thousand copies each of Rev. Mr. Ullmann's *Dharm Tula* and of Rev. Dr. Johnson's *Duru Pariksha* have been sold in India. Forty-five thousand copies of Rev. Dr. Morrison's tract on Idolatry have been issued. These are three out of many works prepared by American missionaries. Rev. Dr. Johnson, formerly at Allahabad, with a Hindi and an Urdu short-

hand writer to write from dictation, two copyists and a poet for a critic, kept five presses busy. No wonder that in looking back to those days he should say, "While that lasted I did not need to ask the question, Is life worth living? With what pleasure I recall those days!"

THE HINDU CHILD-WIDOW.

On this subject the following statement of facts from the *London Times* may well challenge attention:

How great are the wrongs inflicted, and how serious are the difficulties in the way of reform, may be learned from an article in the last number of the *Asiatic Quarterly Review*. In that article Mr. W. W. Hunter sets forth both the magnitude of the evil and the various native movements now on foot to deal with it. There are over 20,000,000 of widows in India, and 2,000,000 of them belong to castes who practice child-marriage, and insist on the celibacy of their widows. These customs are not enforced with equal rigor in all parts of India, nor among all the castes who follow them. But, broadly speaking, there are about 2,000,000 Indian women of good family, or more than the whole female population of Scotland, who are condemned to a life of penance or of shame.

This, however, is a very mild statement of the case; for it must be remembered that the cruelty of enforced widowhood in India is aggravated by the circumstance that a vast number of widows have only been wives in name. In Bengal, 271 Hindu girls out of every 1000 between the ages of five and ten are married, and no fewer than 666 are returned as married between the ages of ten and fourteen. This applies to the general Hindu population. But among the higher castes, who enforce the celibacy of their widows, the proportion is much higher. Practically every Hindu girl of good caste is either a wife or a widow before she reaches the age of fourteen. In thousands, indeed in hundreds of thousands of cases the child has never known what it is to be a wife. The most orthodox idea is that a girl should be given in marriage before a sense of natural modesty arises. For canonical purposes this was taken to be her eighth year. The marriage is not consummated till she reaches the age of about twelve; and, meanwhile, if the husband dies, she is condemned to a life of penitential celibacy.

It is essential for the honor of a Hindu family of good caste that it should contain no unmarried daughter of mature years. The existence of such a daughter is not only a social disgrace, but a religious crime. When, therefore, a female infant is born, the first idea in her father's mind is not one of pleasure, nor perhaps of very active regret, but simply how to find a husband for her. It is not necessary that she should become a wife in our sense of the word. It suffices that she should be given in marriage and go through the ceremony of the Seven Steps, which completes the religious rite. Aged Brahmins of good family still go about the country marrying, for a pecuniary consideration, female infants whom they sometimes never see again. Within the memory of men still living this abominable practice was a flourishing trade. A Kulin Brahmin, perhaps white-haired, half-blind and decrepit, went the round of his beat each spring, going through the ceremony of marriage with such female infants as were offered, and pocketing his fee, and perhaps never returned to the child's house. So long as he lived she could marry no other man; when he died she became a widow for life. The Hindu child-widow is looked upon as a thing apart and accursed, bearing the penalty in this world for sins which she has committed in a past existence. Her hair is cut short, or her head is shaved altogether; she exchanges her pretty childish clothes for the widow's coarse and often squalid garment; she is forbidden to take part in any village festival or family gathering; the very sight of her is regarded as an ill omen. Her natural woman's instincts are starved into inanimation by constant fasts, sometimes prolonged to seventy-two hours. Amid the genial and bright-colored life of the Hindu family she flits about disarrayed, silent, shunned, disfigured,—in some parts of India a hideously bald object,—forbidden all joy and hope.

There are hundreds of thousands of widows in India who have acquiesced in their cruel lot. They accept with a pathetic faith and resignation the priestly explanation which is given to them. They penitently believe that they are expiating sins committed in a past life, and they humbly trust that their purifying sorrows here will win a reward in the life to come. So they flit through this transitory world, with their eyes forever bent towards a better country, and accounting the afflictions of the present as nothing compared with the blessedness of reconciliation with God. The thousands of devout Hindu widows who thus

rise out of the citizen into the saint neither seek, nor would they accept, a wider freedom. But among large masses of human beings the promptings of nature act pretty much in the same way in India as in medieval Europe. Enforced celibacy leads to secret vice. The canker eats its way into the heart of the most respectable castes, and a continual cry of misery and crime and unavailing repentance streams up from the victims of a cruel and unjust moral code. If the majority of Indian widows go through life in sorrowful and painful acquiescence, yet for every one who rises to the heights of sanctity many sink into the depths of shame.

At last year's meeting of the Revision Committee on the Hindi New Testament, at Benares, the Maharaja of Benares, one of the pillars of Hindu orthodoxy, gave the committee a furnished house, and provided entertainment free of expense. A most suggestive fact!

Two of the foreign members of our own mission have been acting on this committee, and a valuable addition to it has now been made in the person of Rev. R. R. Chitambar, a scholarly native member of the same body.

In December died a man who for forty years has been one of the leaders among the converts of our mission in India, Paul Qaim Khan, long the head master of the Mission High School at Allahabad and a faithful elder in the Jumna church. He was highly respected in the city, and will be sincerely mourned in the church.

Rev. F. H. Baring, of the Church Missionary Society, son of the late Bishop of Durham and nephew of Lord Northbrook, will be a welcome addition to the staff of mission workers at Allahabad, where he goes to labor in the promotion of Christian literature. His work at Amritsar and Batala, was very highly regarded.

The ruler of the state of Rampur has contributed about \$75,000 to the committee which has in charge the repair of the famous Iama Masjid, or Great Mosque of Delhi.

GENERAL ARTICLES.

FORWARD! THE WATCHWORD
OF OUR FATHERS.

The founders of the Western Foreign Missionary Society, which half a century ago was merged into the Board of Foreign Missions, were wise men. This stands out conspicuously in the principles on which the society was founded. Two of these are worthy of special mention.

(1) The society was organized along *presbyterial lines*. In casting about for resources on which to draw for the prosecution of the work committed to their hands, it seemed to those pioneers in foreign missions that presbyteries might be enlisted at least to the extent of each supporting one missionary. Should that be too much for some of the feebler presbyteries, the stronger might so help the weak as to make good the general aggregate. This was business-like. It proposed something definite, and manifested confidence in the ability and willingness of the church to enter the opening kingdoms and to occupy them for Christ. Such a division of labor among presbyteries to-day, with a response at all commensurate with the vast increase in numbers and financial strength since that day of small things, would solve the perplexing problem of how to secure adequate funds for the stupendous work now upon the hands of the Presbyterian Church in the foreign field.

(2) Another principle acted on in those early days was that, with wise business forecast, there must also be strong faith. Mark the following resolution taken in 1833, when the entire missionary force under commission by the society could have been counted on the fingers of one hand: "Resolved, that this (Executive) Committee will send forth, during the present year, at least *twelve* missionaries, in addition to those now engaged, provided suitable persons can be obtained." The uppermost thought in the minds of that committee was "suitable persons." Not a dollar was in the treasury to warrant any such enlargement of work. Indeed there was not even a well-tested system for secur-

ing funds so as to assure an income at all adequate to such an outlay. But those men of God saw the outlying millions of heathen in need of the gospel; by a business-like calculation they demonstrated to their own satisfaction that the church was able to support as many foreign missionaries as there were presbyteries, and with a faith as firm as it was sublime they resolved to go forward!

Forward! has been the watchword of the Presbyterian Church in her foreign missionary work from that day to this. The deliverances of the General Assembly have all been in this direction, with now and then an added word of caution. Let the movement always be forward. Let it be, as it has been, in harmony with the spirit and polity of the Presbyterian Church, throwing the responsibility largely on the courts of the church, from the session upward; let it be done with a business forecast which is based on the experience of the past, but let it also be with unwavering confidence in God and a firm persuasion that a church so thoroughly committed to the work of foreign missions will never call a halt, much less order a retreat. The voice of the Master says, *Forward!*

MOHAMMEDAN BONDAGE.

"Islam" is the favorite word among Mohammedans by which they designate their own religion. It means absolute, unquestioning submission to the will of God. According to Mohammed, however, "submission to the will of God" means faithful observance of the five great duties of Mohammed's religion—which are, (1) recital of the creed, (2) prayer, (3) almsgiving, (4) fasting during Ramadhan, and (5) the pilgrimage to Mecca.

The creed is the shortest ever formulated, containing only two conceptions, and, as Gibbon has remarked, one of these is an eternal truth and the other an eternal lie—"There is no deity but God, and Mohammed is the Prophet of God." The conditions required of every Moslem are that he shall repeat it aloud,

understandingly, believingly, at least once during his lifetime. That done he is a true believer, and his future happiness is assured beyond a peradventure.

His duties henceforward are all marked out for him with a pen of adamant. He becomes a galley-slave to the most oppressive bondage that was ever laid upon the heart and life of man in the name of religion. He lays aside the very conception of God, and in its stead puts the Koran and the traditions of Mohammed.

Every word and vowel point in the Koran is inspired. Its language is that of God himself. It contains all that the true believer ever needs to know of literature, art, science, morals or religion. Whatever is not mentioned in it is not of God but of the devil. To learn another language is an accursed thing to a real Moslem. To look into modern science is to league himself with the devil. Every line and word of the Koran is filled with subtle meanings, and there lies hidden within its pages the sum of all knowledge, human and divine. An appalling mass of literature, commentaries and interpretations have grown up like a huge wall around it. For every error and absurdity in the Koran there are ten, nay a hundred, in these later books, and a man becomes tenfold a slave who leaves the Koran itself and surrenders himself to these blind leaders of the blind.

The traditions of Mohammed are what is called an "unread revelation." The Koran was passed bodily from the lowest heaven to Mohammed; but in the "traditions" he simply gives authoritative declarations upon all questions of morals, ceremony and doctrine. They are what Mohammed did, what he enjoined, and what was done in his presence without any protest being made by him. The sphere embraced by their fated circle includes every relation and act in life, pure and impure, personal, social and religious; all are drawn out here with a detail that is painful and disgusting. "Submission to the divine will," according to Mohammed's followers, thus means that the true believer is to become conversant with all these traditions, and then to make his life con-

form rigidly to them. The five great duties are drawn out in infinite detail, and every failure, conscious or unconscious, to do the whole law is punishable with the "pains of hell." A single word mispronounced in the creed or at prayer, a single stain upon one's person or clothing, to swallow one's saliva while fasting (according to some), are heinous things in the sight of God; while on the other hand the vilest nameless sins are matters of small moment from a religious standpoint.

But these "traditions" descend to and enjoin the most absurd things in daily life. It is unlawful for a pious Moslem to whistle. Brushing his teeth is a religious duty. When he clears his throat he must always turn to the left, because Mohammed said, "Not in front, because you are in God's presence, nor to the right, because your recording angel sits there." A believer must never laugh so as to show the inside of his mouth. He must sleep with his head toward Mecca, but never upon his back, nor with one leg thrown over the other. When he rises up in the morning he must carefully wash his nose, since the devil resides in it during the night. To reply to a sneeze is a sacred duty. "Verily God loves sneezing, but hates yawning." In sitting he must draw up his legs and feet just as Mohammed is related to have done. He must not walk proudly, nor with head bent down, nor with tossing of the arms. "Haste is of the devil," and hence a woman may drown, a house may burn, a child may perish, but a Moslem must never hurry. All these and a thousand such are enjoined in the name of religion.

Then all their social duties and relations are drawn out in the same way, and each offence against "tradition" means "pains in hell fire." Salutations to a certain extent are beautiful, but beyond that they become heartless and burdensome. The general law is always to give a better than you receive, or to return the same. Friendship with Jews or Christians is positively condemned in the Koran. Marriage, divorce and female slavery are treated of *ad infinitum*, and their vilest and most inhuman forms are all sanctioned by the teachings or example of Mohammed.

Thus from the cradle to the grave the follower of the prophet knows nothing but bondage.

FRANK E. HOSKINS.

UNION SEMINARY, NEW YORK.

THE BOYS AND FOREIGN MISSIONS.

A pastor asks, "Can you suggest any method by which our young men and boys may be led to manifest a deeper interest in foreign missions?" The letter intimates that comparatively little difficulty is encountered in enlisting the energies of the young ladies and girls in the work. This is by no means an uncommon experience. For some reason the daughters of the church seem to respond more promptly and generously to the call for service in behalf of foreign missions than do the sons. It is true the instances are not few in which much planning and persistent effort is necessary to induce even the daughters to enroll themselves as members of mission bands, and to sustain their interest in the work when once they have identified themselves with it. It taxes the ingenuity of officers and leaders not a little, to say nothing of their patience in well-doing, to keep the bands well in hand, and to guard against too much ebbing and flowing in attendance and interest. But, with the boys, the difficulty of begetting and sustaining any considerable interest in foreign missions seems to be still greater, and how this difficulty is to be met is a question not to be hastily or carelessly brushed aside. The difference between the two sexes in this respect may perhaps be accounted for without resorting to the conclusion to which the bare mention of the fact might seem to lead, namely, that girls naturally feel a deeper interest in the spread of the gospel than do boys. It must be remembered that mission bands belong to a system or series of well-organized societies culminating in the various Woman's Boards of the Presbyterian Church. The work of the children and young ladies sustains very much the relation to these wider societies which the primary and intermediate departments of the

Sabbath-school sustain to the main department. It is also to be borne in mind that the matter of time for attending missionary meetings, especially when the social element is united with the missionary element, and the fingers are called to play an important part in the work, is a much more difficult matter to manage with young men than with young women.

But, passing the question of difference, it is certainly not to be conceded that our boys and young men are beyond reach in the matter of active co-operation in foreign missions. There may be no royal road to securing that measure of attention on their part which would make them more efficient co-workers in the great cause; but we must guard carefully against the hasty conclusion that effort in this direction is useless.

To begin with, would it not be well to have the *instruction given from the pulpit* on foreign missions recognize the fact that young men and boys constitute no inconsiderable part of every congregation? It ought to be the aim of every pastor so to present missionary intelligence as that the facts and appeals might fasten themselves upon these youth in the formative stages of their character. It is to be feared that much of the preaching on foreign missions overlooks in a great measure the younger elements of the congregation. The question of a pastor's little daughter, with reference to preaching in general, might not be inapplicable to many sermons on foreign missions: "Papa, why don't you preach *interesting* sermons?"

Coming a little closer to the question, the difficulty is met in part by the *organization of Boys' Bands and Young Men's Missionary Societies*, which are to be found in quite a number of our congregations. The boys' bands are usually in connection with some department of woman's work, while the young men's missionary societies are directly tributary to the general work, or to some specific object within that work. Several such societies are not only known to exist, but to be quite effective in the line of effort for which they are organized. In their literary and devotional methods these societies are conducted much as similar socie-

ties are among young ladies. The aim is to disseminate information, to kindle zeal in behalf of the work, to plead for the divine blessing upon it, and to secure contributions of money toward helping it forward.

Still another method adopted in some of our churches is that of *Young People's Missionary Associations*, where the youth of both sexes unite for missionary purposes. Like young people's meetings in general, the outcome of such associations will depend very much on the motives and methods which enter into their management. The writer has one such society in mind, where many of the young people have become old people; but these veterans in the service still count themselves members of the society, and yet are by no means in the way of the younger people who continue to identify themselves with it.

Again, every congregation has, or certainly ought to have, some organization composed of its young men or young women, or both combined. It may be simply in some instances for the purpose of a prayer-meeting. Superadded to this in other cases may be the idea of social intercourse, and of various forms of Christian work prosecuted through committees. *Would it not be possible to utilize such organizations in the interest of foreign missions?* To multiply societies unduly tends to divert attention and dissipate energy, and therefore it ought to be guarded against. Many of our young people's societies connected with our churches have some plan for promoting intellectual culture which includes certain lines of reading and study. Where can a grander theme for study be found than foreign missions? It is many-sided, and carefully looked into could not fail to interest. It deals with history, biography, science, the manners and customs of the people among whom missions have been planted, their language, and the products of the countries where they dwell. The literature of missions is growing richer and more inviting every year. Would it not tend to increase the interest of our young men in the work to place some of this literature within their reach? It might be done, as in some cases it has been done, by found-

ing a mission library in a church, or by assigning the subject of missions a special department in the Sabbath-school or congregational library. Any plan which makes the literature of foreign missions distinct and prominent, which selects that which is fresh and well put and presses the matter judiciously on the attention of the young, cannot fail to interest and instruct. If the growth of this interest should be found to be slow, let it not be forgotten that this is characteristic of all benevolent work. Patience and perseverance are indispensable.

THE GOSPEL IN JAPANESE OFFICIAL CIRCLES.

A Christian Japanese residing in Tokio recently went to call upon a Japanese nobleman, who said to him, "I do not reject Christianity, nor wish to ignore it, but I have no one to instruct me. If it were possible to have a foreign missionary come and teach me and my family, we would be very glad to have him do so. This is not my wish alone, but that of others of my friends also."

The president of the Local Assembly at Sendai has recently joined the United Church of Christ (Presbyterian) at that place. Some of his friends have asked for Christian teachers to come and labor where they reside.

A member of the Local Assembly residing at Wakamatsu is a very active Christian, and doing much for the extension of the gospel in that region.

A member of the Congregational church at Annaka (Mr. Twasa) is one of the most active Christians, and a leading member of the Local Assembly also.

An elder of one of the Presbyterian churches in Tokio has recently been appointed the chief magistrate of the neighboring province.

An elder of the church at Kochi was formerly the vice-president of the Liberal party, and as such has a wide reputation and large influence among his associates and friends.

During a recent visit to the northern part of the country I found a chief magistrate of one of the towns who is anxious for the spread of Christianity, and wishes some one to come and

preach the gospel in the place where he resides.

The chief magistrate at Shimodate has become a believer, and with him are associated all the leading men of the official and merchant class.

The most prominent men at Kubota-gashi (five miles from Shimodate) have been reading Christian books and papers, and the result has been that a deputation was recently sent to Utsunomiya to get a Christian preacher. Rev. Mr. Matsuzaki went to the place and found a most attentive audience, and the deepest interest was manifested in the subject of Christianity. All seemed convinced that Christianity was true, and simply wished some one to guide them in the right way.

The time has come when many of the higher classes are accepting Christianity, although some of them are not making their convictions known owing to political and other reasons. It is certain, however, that this reserve will last but a short time, as the popularity of the Christian religion is increasing so rapidly that before long no disadvantages will come to those who embrace it.

HIGHER EDUCATION FOR WOMEN.

A great movement has just been inaugurated for the higher education of women; and it has been proposed to place the schools which are soon to be established under the care of Christian teachers. The head of this enterprise is Count Tnouye, the prime minister and head of foreign affairs. Associated with him is Bishop Bickersteth, of the Church of England, and many active reformers among the Japanese.

This scheme, if wisely carried out, will be one of the best and most important changes yet introduced into Japan. At all events, it seems evident that it must result in great good. While the women of Japan have hitherto been treated with more consideration than is usual in heathen countries, there has been little or no attention paid to their general education. This is now felt to be a serious defect, and it is hoped that the present effort will result in the inauguration of a new era for the women of this land.

H. LOOMIS.

YOKOHAMA.

FOREIGN MISSIONS DURING THE REIGN OF QUEEN VICTORIA.

In connection with the celebration of Queen Victoria's Jubilee, British Christians are directing attention to the growth of foreign missions during the half century of the queen's reign. The following suggestive summary is from a recent issue of the *Illustrated Missionary News*:

In 1837, when her majesty ascended the throne, there were in Great Britain ten missionary societies, in America seven, and on the continent of Europe ten. As far as can now be ascertained the total income of the British missionary societies in that year was not more than £300,000, their missionaries, lay and clerical about 760, their lady missionaries and their native ordained ministers less than twelve each, and their converts less than 40,000. The Continental and American societies united had not more than one-half the income, the missionaries and the converts of the British societies.

The heathen and Mohammedan population of the world was estimated at one thousand millions in 1837; and, laboring among these vast masses of people, Protestant missionaries were scattered as follows:

In Egypt and Abyssinia, not more than ten; on the western coast of Africa, not more than twenty-five; in the south of Africa there were about thirty. The whole of the remainder of this great continent was without a single one. In India the number did not exceed 180, and the native Christians 75,000. Ceylon had several missionaries, but Burmah had not more than six. Small stations had just been formed in Syria and Palestine. For the evangelization of the millions of China twelve missionaries had been appointed; Japan, Siam and Central Asia were without any; most of the islands of the Pacific were in darkness; and a thick cloud hung over the missionary work of Madagascar. On the whole continent of America, north and south, the missionaries did not exceed twenty-five, and of these more than half were Moravians. In New Zealand the first converts had been received in 1825, but war between the native tribes, and enmity between the aborigi-

ness and Europeans, had greatly retarded the progress of the work.

The most successful and promising missions at that time were in Polynesia, where good work was being carried on by the London Missionary Society, the missionaries of the American Board, and by the Wesleyan Missionary Society.

Turning from 1837 to 1886 we find a remarkable advance in funds, agencies and results. The growth of societies has been great, the British increasing from ten to twenty-five, or, including those of the colonies, to thirty-one; the seven in the United States have risen to thirty-nine, and the ten of Continental Europe to thirty.

Their agencies and strength in the aggregate are seen in the following table:

Stations,	2,147
Foreign ordained missionaries,	2,980
Lay missionaries,	780
Lady missionaries (including wives of missionaries),	2,822
Native ordained ministers,	2,862
Native preachers,	26,637
Communicants,	790,000
Native Christians,	2,750,000
Schools and colleges,	11,890
Scholars,	680,000
Total income,	£2,000,000

Of this sum £780,000 comes from the United States, £210,000 from Continental Europe, and the rest from British Christians.

PROPORTIONATE GIVING.

Proportionate to what? To the income certainly, leaving to each the responsibility of determining what his income is, and what proportion should be devoted to Christian work. This reduced to a system, conscientiously and intelligently carried out, is what the General Assembly's Committee on Systematic Benevolence is urging on the church to-day. This is well, for only as system and proportion enter into the question of Christian beneficence is there any hope of solving the difficult problem. But there is another proportion, not less important and not less binding on the Christian conscience, which

is apt to be overlooked. It is the *proportion of distribution*. When the question of duty has been settled as to the aggregate amount of one's income to be set apart for benevolence, there remains the very serious question of determining how this consecrated proportion is to be distributed. Haphazard work in disbursing is scarcely less open to criticism than haphazard work in consecrating. It is to be feared, however, that comparatively few bestow intelligent attention upon this phase of Christian beneficence; and yet nothing short of this can fully meet the measure of Christian responsibility. If a man is responsible for what he gives, can he be less responsible as to the objects on which he bestows his gifts? Proportionate distribution may be regarded therefore as fairly entitled to a consideration not less serious than proportionate giving. But along what lines shall it be considered? On what principles shall the question of duty be determined? The demands on Christian benevolence to-day are so urgent that a conscientious steward may easily be perplexed as to the proportion of distribution to be followed. Nor can any rule be furnished which can be commended with such confidence and authority as to remove this perplexity and relieve of personal responsibility. It may be safely assumed, however, that at least two general principles ought to enter into the settlement of the question in every case.

Other things being equal, *those schemes of benevolence recommended by the General Assembly and approved by the Church ought to occupy a large place in the affections and benefactions of every loyal Presbyterian*. Voluntary societies, covering every phase of religious and philanthropic charity, abound. Many of these have a grand history and are doing a noble work—a work, moreover, which could not be done by any one denomination of Christians. They must be sustained, for they have come to be regarded as vital to the communities in which we live, and to society at large. But the responsibility which comes to us in connection with such organizations must not be suffered to interfere with our duty to those great branches of Christian work which have been

undertaken by the Presbyterian Church, and which depend for success on the loyal support of her members. It is certainly not too much to expect that, wherever the church, through some established board, is doing a work in any department, the preference will be given to that as the channel through which contributions will be made.

Another obvious principle is that *gifts should be proportionate to the relative importance of the work*. But who is to determine the question of relative importance? Many things combine to produce a wide difference of opinion on this subject, such as personal knowledge of a given work, intimate acquaintance with persons engaged in it, its bearing on one's own family or community or country, or our conception of its relation to the kingdom of Christ in the world. At no point, perhaps, does the cause of foreign missions suffer more than just here. Other parts of the work are near at hand. They can be seen and understood. Their need is obvious, and so great as to swallow up all that many have to give. Why make two bites of a cherry? Or if a division is attempted, it is natural that the work nearest home should receive the largest share. The magnitude of the work in heathen lands is lost sight of, the providential openings to vast populations found in such countries as India, China, Africa and Japan are forgotten, the scope of the great commission is little understood and the obligation to execute it is unheeded. Whatever else may enter into the question of proportionate distribution, it is surely fair to expect that the magnitude and ripeness of the foreign field, together with the all-comprehensiveness of the great commission, shall not be overlooked.

A PAYING INVESTMENT.

A few weeks ago the treasurer of one of our churches, in forwarding a check for the Christmas offering of the Sabbath-school, enclosed another check with the following explanation:

I find I have fifty dollars that I can get along without this spring, and believing that the Lord pays better interest than the banks, I send it on to help lift the debt of the board. My name is not for publication.

The name is very properly withheld in deference to the request; but such an ideal of Christian stewardship, such confidence in the kingdom of Christ, such an estimate of Christian privilege with reference to that kingdom, ought not to be withheld. Are there not many more in our beloved church who, on careful examination, might find a sum, small or great, which they could "get along without using this spring," and so "help lift the debt of the board"? Such investments pay "better interest than the banks."

James C. Hepburn, M.D., our veteran missionary in Japan, in a recent letter gives the following suggestive summary of facts with reference to that old-new empire:

There is really no prejudice against the gospel among the people; they seem to be only waiting to receive it and to have it explained to them. In the outward forms of civilization the country seems to be nearly abreast with most of the European states. The construction of railways and the education of women are at present the most engrossing subjects. The English language is now taught in all the middle or high schools in the country, by order of government. It is also the court language, and the authoritative language in which the laws are written. The Roman letter is also gradually taking the place of the cumbersome Chinese characters. This country, indeed, seems destined to take a high rank amongst the nations. I thank God that I have been spared so long, and permitted to see all these changes.

Let me plead for the foreign missionary idea as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing. The glory and the heroism of Christianity lies in its missionary life.—*Phillips Brooks*.

LETTERS FROM THE FIELD.

PERSIA.

MARKED PROGRESS.

HAMADAN, Dec. 17, 1886.

E. W. ALEXANDER, M.D.:—Since we left Hamadan, April, 1885, a wonderful change has taken place here. Hostility to us and our work seems to be a thing of the past. We do not of course know how long the good times will last, but we can improve present opportunities. Much progress has been made. Miss Montgomery's school is admired very much. The Armenians now have quite a respectable chapel, which was dedicated last Sabbath by Messrs. Hawkes and Whipple. The boarding department of the high school is in our house. We have three Armenian boys and eight Jews, all bright little fellows. At evening prayers we have Armenians, Jews, Koords and Persians, seldom less than twenty in all. I can assure you it is pleasant to hear them follow each other in prayer. Most of them are true believers in Jesus; little Jews bowing their heads and praying for their people, again, all uniting in such hymns as "Jesus, lover of my soul." The other day, Mrs. Alexander sang the Persian hymns to Mohammedan women, who filled my private rooms, while I treated the men in the office. We are anxious to push the spiritual part of our work as much as possible. We go quietly on with our work, taking pleasure in enlightening those who come seeking the way.

Every day I feel the need of an hospital, a small one, well fitted up, where we could receive a few patients, and pay special attention to their higher needs.

INFLUENCE OF MEDICAL MISSIONS.

TABRIZ, Jan. 14, 1887.

REV. S. G. WILSON:—Dr. Holmes has just been called to Oroomiah for consultation. The dispensary has been thronged with sick. As many as one hundred a day are sometimes treated and numerous visits also made far and near. His appointment as consulting physician to the Vali-Ahd or heir-apparent is an advantage to our work. It was on the ground that it gave us recognition and encouragement that it was opposed by the Molahs. His highness was so much interested in an exhibition of the powers of the microscope that he then and there insisted on purchasing the instrument for his own use. Photography and telegraphy

are already matters of practical knowledge to the prince. The Amir-i-Nizam, the governor who showed Dr. Nelson such honor, has required considerable attention. Besides the fees accruing from such practice,—last week twenty imperials were sent in,—the friendship of the authorities is worth much. Not long ago one of the colporteurs of the American Bible Society was robbed and beaten by some villagers. The governor when appealed to through the English consul immediately sent his soldiers, punished the villagers, and refunded the value of the property. As many cases at law are allowed to hang on interminably, the promptness in this case was due to friendship for our physician.

PUBLIC BAPTISM OF A MOHAMMEDAN.

Last Sabbath two new members were received on examination, two by certificate from Harpoot, Turkey, and two as probationers. One of the new members is a Mohammedan convert, who, after a prolonged probation, was publicly baptized on a full confession of his faith. Former baptisms of Mohammedans were private, that is, before the church members only; but we feel that an open baptism will be a much surer test of sincerity and more truly a profession "before man." Several strange Mohammedans were present, but nothing unusual has occurred.

AFRICA.

The following is from a letter, written in English, to Miss Belle Nassau of the Gaboon Mission, by F. S. Myongo, one of our native preachers. He had been trained for the ministry by Miss Nassau, and hence the endearing name by which he calls her:

MY DEAR MOTHER:—I cannot tell you the inexpressible joy and solemn impression that was felt during the time of my ordination. I will now proceed to tell you the proceedings of the meeting. On Saturday morning, about eight o'clock, Elder Bapite and I were sitting on opposite sides of the table, we heard acclamations on the beach, "The mission cutter is coming." We were sure that the appointed time had come, and we arranged the house for the guests. The people were crowding the gentlemen on the beach, looking at them with anxious eyes.

I was stricken with awe when the thought came to my mind that I am going to enter into the holy office of an ordained minister of the glorious gospel of our Lord Jesus Christ.

A proclamation was made around the country, even to the waterfall, of the preparatory service in the P.M. at two o'clock, and in a little moment all Christians were gathered together in the station, and meeting was conducted by Mr. Gault. The meeting was held in the house which I have been building for a school-house; the roof and one wall is finished. In the same place all our services were held.

Early in A.M., on Sabbath the 11th July, I went to the station to set all things in order. After the gentlemen had taken their breakfast another session meeting was held. The first trumpet was blown at 9 A.M., and at 10 the second.

I have not seen such a crowd of people as that before. It numbered 500 people, besides children—an overflowing meeting. It was raining, but the rain did not disturb the meeting, and after the sermon we had communion celebrated.

At 3 P.M. there was another meeting, and many communicants brought their children to be baptized. My little girl was baptized. Oh, it was an increasingly interesting meeting! We all felt the presence of the Holy Spirit in our hearts. At 7 P.M. I held meeting; the subject was the sin of unbelief.

On Monday that bright morning I will not forget during my life. It was indeed a morning of solemn impression: all the members of the church present, and many other people who considered the scene as a curiosity. When the time appointed drew nigh I was dressed in that black cloth suit sent me from America, and my seat was in front of the gentlemen; the people were seated around me with eager eyes and surprised faces.

Mr. Gault preached the sermon, Mr. Campbell asked the questions and made a little examination, and Mr. Ibia was interpreter, translating the questions into Benga. Mr. Campbell prayed and first laid his hand on my head, and then the rest laid theirs. Mr. Good gave the charge, the words of warning to me.

The whole occasion was to me as a vision. When I felt the touch of the hand I was overwhelmed with awe. My dear mother, this is the great event which has happened to me in my lifetime.

SYRIA.

EN ROUTE TO HUMS.

BEIRUT, Dec. 8, 1886.

REV. H. H. JESSUP, D.D.:—By invitation of the missionaries of the Tripoli Station, I left Beirut November 18, to aid in conducting special religious services in the Hums church. On board the Russian steamer to Tripoli I met four persons of different nationalities, with whom I had considerable conversation. The first was Count Galitzin, of Russia, a son of the celebrated diplomatist Count Galitzin. His dress was quite eccentric, and he was accompanied by a Bethlehemite and his wife whom he was taking to Moscow as specimens of the Palestine population. The second was a Turkish kaimakam en route for his post of government at Zion Castle, east of Latakia. The third was an English antiquarian on his way to Antioch, and the fourth a civil engineer in the Turkish service. A shower which came up at sunset drove us all down to the little saloon, where we were so crowded together that we were obliged to be sociable. The conversation soon became animated in Arabic, English and French, and, by using each other as interpreters in the various languages, we made out to converse freely. The engineer was explaining to me in Arabic the plan of a new water motor recently invented and patented by Yusef Effendi, a Syrian engineer, when the count and the kaimakam came up and, leaning over, asked the meaning of the plan. Mutual introductions followed, when the count said in English, "I like Americans, but I do not speak much English." He then went on in French, expressing his admiration for America and saying that Russia and America were always friends. Suddenly he went to his state-room and brought out an Arabic pamphlet and a Detroit photograph. The latter was the picture of our consul in Jerusalem, Mr. Gillmon, presented by him to the count, who said, "Mr. Gillmon is my friend. He is a Christian, a scholar and an archaeologist. I esteem him highly."

AN ARABIC TRACT.

The Arabic tract he asked me to keep. I sat down to look it over, and found it to be a treatise on the kingdom of Christ by the bishop of Moscow, who was formerly a missionary in Kamschatka. About twenty years ago a sermon of his was translated and printed in Arabic by the Greek press in Jerusalem, and it was so thoroughly evangelical that we purchased copies and distributed them.

This Arabic tract I found to be equally evangelical and sound, the only trace of Greek peculiarities being a few high-church assertions in the closing pages.

As I turned over its pages the Moslem kaimakam looked on and asked permission to read. His eye fell on the words, "Jesus Christ is not only very man, but very God, our Saviour," etc., and he said, "That is hard language to understand, sir. I cannot accept it." I said, "It would not be so hard if you would accept it in the true meaning of the words." "And what is that?" I replied, "We do not profess to understand the doctrine of the trinity, any more than we understand how the soul dwells in the body or how plants grow. You denounce the idea that God has a family and children, as men have. And so do we. The Bible does not say that Christ as God was born or had a beginning. The Koran speaks of God and of Christ, the word of God and of the spirit of God, and so do we."

The conversation continued for half an hour, and then we went on deck. I ascertained that he was going to a post among the pagan Misavujeh, and asked him what he was going to do for their good. Said I, "You profess to know about God and they do not. You will have to give an account of your sojourn among pagans. Are you going to open schools?" He said "No." I then asked him why they had shut up twenty-five Christian schools which were teaching them of God's existence and laws, and of Jesus the son of Mary.

AFRAID OF THE LIGHT.

Said he, "We did wrong in closing those schools until we were able to open others in their place." I asked, "Why are you afraid of our schools?" He said, "It is your books we are afraid of." "What books? The Koran commends the Bible; our other books are all published openly and are known to your government." He said he could not say which particular books were dangerous, but added, "We are afraid of *all your books*." Our conversation was very courteous and calm, but his ideas of religion were very far from our conceptions of a spiritual faith.

MISSION SCHOOLS AT TRIPOLI.

On Friday morning I landed at Tripoli with my sister, who had come to visit Miss Holmes at the Tripoli Girls' School. The mission schools

outside have almost all been closed, and now the Girls' School at the Meena is threatened.

On Friday we took the Turkish diligence coach at four o'clock in the morning. Our *taskeras* or passports were called for and recorded, for the Turks have now introduced the passport system formerly used in some parts of Europe. It seemed strange to be riding in a coach over the region I traversed so much thirty years ago on horseback. The distance is about sixty miles, and, with five stops to change horses, we reached Hums in eleven hours. For the first twenty miles the road is along the seashore and over the fertile plain of Akkar. Then for thirty miles it winds over a region of undulating hills strewn with black boulders and ledges and loose stones of volcanic rock. A more dreary region could hardly be conceived. There are few villages, hardly a tree, and the desolation is painful and monotonous. Ten miles before reaching Hums we saw the plain beyond the Orontes, which seems like a vast inland sea extending unbroken away eastward to the Euphrates. The city of Hums, with its castle, lay like a black box on this plain, being surrounded by a high wall of basaltic rock.

CROSSING THE ORONTES.

Three miles west of the city we crossed the Orontes on a low stone bridge. The muddy stream ran roaring under the arches, and the wheels of several flour-mills dashed the water into foam. The Moslem millers and their customers came out to see the diligence coach pass by as we whirled forward toward Hums. The contrast between the west and east sides of the Orontes is most striking. On the west is a rugged undulating plain heaped with black basaltic boulders extending up and down the river for miles. But cross the river and not a stone is to be seen. The soil is a reddish loam, gently undulating like an Illinois prairie, and very fertile. Vineyards, orchards and gardens came in rapid succession until we came up to the city walls. Passing the old Sun Temple of Helio-gabalus we turn northward to the Hamath Gate, and beyond the open area enter the gateway of the depot. Here a crowd of brethren and friends stood awaiting our arrival.

THE CITY OF HUMS.

Hums is the best-paved city in Syria. Indeed without pavements it would be a slough, for the winter mud is equal to southern Illinois. The houses are built, like those of Damascus, of sun-

dried bricks plastered over with clay, or of black basaltic rock. Windows on the street are very rare, and the doors are generally not more than three feet high. Thirty years ago the Anazy Arabs used to attack the city, and the gates were often closed at midday to save the town from pillage, and the low door prevented their quartering their horses on the people when they did effect an entrance. The houses being of one story, the streets are most dreary and uninviting. The mission premises are entered through a high arched door, but within is a narrow crooked passage with another door before you reach the interior court. Around this square court are stone-faced rooms for the manse, the church and the girls' school-room. The guest-room is up stairs, and from its windows you can see over the flat mud roofs to the end of the city. Mount Lebanon seemed to be a blue peak in the southwest, and anti-Lebanon, and the horizon thence to the south and east, fades away in blue level outline toward Palmyra. We saw Bedawin sitting by their camels in the streets selling olives from Palmyra. The old days of Bedawin terrorism are past. The roads are safe and the gates of Hums are of little use.

SPECIAL SERVICES.

The brethren of the Hums church who met us at the depot called soon after, and I was interested to meet old friends and greet new faces in the Protestant community. We had come to hold special religious services, and on Sunday we commenced with a crowded church. Dr. Harris devoted himself to aiding the native Protestant physicians, graduates of the Beirut College, who are settled here, one of them being the government city physician. He performed numerous surgical operations during our stay, and on Monday, when I was confined to my bed by sudden illness, he devoted himself to me with true brotherly care. Mr. Hardin was summoned away Monday morning for a twenty-five mile horseback ride to marry a couple. The bridegroom came on for him, and as the bride, after repeated difficulties, had finally been sent by the father to the bridegroom's house, the case was urgent. On his return, Tuesday P.M., Mr. H. took hold with the pastor and myself, and we spent the time until the following Sunday night in preaching and in receiving and visiting the people. We had conferences with the church members, two large meetings of women and girls, a missionary meeting and daily preaching services. We also

examined the girls' school taught by Miss Helena Baroody and Miss Azizeh, and the boys' school. We visited nearly every family of the Protestant community. On Friday we dined with Dr. Baroody and met the Jacobite Bishop Gregorius. He was an affable man, and has spent some time in England and recently with his patriarch among the Syrian Christians in Malabar India. As he was fasting, a separate line of dishes was prepared for him.

DIPHTHERIA AMONG CHILDREN.

Dr. Baroody informed us that during the past year between two and three thousand children had died in Hums of diphtheria, and the wonder is that there was a child left alive. The sanitary condition of this city of 27,000 inhabitants is frightful, with no sewerage and an utter defiance of the laws of health. The Greek church and cemetery are in the heart of the city. The government of Damascus has repeatedly ordered the cemetery removed outside the walls, but the fanatical Moslems of the city will not allow it, lest in that case the Christian funeral processions should pass their doors! In the Greek cemetery is an arched underground vault called the children's tomb. When an interment takes place the slab of stone is taken off the door of the vault and then restored and plastered over. During the epidemic of diphtheria that tomb was opened ten or even twenty times a day, and the little bodies without coffins thrown in. The effluvia escaped and the odor in that quarter of the city was unendurable, and the poisonous exhalations spread the disease on every side. Dr. Baroody, as city physician, protested, but all to no purpose. Moslem fanaticism rules the city.

In Hamath all of our schools have been closed by the Turks, as well as those in the neighboring villages. The conduct of the Turks in closing schools, suppressing books, forbidding the building of churches, restoring the effete passport system and establishing universal espionage, as well as arresting colporteurs, imprisoning teachers and confiscating Bibles, reminds one of the last days of the pope's temporal sway in Rome, when just such means were so effectively used by the Vatican to suppress free thought and exclude the light of the gospel.

THEN AND NOW.

Our delightful visit to Hums was closed Sunday afternoon, November 28, by a farewell meeting,

and at 4 A.M. Monday the pastor bade us farewell as we took the returning stage for Tripoli. I could not help contrasting the situation there with what it was thirty years ago. Then there were no Protestants, no schools, no congregation. Mr. Wilson was toiling to drive the first wedge into the adamantine rock. Now a flourishing church and congregation, a native pastor, two schools, a Protestant teacher over a Greek girls' school, and the Protestant community respected and its pastor honored by all sects and classes. When the government was ordered to send a drawing of the proposed new bridge over the Orontes to the waly in Damascus, not a man could be found in the city to make the drawing but Pastor Yusef Bedr, and he received the government fee for the plan. Good seed has been sown in Huma, and now the harvest is being gathered.

JAPAN.

A SIGNIFICANT CHANGE.

KANAZAWA, Jan. 3, 1887.

REV. J. B. PORTER:—A few years ago there were no Christians here; now there are two churches, with about one hundred and twenty-five Christians, besides other members in the out-station. A few years ago public sentiment was against us, and wherever we went we had many to revile us; notably, at one time Mr. Winn was stoned in a town only half a day's journey from here. Now the more intelligent classes are in our favor, and the officials openly express their hope that Christianity may soon prevail. Our meetings are well attended, our Sabbath-schools are full and our classes for inquirers are crowded. A few years ago we had no Christian school here; now we have three, all of which are crowded to overflowing. We have to turn off pupils because we can only accommodate a limited number. But best of all in regard to our schools is the evidence recently given of students turning to the study of the Bible, and to Christ as the Saviour. We have been surprised to see some of those who have apparently been the most thoughtless and careless declaring their determination to follow the Saviour.

AN EDUCATIONAL CENTRE.

I must tell you about the improved prospect for Kanazawa as an educational centre. Perhaps you know that one of the latest moves the Japanese government has made in education is the estab-

lishment of five national colleges in the empire. One of these is to be located in this city; hence this city is to be the centre of education for the prefectures of Fukui Ishikawa, Toyama and Niigata; that is, for all the northwestern part of the country. Four or five foreigners will be employed in this school to teach English, Latin and German. This will insure the importance of Kanazawa for the future.

The following is from the Annual Report of the Girls' Boarding-school in Teheran, Persia, written by Miss Sarah J. Bassett:

School duties proceeded in a regular manner until examination, which occupied two days. The examination of the classes was interspersed with songs in both English and Armenian. There were also recitations in French, Armenian and English. The school-room was decorated with flowers, and the parents and friends of the children were invited. They listened with interest to the examination of the Bible-classes and the reciting of Bible verses, and in fact to all the classes, and expressed themselves as very much pleased with the progress their children had made. Several girls received prizes for having the highest standing in punctuality and deportment during the year. Each day they had been carefully marked, and at the close of each month those having the highest average were invited to a tea, either by the ladies of the school or by one of the married ladies, thus rewarding them and encouraging them to improve.

Each Sunday, for some months, a service has been held in the school-room for the children, and also one for the servants in the ladies' dining-room, for the purpose of instructing them in the story of Christ's love and their duty. The girls have maintained their own weekly prayer-meeting during the year; and although none of them have united with the church, still some are deeply interested, and I doubt not but that they are truly striving to serve their Saviour and will before long profess him before men.

The whole number of pupils enrolled during the year has been forty-seven, with a general average of thirty-four.

Miss Jennie B. Dickson, who is laboring among the Dakotas at Poplar Creek, Montana, reports a delightful work of grace. She says:

I am overwhelmed at the goodness of the Lord.

Not only has he filled our own hearts out of his fullness, but twelve or more of our people have taken a decided stand for the Lord and acknowledge him to be their God and Saviour. We have had no extra meetings, but I am sure the Spirit was working in some hearts, and as I talked with them one by one I was sometimes made to feel ashamed that I had ever doubted.

They have asked to be organized into a church, and as far as I am able to judge the set time of the Lord has come; and as some of the candidates show clearly by their changed lives that they are serving the Lord, I do not think they ought longer to be debarred from the privileges of the children of God.

Rev. George W. Wood, Jr., of Montana, our missionary among the Assinaboines, writes of medicine men as follows:

The Indians have made up their minds to live without the sun-dance; and some of the other heathen dances are going out of use. But they still cling to the grass-dance and the night-dance or marriage-dance (*han waci*). They still put faith in their medicine men for the cure of sickness. Every case of illness is a contest with evil spirits; and, though often defeated, they still look upon the medicine men as their champions. Most of the time they have no other treatment. The agency physician visits the sick faithfully when he is here; but owing to the distance from Poplar Creek, and the difficulty of travel in this country, he rarely comes here. The medicine men are an obstacle in the way of visiting the sick and conversing with them. They will sit by the patient for hours at a time day after day, drumming and otherwise "making medicine" to drive away the evil spirits, till any patient but one with Indian nerves would be driven mad. The amount of time thus spent is a matter of definite contract determined by the amount of the fee. A horse is considered equal to about a week's service. A blanket will ordinarily pay for two or three days. A medicine man must never be interrupted. No one must presume to visit the sufferer during his incantations. A good doctor could do far more to break

up these superstitions than a minister. As Jesus attested his divine character to the generation with which he was on earth by healing the sick, so in the eyes of these people ability to cure diseases would be the best evidence of a divine commission.

Rev. James W. Hawkes of Hamadan, Persia, writes:

It has become a common thing to hear that this and that man has purchased the Bible and is reading it. For instance, as I was going along the street a short time ago a small shopkeeper saluted me. I was a little surprised at it, as I had never met him and did not know him. After he had passed my servant explained it, saying that he had bought a Bible from Ossature and was reading it through from the beginning. When Ali spoke to him about his constantly reading it he replied, "I cannot lay it down." Thus he spends all his time when not waiting on customers, and his shop is in a prominent place in the bazaar.

FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America" the sum of dollars, to be expended for the appropriate objects of said corporation.

The corporate name is "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board or containing remittances of money should be sent to William Rankin, Treasurer.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address C. Cutter, 23 Centre Street, New York city.

The postage on letters to all our mission stations is 5 cents per each half ounce or fraction thereof.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, MAY, 1887.

EDITORIAL.

TFUDDULU.

Spending one winter in Syria, I was daily hearing people talk in the Arabic language. It is strange that Arabic is the language of the Syrians now, while Syriac is the language of the Nestorians in Persia. I did not learn many Arabic words. But there is one that I learned, because I heard it so often, and because I found that it had such a nice meaning; in fact so many nice meanings.

The word is "tfuddul." Can you speak it? Do not put another vowel between the first two consonants, and so make it "tuffud-dul;" but put the tip of your tongue decidedly to the top of your mouth, and blow it off, so as to give the sound of *tf* together. You can do it if you try patiently; and one's tongue is made all the better tongue for speaking by such exercises. But you want to know the pleasant meaning of "tfuddul."

I have gone with a missionary into a room full of Syrian men, and they would all rise up and stand (for the Syrians are very polite) until the missionary said "Tfuddulu." Then it would not be impolite for them to sit down. I was at a Christmas-tree festival in one of the mission schools in Mount Lebanon, at the village of Suk el Ghurb. It was a pretty Christmas-tree, made by draping a barrel for the trunk, and setting large pine boughs into it so as to look as if they grew from it. Around this make-believe

tree, on the floor, they had laid a circular row of their large yellow oranges; then around these a row of pine cones; then another row of oranges; then another of pine cones; and then a third of oranges. These made a pretty mosaic; and, like Solomon's "vines with the tender grape," they "gave a goodly smell." When the entertainment was over, a young Syrian was gathering up the beautiful large pine cones into a basket. Wishing for one of them to bring away, I requested a lady near me, who could speak Arabic, to ask for one for me. As soon as she had done so the young man lifted the basket and set it down at my feet, saying, "Tfuddul," as he threw apart his hands with a gesture of generous welcome.

I once rode with my daughter from Sidon to a village a little way up Mount Lebanon, and called on a Syrian family. According to their hospitable custom they prepared refreshments for us of nuts and fruits and cake. These were placed on a low table not so high as your knees, and we sat down upon cushions placed beside it on the floor. The women were standing to wait on us. But the missionary lady, not willing to have such hospitable hostesses seem like mere waiters, said, "Tfuddulu;" and they were so modest that she had to say "Tfuddulu, tfuddulu," two or three times before they would sit down and eat with us.

Do you not see what that word means? It means every sort of welcome. We might translate it, in one case, "Sit down, and be comfortable;" in another case, "Make yourself at home;" in another case, "Help yourself to as many as you like;" "They are all yours." Spoken to one at the door it would mean, "Come in, and feel perfectly at home." In each case, you see, it takes a good many of our words to say what the Syrians mean by their "tfuddul."

The word changes its form according to the persons spoken to. They say "Tfuddul" to a man; to a woman, "Tfudduli;" and if they are speaking to two or more persons, they say "*Tfuddulu*."

A Syrian girl, who was studying English, had found in her dictionary that this Arabic word stood for several different phrases in English; and once she made a funny mistake by choosing the wrong phrase. She was walking with her teacher, and they came to the door of the girl's home. She wished to ask her teacher to walk in. In Arabic she would have said, "Tfudduli;" but wishing to speak in English as politely as possible, and to welcome her teacher to her home, she said, "Help yourself."

Now to all the young readers of THE CHURCH its editor wishes to say, "*Tfuddulu*," with all the meaning that a Syrian could put into it. To all that can interest you in these pages, all that the editor can put into them that can interest and instruct you, "Tfuddulu, tfuddulu." It is all yours.

And if any of you ever come to Philadelphia, come to 1334 Chestnut Street; walk right into the Presbyterian bookstore; ask any one there to show you to room 31. On the door of that room you will see the plain name that you know me by. You need not stop to knock. Open the door, and, if you are a boy, be sure of a hearty "Tfuddul;" as hearty a "Tfudduli," if you are a girl;

and if there is ever so big a crowd of you—a whole Sunday-school, for instance—then be sure of a loud "Tfuddulu, tfuddulu, tfuddulu," from me.

Then I will show you that very pine cone that I took from the basketful at Suk el Ghurb, and a good many other things that I brought from Syria; among them a sling made by a goatherd of Mount Lebanon, and half-a-dozen little stones that I picked up in the bottom of the valley in which David found the stone which he slung at Goliath.

If you cannot come and see me, will not you write to me, and tell me whether you wish me to have our printers put into these pages anything which I can tell you of what I saw in Syria and in Persia?

There comes to my mind a very sweet and solemn meaning that this Arabic word "tfuddul" might have. If the owner of that colt (Mark 11:1-6), for which Jesus sent the disciples, had spoken in Arabic, when they said, "The Lord hath need of him," he would have said, "Tfuddulu, tfuddulu," and helped them untie the halter.

And now, those little Syrians of whom I have told you, who have learned so much of the Bible and catechism, when they read the sweet words of Jesus, "Behold, I stand at the door and knock," and "the Lord opens their hearts" as he opened Lydia's (Acts 16:14), that they "attend" to his word—then, I suppose, they say to him, "Tfuddul." Could they say more?

And you, happy American child, if the dear Lord, who bought you with his blood, should come into your home, and sit down in the great arm-chair which you would place for him, and you should sit on a low stool "at his feet," as Mary did in Bethany; if you should show him the books, and the toys, and the new garments, that were given you on his birthday, and should show him the money which you have earned, or which has been given to you; if he should say,

"How much are you, who have so freely received, willing to give to make me known to all children and people?"—could you look up into his kind face and not say, "*Tfuddul*"—"Take all you will"?

If he should come into your Sabbath-school, and, standing among its classes, should say, "Who of these boys and girls are willing to give themselves wholly to me, to do whatever I tell them, and to go wherever I will send them, to help make me known—me and my life, and my death, and

my love, and my heaven—to all children and all people," would not all your voices join to exclaim, "*Tfuddul*!"—"Here we are; send us"?

But he is in your home; he is in your Sabbath-school; he is in the church when your pastor is preaching to you, or breaking the bread of Christ's supper. You do not see him. But he sees you—and he *wants* you. "The Lord hath need of you." Does not your heart say, "*Tfuddul*"—"Speak, Lord, for thy servant heareth"?

HONORABLY RETIRED.

This is the well-known import of the letters H. R. following the names of a number of ministers as they are annually recorded in the appendix to the Minutes of the General Assembly. Usually they are at or near the beginning of each presbytery's roll, on which names are placed in the order of seniority in the ministry. The H. R. are mostly old men—men whose energies are so far diminished by age that they are no longer equal to the burdens of pastoral duty or of any official position in the church. Some of less advanced age are as honorably retired by reason of other infirmities. As we look over the Minutes, we distinguish between those names marked "H. R." and those marked "W. C." The latter initials indicate that the minister is at present "without charge"—i. e., not stately engaged in ministerial employment, but is still capable of such employment and ready to accept it. The H. R. are men whose time for such service is presumed to be past. Their position in the church is analogous to that of retired officers in the army or navy, or judges retired from the bench. No class of citizens are held in higher honor by their countrymen than those who are thus retired. The nation, represented by Congress, has

made comfortable and honorable provision for the maintenance of these aged public servants. A sufficient salary is paid to them from the public treasury, and in some instances a pension is settled upon their widows. The church has not made such provision for her H. R. ministers. She has only made provision for "relief" to such of them as may be duly certified to be in actual penury. The pages of this magazine which are devoted to Ministerial Relief are worthy of diligent study with reference to the question, "Is the provision made for *relief* of actual and painful want as liberal as it ought to be?" We are willing to move the further question, whether there ought not to be a church fund provided, out of which a modest but competent salary should be paid to every honorably-retired minister. We merely offer this motion now. If it shall be seconded, we may ask to be heard in a few remarks upon it.

But we have a few other things to say concerning our H. R. ministers. As a class they are by no means idle or useless men. We speak from experience in the pastoral work and in presbyteries. Not unfrequently a pastor has no other more wise, considerate, sympathetic counsellor, no other more at-

tentive, thankful, exemplary hearer, no other more reliable helper in the prayer-meeting and in prayer, than some white-haired H. R. minister. In many presbyteries and synods, H. R. ministers are not only exemplary in attendance, but are quite capable of useful service upon important committees; and they are sometimes the wisest and most influential in counselling churches that are in difficulty or dissension. Some of them, while not strong enough to bear the constant strain of pastoral responsibility, are quite able to visit vacant churches occasionally, preaching perhaps a single sermon upon a Sabbath, baptizing the children, breaking bread at the Lord's table, and "confirming the disciples" in the scriptural apostolic way of wise and prayerful and sympathetic counsel and encouragement. Above all, many of these venerable men are useful in the communities in which they live, as object-lessons. Wearing their hoary heads as crowns of glory, in the way of righteousness, their influence is as strong as it is silent in favor of the gospel, to the preaching of which all their years of strength were devoted. Many a strong man of business, many a generous youth, many a thoughtful child, as he sees that "good gray head," or hears the "good-morning" from that gentle voice, or picks up the cane that has dropped from the tremulous hand, passes on, thinking, "That is the kind of old age that Christian piety leads to. I guess that is such an old man as 'the beloved disciple' was, when he used to say, so often, 'Little children, love one another.' I wonder if that is not something like what Jesus would have been, if, instead of being killed while he was a young man, he had lived to be old." And when they pass before the coffin and look for the last time on the venerable face, placid in its last sleep, they say, "Mark the perfect man, and behold the upright, for the end of that man is peace." We are not

altogether sure that the ministry of the H. R. is less useful to men or less precious in the sight of the Lord than was that which they were fulfilling in the days of their youth and vigor. It cannot assert itself. We can push it aside. We can leave it in neglect. Is it best for us to do so? Let us study the fifth commandment and our catechism's exposition of it.

One of these H. R. ministers, an aged man, who not many years ago was a minister of great activity and vivacity, writes to us that "H. R. signifies *exhausted*." He compares the ministers to whose names the H. R. is appended, to what he calls "the disjecta of exhausted mines." We understand him to mean the ore that has been thrown away as not containing enough metal to be worth smelting. He says that this "is made to yield a profit by the new process," and asks whether there may not be a new process whereby something of value might be obtained from the exhausted H. R. ministers, which "shall inure to the benefit of the church at home and abroad." What he particularly suggests is that these retired brethren, unable now to be as actively engaged as they used to be in the work of the church, should be associated for united prayer, first for one department of church work and then for another, giving a definite appointed time to each. We have no doubt that these brethren's prayers are spontaneously thus ascending to God day by day, and are as acceptable and effective as the prayers of those who do the work of the church. Those who go to the battle and those who abide by the staff are united in prayer. Yet may it not be that these men, sitting apart on their hills of retirement—like Moses, Aaron and Hur—and not engrossed with the cares and the stress of the battle, might by such concerted prayer greatly help the church militant to more speedy and decisive victory? We shall be

glad to hear from any of these honored brethren, and to do whatever may seem practicable in furtherance of the proposal

for their concerted union and communion in prayer. "The Lord fulfill all their petitions."

OUR FOREIGN MISSION LINE.

Shall we firmly hold it? Shall we steadily advance it? Shall we retract it?

The article in our last number left us facing these questions. Let us face them squarely. The heavy debt incurred in recent years in our foreign mission work, the various vehement and not wholly successful efforts to overtake that debt, the stern retrenchment made necessary in missions which have a blessed history, constrain us to ask, Have we undertaken more of foreign mission work than our resources are equal to? Ought we to abandon some of it? We sometimes read of our own country in such a book as Dr. Strong's, or hear of it in such speeches as Dr. Kendall and Dr. Roberts have been wont to make in front of that magnificent map, and are made to feel that nothing else is so important to the kingdom of Christ as the immediate assuring to it of this vast continental land. Under the stress of that sentiment, it is not an unnatural suggestion, "Let us be excused, at present, from all share in the evangelization of other lands, and concentrate our resources and energies upon this magnificent country, for which God has made us exclusively responsible." Does that momentary suggestion settle into conviction in any mind? We are right sure that it does not in any of the wise and eloquent advocates of home missions, such as those we have named. Whenever, in the earnestness of their appeals, they become sensible that they may seem thus to set home missions in rivalry with foreign missions, they hasten to disclaim such an interpretation, and eloquently sound forth that most thrilling note of in-

spired utterance—"God, be merciful unto us, and bless us, that thy way may be known upon earth, thy saving health among all nations." They do not propose to postpone our endeavor for "all the nations" until we have first assured God's "saving health" to our own. They know that such neglect of more needy peoples by the most favored nation on earth would be no sign of "saving health," but a clear symptom of deadly spiritual disease. They know that a Christianity which can be pent up within the national boundaries is not the Christianity which can save the nation. They would throw away such a spurious thing as would any thrifty housewife a leaven which could be successfully "*hidden in meal*."

Not a whit behind the very chiefest of our advocates and administrators of home missions is Rev. Timothy Hill, D.D., whose words in our last number we here repeat, counting them worthy to be printed in letters of gold. "Foreign missions and home missions are so blended that no man can tell where the one ends and the other begins; and no man who is not cordially interested in both has any true conception of the spirit of the gospel." "Blended" they indeed are, not merely overlapping each other in practical administration, as illustrated in that admirable article, but *blended* in the hearts and in the Christian experience of all who intelligently accept as their own personal Saviour him who is the Saviour of the world.

Yet doubtless obligation is measured by ability in churches and nations as well as in individuals. Are we really unable to fur-

nish the money needed for holding our present foreign mission line, and at the same time fulfill our responsibility for the home mission work? Such statistics as burn and blaze along the brilliant pages of Dr. Strong's "Our Country" give abundant demonstration of our national ability to furnish money enough for whatever we care for. We are unquestionably the richest nation that exists. We have such breadth of fertile land, such wealth of mines, such inventive genius, and such a national "knack" for money-making as never came into combination on such a scale before. We have inherited a frame of government which secures the ends of justice and domestic tranquillity in as high degree as they are anywhere enjoyed, and at wonderfully small cost. We have no dynasties to gild; no princes to nurse and to marry; no standing armies to "eat out our substance."

Imagine these American states, like those European, all independent and jealous of each other, with custom-houses and forts along all their frontiers, and constantly maintaining armies and armaments which in the aggregate far exceed those that fought out the ambiguities of our national constitution, and with their awful hammers welded these states together in a union now evidently the strongest in all political history, meanwhile hammering out of it the corrosive rust which before weakened and threatened it. What is it, in money, to us as a people, to be exempt from those costly dynasties, and those costlier armies which burden the industries of Europe, and with which we should now be loaded down if our Union had perished? Have not our Presbyterian people their full share in those gracious exemptions?

What if any national emergency should again arise, calling for such lavish expenditure as that which we made in our war for the Union? How would our full share of it

compare with all that we are now expending on missions both home and foreign? Should we withhold it? Would the giving impoverish us? Did it before? It is unworthy trifling, to pretend pecuniary inability to maintain our mission work, and to keep it free from debt? We cannot retract our foreign mission line. We dare not, unless we are ready to demonstrate our unfitness for the kingdom of God, by looking back from the plough to which we have put our hands.

Shall we hold the line where it is? Shall we dishearten every regiment by a general order not to advance? Shall we chill and stiffen every mission by bidding it take care not to grow? Shall we petition the sultan not to open the schools which he has closed? Shall we pray the Lord of the harvest not to "send forth more laborers"? Shall we disband the inter-seminary missionary alliance, and bid the hundreds of young men who are listening to that voice, "Go teach all nations," dismiss such fanaticism from their young hearts, and not "run before they are sent"?

These questions answer themselves. We cannot keep our line where it is. We must retreat, or else we must advance. Those young men must go to the heathen. Just as in the case of the young men at the historic Williamstown hay-stack, "a necessity is laid upon them." Does it look more difficult now than it looked then to provide the funds? He who can make young men and women willing to give themselves to this cause can make their fellow Christians willing to give the money needed to send them. The Christian people of our church are willing to give their sons and daughters and their money. "We may depend upon it, the American people are not stingy nor selfish; but they will always stand by work that they know about, and which they have confidence in as being done faithfully before God and usefully and helpfully for their

fellow men." So said Bishop Tuttle in the *Spirit of Missions* for February last. Shall THE CHURCH AT HOME AND ABROAD dissent from that in behalf of its constituents? God forbid. Its mission is to let them "*know about it.*" We believe in our people. Make them see what ought to be done, and they will do it. Make them see what is

needed, and they will give it. But some method must be applied which is thorough and pervasive, which individualizes the sense of obligation and combines individual energies. "Who will show us such a method?" We respectfully move the reference of these questions to a special committee whose chairman shall be "Aunty Parsons."

"OUR NATIONAL DEFENSES."

Such is the stately phrase by which they describe the structures on which some would have many millions of our superabundant national treasure expended. Who can guess how many?

The "fortification bill," we are told, failed to be passed by Congress, and Congress is severely lectured for this negligence, whereby our sea-coast is said to be left unprotected against the assaults of hostile European navies. We do not learn that any timid citizens are removing their families or their goods from Philadelphia, New York, New Orleans or Charleston on account of this exposure.

What naval power is likely to have any motive for thus assaulting us? "The fisheries dispute with Canada and its British owners!" does some patriot cry out? Do we propose to give England any just cause of war in that dispute? But does the afore-said anxious patriot think that England may make war upon us without provocation? A British fleet assailing New York, without provocation!—Imagine it. One blast upon Phil. Sheridan's bugle-horn would be worth a million men, who would seize and hold every strategic point in British America in six months.

Is any other "maritime power" at leisure to send fleets across the seas to burn American cities? We no more need costly defenses of our coasts than Mr. Gladstone

needs to carry a revolver for fear of an unprovoked assault from John Bright. If we continue to be as peaceable a nation as we have been hitherto, the brave powers will have no wish to molest us, and the cowardly ones will not dare. An unprovoked attack upon the United States by any earthly power would be a thousand times more dangerous to the assailant than to the assailed.

Something of a navy, no doubt, we ought to have—"a police of the seas." But why should it emulate the costly navies of Europe any more than our modest "military establishment" the great armies of Europe?

Let us have the courage of our principles. Armies and navies are the implements of monarchy and despotism. A great free people no more needs to keep itself "on a war footing" than a great just man needs to go armed cap-a-pie to his daily walks among his neighbors. "The empire is peace," sententiously said Louis Napoleon; and if he had faithfully kept that word, possibly his son might now be sitting on the throne of France. Unless the French republic is peace it will ere long perish in anarchy, and be succeeded by another monarchy.

"The republic is peace" on this American continent. So all other American states calmly believe. Let us continue to make them trust us. We need neither a standing army nor a great navy to make them fear us.

The national defenses which we most need are defenses against evil and corrupting influences debasing the national character.

Well and truly says the *Northwestern Presbyterian* :

Congress may spend fifty millions, or fifty billions, on coast defenses, but what good will it do if the anarchists keep bringing their dynamite into the heart of the country? Every man that rejects Christian law is a menace to our happiness and prosperity. Every saloonist, every law-breaker, every libertine . . . is an enemy of the United States. We cannot defend our altars and our fires in any other way so well as by . . . exorcising the demons of misrule and superstition, of ignorance and disbelief, through the potent and gracious power of Christian love.

The most effectual way of defending ourselves from enemies is by transforming them

into friends; and it is by far the cheapest way. Christian missions which have transformed savage tribes into the peaceful peoples now inhabiting the Indian Territory have cost in money, and lives of men and women, in their whole history, a trivial expenditure in comparison with our inglorious Indian wars. Carlisle and Hampton are demonstrating that it costs far less to tame and educate young Indians than to hunt down and kill old ones.

In our national struggle with the Utah polygamy we shall find that Christian schools are both the cheapest and the most efficient means of rooting out the mischief.

The Bible, the Sabbath, pure and faithful domestic life, industry, temperance, righteousness, the gospel faithfully preached and faithfully lived—these are our best national defenses.

THE GOSPEL AND THE INDIANS.

Wild, savage Indian tribes, as fierce, as lawless, as intractable, as any now existing, have been tamed, have been taught the arts and ways of peace, have subjected themselves to law, and are now living in orderly, peaceable, industrious communities. The Cherokees, and the Delawares and Shawnees now united with them, the Choctaws, the Chickasaws, the Creeks, and the Seminoles—who are known as the five civilized tribes—now have their constitutions and laws, their supreme court and their district courts, their well-arranged public school system, and “indeed every provision of law and organization requisite in a state founded on the consent of the governed, controlled by officers chosen by the people, and suited to an advancing civilization.” (U. S. Senate Rep., I.: XVII.) Pauperism among them is unknown, and by the best reports, crime is less frequent in proportion to numbers than among the adjoining whites. The report of the United States Senate Committee on Indian Affairs made to the Senate July

4, 1886, says of the Cherokee nation that “it is difficult, after a searching criticism, to point out any serious defects in their constitution or statutes. In some respects several of our state constitutions could be amended with advantage by adopting some of the provisions of the Cherokee constitution. Their situation, and that of each of the five tribes, was full of difficulties, but they have met them skillfully.”

“Fifty years ago,” in the language of this same report, “these five nations—now blessed with a Christian civilization, in which many thousands are active and intelligent workers, while the common sentiment of the whole people reverently supports their efforts and approves their influence—were pagans.”—*Rev. Dr. Julius H. Seelye.*

Suppose that the Cherokees, the Delawares and Shawnees, the Choctaws, the Chickasaws, the Creeks and the Seminoles had been left in their savage state, untaught

and unevangelized. How would the expense of defending ourselves against them have compared with the cost of all our mission work among them? Which are the cheapest "national defenses" against Indians—soldiers or teachers? powder or preaching? guns or gospel? Which are the most effective?

It is stated, on good authority, that military operations against the Indians have cost the United States government during the last fifty years not less than \$400,000,000.

The Presbyterian Board of Foreign Mis-

sions has expended, in its work for the Indians, \$615,000 voluntarily contributed by its constituents, and \$550,000 entrusted to this board by the government. The American Board of Commissioners for Foreign Missions has expended \$1,250,000. Statistics of the boards of other denominations are not at hand. Surely \$4,000,000 would be a liberal estimate for the cost of all work of evangelization and education done for the Indians by the church and the nation. Four millions for gospel; four hundred millions for guns!

THE NINETY-NINTH GENERAL ASSEMBLY.

That body is to be in session before the next issue of this magazine. Its place of meeting is far beyond what was the western boundary of the United States when the first or even the twelfth General Assembly was in session; and yet it will be nearer to the present eastern boundary than to the western. Beyond the Mississippi, beyond the Missouri, Omaha is the metropolis of a thriving state, whose oldest native white inhabitants are yet scarcely middle-aged people. Some of them are likely yet to be members of a General Assembly sitting in San Francisco or Portland on the Pacific coast.

The ninety-ninth General Assembly will receive the report of the committee on the one hundredth General Assembly, and will give the final directions for ordering that great centennial.

It now seems evident that the boards of the church will present more cheerful reports concerning their finances than those of the last two years, and certainly they never have before reported greater opportunities or more cheering calls for advance and enlargement in all the various work of the church. May not this final year of the

first century of our church in its complete organization be a more hopeful, a more happy and more fruitful year than any that is past? We do not affirm that this depends altogether upon the General Assembly now so soon to meet. Very far are we from believing that it depends upon the votes and decisions of this Assembly upon any one of the questions which it is to consider and determine.

Doubtless every one of those decisions will have some grave significance. Some of them may lead to grand results. But far more evidently and more largely does the future of the church—its centennial year and its subsequent centuries—depend upon the spirit which shall prevail in the Assembly at Omaha.

If it should be a spirit of despondent querulousness; of unbrotherly debate, crimination and recrimination; of sectional or personal rivalries; of worldly scheming and ambition;—if, on the contrary, it shall be "the spirit of power, and of love, and of a sound mind;" if the fragrance of brotherly love, like that of the ointment that was poured on the head of Aaron, and of penitent faith, like that from the alabaster box

broken in reverent love over the feet of Jesus, shall fill the place;—what an infinite difference!

If the Holy Spirit will come upon the Assembly in its opening, come with all the commissioners from their homes, and abide with them through all their sessions, the church need have no fear or anxiety about the discussions and decisions which the next volume of minutes will record.

It is to be assumed that prayer will be offered in all Presbyterian pulpits, at all Presbyterian prayer-meetings, in all Presbyterian households, in all Presbyterian closets, throughout the land, for such divine blessing upon this General Assembly.

Is it not desirable that this should be emphasized and assured by careful prearrangement? We respectfully suggest to all pastors and sessions that they appoint meetings for prayer on the Tuesday and Wednesday evenings devoted by the Assembly to popular meetings in behalf of home and foreign missions, and that they also lead the people prayerfully to remember, in special prayer-

meetings or at their homes, the Friday evening meeting for Sabbath-schools, the Monday evening for Freedmen, and the second Friday evening for Temperance.

If the whole church will thus prayerfully accompany the General Assembly in its deliberations—if the General Assembly may conduct all its deliberations in the assurance that the whole church is thus prayerfully remembering it—then we need have no doubt of the wholesome issue of all those deliberations.

Nor shall we forget the other General Assemblies that will be in session at the same time—that of our “next of kin” in the South, that of our Cumberland brethren, those of Canada and of Scotland.

Though sundered far, by faith we meet
Around one common mercy-seat.

With “one Lord, one faith, one baptism,” we shall all be deliberating and planning for a year of work for the one “God and Father of our Lord Jesus Christ, to whom be glory forever and ever.” Amen.

THE TREASURIES OF THE CHURCH.

The several boards are agencies of the church for doing the church's work. Their treasuries are the church's treasuries. All the funds in them are church funds, held and used in trust for the church. All the work which they do is done for the church, and is properly the church's work. It is matter of thankful joy that this work is so wisely and faithfully done, and that these funds are so wisely and faithfully used. “It is required of stewards, that a man be found faithful,” and it is due to faithful stewards that they be held in grateful honor. These faithful stewards are likely to give their accounts to the next General Assembly more joyfully than to the last. The receipts

have lately been larger; the debts, if not wholly removed, are “small by degrees and beautifully less.” We are not of the opinion that so extensive a work as that of foreign missions or that of home missions can be carried on vigorously without sometimes incurring expenses which there is not money in the treasury to pay for. A man so well acquainted with “business principles” as the late William E. Dodge once let it be known to the writer that in that year he was borrowing money with which to make his usual contributions to the church's treasuries. His great property and greater character gave ample security to his creditors; he knew that the work carried on by the

boards for the church demanded a steady income; he knew that they had, by his previous habit, learned to depend upon him for considerable sums; he thought it better and more business-like for him to be in debt by borrowing sums for which he was "good," than for the boards to be in debt for lack of his contributions. Would he not have said that it is better for the whole church, represented by its boards, to be in debt to men able and willing to lend them money than to be in debt to missionaries, home or foreign, who are not able to go without their salaries, but must, if their salaries are not paid, be in debt to butchers and bakers, or else send their children to bed hungry?

This is not saying that boards might not run the church in debt recklessly, by unwarrantably extending the work committed to them beyond all reasonable expectation of means to meet its expenses. But has this been done? If any think so, let them say so to the General Assembly, which represents the church and controls the boards. If the General Assembly thinks so, no doubt it will say so. Is any one ready to formulate a resolution, which he will move and vote for in the next General Assembly, requiring the boards of missions so to limit their work as to make it certain that there shall be no deficit at the end of the year? Is that the way to keep our church finances "healthy"?

Is this thing so easy as some have thought? Is it only a matter of simple addition and subtraction? Are all the data for the arithmetical problem really *given* when the boards are asked to solve it?

Our Presbyterian Church and its boards are not the only bodies which suffer this perplexity. The *Spirit of Missions*, the excellent magazine of the Protestant Episcopal Church, says in its March number:

Our mission work is always crippled for lack of means. It is a source of anxiety to

secure sufficient contributions from year to year to meet the meagre promises which the board ventures to make for work already begun, and there is no margin to enlarge the work. We are bound to say that the amount pledged to the work is far too little for the actual need, too little to give proper stipends to the missionaries, too little to encourage aggressive work in church extension, too little for the credit of a church which has so much financial ability as has this church of ours. Under this state of facts what shall be done? We should have unity of action and effort. The appropriations of the board should be regarded as the pledge of the whole church—of every congregation and of every individual churchman. Those promises should command the loyal and loving efforts of all for their redemption. They have a paramount claim upon the gifts of the faithful. Before any impulse of affection toward a particular work or individual is indulged, the work which has been entered upon by the church as a whole should be cared for and provided for.

How Presbyterian that sounds! If we had printed it here without acknowledgment, would it not have seemed suitable to our own church's situation? With us, as with our Episcopalian brethren, it is not unfrequently urged that church members ought to give for the work of their own church as carried on by its authorized and responsible boards, in preference to benevolent endeavors for which as a church we are not responsible. This seems to be a plain obligation of Christian honor. But, after all, is it what we give to "outside" charities that so uses up our means that we cannot give enough to our boards to enable them to redeem the pledges made in our name, and in careful compliance with our instructions through our representative body, the General Assembly? Must we deny ourselves the luxury of now and then "indulging an impulse of affection toward a particular work or individual" in order to be able to fulfill

these church pledges? Is there no more questionable and more useless and more expensive luxury of which we can deny ourselves? Is it the man who never gives a dollar or a book or a new coat to some worthy student whom he personally knows, or to some ill-paid teacher who lives next neighbor to him, or to the widow and children of his own deceased pastor,—is it that man from whom Dr. Poor or Dr. Ganse or Dr. Cattell can expect the most liberal contributions to the treasury of his board? Let us not deceive ourselves. Let us not talk about the duty of refusing all individual and “irresponsible charities” in order to pay our church debts, with “the best” cigars in our mouths, and while we have no hesitation about always supplying our

tables with the earliest strawberries in the market, and can discuss learnedly the flavors of the different “brands” of this or that edible, and the merits of this or that style of dress or of parlor decorations, and would blush to be thought “parsimonious” enough to “economize” on such matters.

There are pleasant indications that questionings such as these are diffusing themselves through the thought of the church. And questionings such as these are closely related to that larger, graver question, “How much owest thou unto thy Lord?” On that question let the arithmetic come in, with every synod, every presbytery, every congregation, every man, woman and child. That will not be cold arithmetic, nor dry.

WORK PROPOSED BY THE PERMANENT COMMITTEE ON TEMPERANCE.

The preaching of the gospel with the blessing of God's Spirit is the great means which God has ordained for the promotion of righteousness throughout the world. Where this is wanting we believe that man will continue to live according to the course of this world. Where it is present the cause of true morality in all its elements will prosper. We are persuaded, however, that this should not prevent the church from engaging in such organized effort in any special department of morals as the magnitude of the interest and the perils which threaten it may prove desirable.

The cause of temperance is so bound up with our social usages and with civil legislation, and intemperance in the use of intoxicants is so widespread, so truly a national evil, so prolific a source of crime and misery, so manifestly the great barrier in many cases to the spread of the gospel, that special concerted action on the part of the church seems to be imperatively demanded to meet the necessities of the case.

While conceding that such freedom in the choice of methods should be permitted as to

allow the work in each locality to be adapted to the special demands of the field, in order to secure such concert of action as seems necessary to insure the largest success, we venture to suggest the following plan of work:

1. That the synods appoint a Permanent Committee on Temperance, consisting of a chairman and one member from each of its presbyteries, whose duty it may be to suggest to the synod, from time to time, such action as may be deemed advisable, to take a special interest in the cause in their respective presbyteries, to make an annual report of the work done in the presbyteries, to the synod, and to forward such report to the Assembly's committee.

2. That the synods be requested to hold a popular temperance meeting some time during each of their annual meetings.

3. That each presbytery appoint a Permanent Committee on Temperance, whose duty it may be to suggest to the presbytery, from time to time, such action as may be deemed advisable, to press the interests of this work on the attention of pastors and sessions, to send an annual report of the work done

within their bounds to the synodical committee, and to forward a report of the year's work to the Assembly's committee on or before April 1 of each year.

4. That each presbytery be requested to hold a popular temperance meeting annually at one of its stated meetings.

5. That pastors and sessions must be urged to appoint a Committee on Temperance, consisting of persons specially adapted to the work, whose duty it may be to secure such organizations within the bounds of the congregation as may be deemed desirable for the following purposes, to wit: to reform the drinking usages of society, to prevent the formation of drinking habits among the

youth and children, to reclaim those who are already fallen, to secure the introduction of temperance literature and instruction into the home and Sabbath-school, temperance sermons and addresses, to co-operate with other churches and with temperance societies, to create a public opinion in favor of the enforcement of existing laws against the liquor traffic, and to promote the utter extermination of the traffic in intoxicating liquor as a beverage.

6. That the churches be requested to take up an annual collection in the interest of the Assembly's work.

ELLIOT E. SWIFT, *Chairman.*

N. B. C. COMINGO, *Cor. Sec.*

EDUCATIONAL NEEDS OF THE NORTHWEST.

The Presbyterians of the far northwest in Washington Territory, imbued with the same spirit as the early founders of the Presbyterian Church in this country, have felt themselves constrained to undertake the work of providing religious education, not only for their own children, but for others who are growing up around them.

For this purpose they have established two academies in the interest of higher Christian education for both sexes, under the care and control of the Presbytery of Puget Sound, the one at Ellensburg in eastern Washington, the other at Sumner, west of the Cascade Mountains, in the Puget Sound basin. Both are on the line of the North Pacific Railroad, and near the centres of large and growing populations. The present population of the territory is about 170,000, about equally divided between eastern and western Washington.

These institutions were begun about three years ago with flattering prospects; and so far as spiritual results are concerned, they have been fully realized. The churches by their side, and through whose influence and efforts they were planted, have increased their membership, in the one case five and in the other three-fold,—each of them more than doubling their numbers during the first year of the existence of the respective schools.

Both of them shared in the gracious influences of God's spirit, and many of the pupils were included in these additions.

These results were so encouraging, the demands for further room and increased facilities so pressing, and the promises of aid toward erecting suitable buildings seemed so reliable as to justify the commencement of the work. It seemed necessary to build at once, or else to abandon the work, since it was impossible to obtain suitable temporary quarters.

It was the determination in both instances to avoid debt, and before the erection of buildings was begun, promises were secured to the amount estimated for the work proposed to be done, finishing only so much as was at the time absolutely needed. These promises were made upon reasonable expectations of the business of the territory continuing on the even tenor of its way; but a change came without warning, against which no human foresight could have provided. The parties were utterly unable to do what they had intended.

The result is that debts are overshadowing both of these academies, increasing monthly from accruing interest, crippling their usefulness, retarding their growth, discouraging both the Presbytery under whose care they are and those who have at great self-denial

laid the foundations, disappointing the communities in which they are placed, and putting in jeopardy the valuable properties which have been acquired. If not soon relieved, they must pass into other hands, and under different management, which will not only bring reproach upon the Presbyterian name, but greatly circumscribe the work of our church throughout that entire region.

The Board of Aid has been familiar with all the circumstances, has expressed its approval of the efforts made and the economy employed, and has moreover certified "that by investigation it has satisfied itself that the efforts and prospects of these academies in the work of higher Christian education are worthy of the confidence and help of the Presbyterian Church." It has also endeavored to aid them from its funds, but these have been so limited as to preclude the doing of what had been intended and was conditionally promised. One of our teachers, who with great self-denial had been doing double work for the sake of building up one of these academies for the church, upon reception of information from the Board that there was nothing in prospect toward the payment of the appropriation, thus wrote: "The blow comes with crushing weight, and may prove disastrous to our cause, if not its total ruin. It rests upon me personally, as I assumed the burden of paying teachers, and shall now have a heavy debt to carry for some time."

A pamphlet edition of the last Annual Report of the Board of Aid contains a full account of this case.

These academies are needed, not only to furnish higher Christian education for the children of our church, but to do their part in laying moral foundations, and in moulding the character of what ere long will constitute an important state; and last, but not least, to furnish requisite facilities for raising up the future ministry for that region.

With the mixed population now pouring into our borders, there is no time for delay. If we intend to do our part, we must be up and doing. *Now* is the time. A year or two hence will be too late. Our opportunity will then have passed. A thousand dollars *now* is worth more than ten thousand will be ten years hence.

Other denominations are fully alive to the importance of this educational work, and are bestowing with a liberal hand.

Rome is also busy in establishing her schools and academies.

The Presbyterian Church alone is in the background, and is not keeping up its traditional character.

To Christian philanthropists and patriots, especially of our own church, we most earnestly appeal in this the hour of our extremity.

Further information may be obtained from Rev. H. D. Ganse, D.D., Corresponding Secretary of Board of Aid, or Rev. George F. Whitworth, a missionary of thirty-three years' standing in that region, who is the authorized agent of the Presbytery of Puget Sound, endorsed by the Board of Aid, whose present address is 1334 Chestnut Street, Philadelphia.

G. F. W.

BULGARIA.

In a powerful article entitled "Peace or War?" and published in the *New York Independent*, by President Washburn of Robert College, Constantinople, that "statesman of the East" gives a fearful view of the "probabilities." He has no doubt that the war for which all the great powers are making such tremendous preparations must come sooner or later, and at the time of his writ-

ing he estimated the chances that the outbreak would occur in two months as "at least six out of ten."

He holds that Russia is bent on the complete subjugation of Bulgaria, as a necessary preliminary to her advance to Constantinople. He says:

If this had been simply a question between Russia and Bulgaria, it would have been set-

tled long ago by armed force, and the Bulgarian patriots would have been in Siberia before this time. Indeed, it would have been fully for them to resist at all. But thus far Russia has been restrained from carrying out her will by the fear of finding herself opposed by a coalition of powers. France and Germany may be ready to sacrifice Bulgaria for a Russian alliance, but no power in Europe desires to see this advance of Russia toward Constantinople. They may not care much for the Bulgarians, but they see that their own interests are involved. Austria and Turkey especially understand that their fate depends upon that of Bulgaria. Sooner or later, if not this spring, they must resist the occupation of Bulgaria by Russia in a life-and-death struggle. They may yield now on account of the unfortunate condition of the other European states, in the hope of finding allies later; but neither Austria nor Turkey can long exist with Russia firmly seated on the Balkans.

What has made Bulgaria such a troublesome factor in the Russian problem of conquest and dominion? The free spirit of the Bulgarians is more formidable than the Balkan mountains. Dr. Washburn says again:

It is undoubtedly the most critical moment that Europe has seen since 1815. It is not simply the fate of empires or the liberty of the Balkan peninsula which is involved, but the civilization of the world. It is the crisis of that struggle to which Napoleon looked forward when he predicted that Europe would one day be either Cossack or republican. Russia to-day makes no secret of her determination to overthrow "the rotten civilization of western Europe" and to replace it by a new civilization of her own. The editor of the paper which proclaims this most loudly is Katkoff, the most influential adviser of the czar. If his dream can be realized—if he can make Russia supreme at Constantinople and as far as the Adriatic, taking in all the southern Slavs—the czar will certainly be in a position to dominate all Europe and to crush out all liberalism in his own empire. For the sake of Russia

as well as of Europe, it is to be hoped that this scheme of conquest may never be realized.

Let us compare these opinions of our distinguished countryman with those of a Bulgarian student who writes to the *New York Observer*:

America is the only power whose interests among us we consider as benevolent and friendly; and these interests have not proved of little value to us, but, on the contrary, we can trace our noblest development to the direct and indirect influence of the United States. Let it be remembered that as a nation we have more republican ideas than any other in this part of the world. . . . Our strifes against the oppressions of the Turkish government and the Greek patriarchy have sharpened our national spirit and prepared us more for the constitutional and republican life which we live than was expected by any. The kind approach of the Americans in their educational and religious enlightenment was gladly met by the Bulgarians, and it had its blessed influence on them. Robert College and The Home, the renowned American high schools for boys and girls at Constantinople, continue even to the present day to be considered as the highest schools for the Bulgarian young men and ladies. They have sent forth hundreds of students who have really been the leaders among the mass of the nation. . . .

He adds as emphatic testimony to the value to his nation of the literature (papers, tracts and books) and the "missionary labor" for which they are indebted to Americans—"the Methodists, who labor north of the Balkan mountains, and the Congregationalists, who labor south of them"; and closes with the remark, "It is safe to say that we are indebted more to the American missionaries for our religious, literary and political awakening than to any other influences."

Distance and oceans happily exempt us from danger of being involved in the wars that seem so imminent in Europe, as they have easily kept us heretofore from being

involved in the quarrels of those powers. This gives us an influence with their peoples which we could not otherwise have. They consider that our "approaches" are disinterested, "benevolent and friendly." We have an immense advantage for missionary work. Those peoples are more accessible to us than to European missionaries, who are more readily suspected as political emissaries. Are not we responsible for the best use of this advantage?

How does the cost in money and lives of all our mission work compare with the cost of one year's participation in the belligerent

conflicts of those powers, or even of one month of preparation for them, if our country were separated from Russia or Germany or France by an imaginary line, or by one of those narrow streams which in Europe are called rivers?

Are we really too poor to carry on this missionary work without dragging a debt after it? Are we less willing to give three-quarters of a million dollars and a few hundreds of men and women to evangelize other nations than we would be to give billions of dollars and myriads of lives to fight them if they were nearer neighbors?

A LETTER TO THE EDITOR.

MY DEAR DR. NELSON:—THE CHURCH AT HOME AND ABROAD is so important an agency of our Church that I venture to say a word about increasing its circulation.

I suppose the pastors of all our churches have commended it to the people. Now throw the responsibility on the elders. They were not elected for ornament, but for service; and cannot ten thousand elders increase the circulation of THE CHURCH AT HOME AND ABROAD—which contains so much important and needed information—from twenty-five thousand to fifty thousand before the close of the present year? They can if

they feel their responsibility in this matter, and try.

The work of the Church is so fully presented in this publication that we as elders need it for ourselves, so that we can intelligently perform our varied and responsible duties in the Church; and all the membership need it, so that they shall know and feel the necessity of responding to the calls of the Church in doing efficiently the work which Providence assigns us in saving the republic and redeeming the world.

Your friend,

JACOB S. FARRAND.

My "true yoke-fellow" in many a past hard pull: It gives me comfort and hope to hear your cheery voice again. Are you indeed ten thousand—you elders? I had not counted you up, and I did not think that you were so many. That gives about one of you to every sixty communicants. Is not that about one to every dozen households? Let us say one elder to twenty households. A little arithmetic and a good deal of earnestness and perseverance applied to your good suggestion would surely put THE CHURCH AT HOME AND ABROAD in—did

you say fifty thousand families? Seems to me it rather cramps the arithmetic of it to talk of less than one hundred thousand. But doubtless you mean to add perseverance to earnestness. Fifty thousand for this year 1887 will be very well. Shall we put the figures at one hundred thousand for our report to the centennial General Assembly of 1888? Suppose you consult your 9999 fellow-elders on that proposal. Meantime accept my thanks for your cheery and hopeful letter, with its excellent practical suggestions.

THE CHURCH AT HOME.

HOME MISSIONS.

\$750,000.

Resolved, That not less than \$750,000 should be provided during the coming year for the use of the Board of Home Missions. That to secure this large sum will require the earnest and persevering efforts of all the ministers and members of the church.—*General Assembly, 1886.*

Our fiscal year closed with the month of March; but at this writing the statistical tables are not complete, so we cannot give a summary of the year's work. Enough is known, however, to allow us to say that the number of churches organized exceeds that of the previous year, and so does the number of missionaries by about 100.

Every one of the newly-organized churches in New England has responded to the Board of Home Missions. Some of them have given what proves to be *one per cent. a month* on the amount invested by the Board. Very fair interest, or rather dividend.

The articles on Mormonism by Rev. Dr. McNiece of Salt Lake City, and Rev. Dr. Wishard of Kentucky, who has been preaching in Utah the last winter, and an article on the Mormon missions of the Board, are specially attractive at the present time in view of the late act of Congress. We hope they will be carefully read.

Our readers will be happy to see that such a goodly number of churches are becoming self-supporting this spring.

The Board of Church Erection is keeping up its good record, as we see in the great number of "dedications" noticed this month.

The article in the March number of this magazine on the "Growth of Cities," etc., by Rev. J. M. Sherwood, D.D., should have been credited to the *Homilitic Review*.

When a few Sabbaths ago Dr. Howard Crosby celebrated his sixty-first birthday, as noted in our last number, and took up a collection of \$2100 for this Board, we could not but think it was a good thing for a man to be sixty-one years old once in his lifetime. But the people of our brother Rev. Arthur T. Pierson, D.D., of Philadelphia, finding out that he was fifty years old, a few days ago, resolved that it should not be "the dead line of fifty," and celebrated his jubilee right royally, and among other things, ten of his young people gave each \$25 a year to keep a home missionary in the field, to be credited to their pastor's jubilee fund. We do not know to what proportions this may grow. We should not wonder if they should add one or two more home missionaries to the list. How can a man of fifty grow old under such treatment as that? Brother Pierson looks as if he were good for another fifty years.

This thing is evidently becoming contagious. Will our friends continue to send in the reports?

The *Interior* forcibly says:

The greatest need in our large cities is houses of worship. Twenty of them in New England now would give twenty self-sustaining congregations. Twenty new ones in Chicago would do more to advance our work than any other material help.

HOW IS THIS?

A minister in Indiana says:

I cannot go to Presbytery. My wife is president of the Presbyterian Home Missionary Society and *must* go. The children need one of us at home.

Governor Alger, of Michigan, says he once had one vote for elder, and his wife has laughed at him ever since, accusing him of having voted for himself.

Dr. Blackburn of Pierre University writes pertinently in the *Northwestern Presbyterian* on the "Location of Churches." He says he has "counted more than twenty church buildings standing neighborless on the wild, and their distances from the centres of the towns vary from one-fourth to three-quarters of a mile."

Any one can see how hard it is for a missionary to build up a self-sustaining church with such odds against him. Such mistakes cost the Boards of Home Missions and Church Erection thousands of dollars every year; and, however made, the first great effort of the congregation should be to bring the edifice into the centre of the town, or into the midst of the people.

We think this is a matter of so much importance that presbyteries should give it their attention and decline to recommend that the strength of a missionary and the funds of the boards should be wasted on such forlorn and foregone undertakings. Abandon the field, or plant yourselves where it can be held firmly and successfully.

CHRISTIAN ENDEAVOR AND HOME MISSIONS.

"The Society of Christian Endeavor" is an odd name for an organization for Christian work. But the more we become acquainted with it and its workings the more we like them. An organization of the young people of both sexes in any church for Christian work, a kind of training-school, under the direction of the pastor, who can object to it, and who does not see in it great possibilities?

We have just heard of a "Society of Christian Endeavor" that has undertaken to help home missions. What can be more appropriate than such a Christian endeavor? The great congregations, the woman's organizations and the Sabbath-schools are doing it already. And now if these Chris-

tian Endeavor societies should take up home missions, obtain information on the subject and do what they can for the cause, so far forth they will be preparing themselves for the great work of the church which will soon fall to their hands

AGITATION!

Most gratefully do we see that more and more do the elders who have home missions at heart find ways to render us substantial aid.

An elder in a Presbytery of forty-four churches wrote the 1st of March saying one-half of them had as yet contributed nothing to our Board during the year closing with March. Then he says he set about "agitating" the delinquent churches. March 29 he wrote again and said all the delinquents had forwarded collections except four, and they were all expected to report before our books close.

OVER THE LINE.

By reference to the February and March numbers of this magazine it will be found that the editor has been searching for the "Home Mission Line" and the "Foreign Mission Line." He has shown conclusively that it is impossible to draw the line between the East and the West, or between the North and the South, and concludes very justly that "wherever there are native or immigrant people not evangelized in country or in city, there is home mission ground, and the home mission line must be so run as to embrace it." Very well. No sooner had we got it thus authoritatively settled that the whole country is our home mission field, than we receive a letter from San Diego, in southern California, exclaiming, "Must this pent-up Utica of the United States confine our powers?" and adding:

My reason for asking this startling question is the fact that a very fine field of missionary effort is opening just south of me in Lower California, Mexico. A company of capitalists called the "International Company of Mexico," whose office you will find at No. 160 Broadway, N. Y., has purchased from the Mexican gov-

ernment the peninsula of Lower California from the United States boundary line (which is only fifteen miles from here) to the 28th parallel of latitude, and from the Pacific Ocean to the Gulf of California, an area of 18,000,000 acres. The company has a capital of \$20,000,000, and has been engaged for the last seven years in surveying, exploring, etc., getting ready for the actual occupation of the land by colonists from the United States and Europe. A town has been laid out sixty-five miles down the coast from here, and over five hundred lots have been sold there in a very short time to parties most of whom it is said will be actual settlers.

I have been anxious that this new region, which is one of great beauty and fertility, with a most charming climate, should be supplied with the gospel. Last week the company passed me down upon their steamer, and gave me for the Presbyterian church a large lot in a central part of the town for a church edifice. The present population is about twelve hundred.

But houses are going up rapidly for the incoming colonists, and its population is increasing with great rapidity. At present there is no house of worship in the place, and no religious services of any kind are sustained.

Other towns will soon be established. A Presbyterian from western Pennsylvania, with his partner, purchased a tract of 25,000 acres from the company just below the United States boundary. He has asked me to start a church there. So much for the southwestern portion of the United States.

But there has been breaking "over the line" on the northeast border. Presbyterians from New Brunswick, Canada, have invaded the bounds of Maine, and their presbyteries have followed them and organized them into Presbyterian churches without our knowledge or consent. Our beloved New England is invaded from both sides by Presbyterians, but we trust no harm will follow.

But, Mr. Editor, are you sure you have got your lines right? New Brunswick Presbyterians planting churches in our country—is that home missions or foreign missions? Our Board of Home Missions planting churches in old Mexico—is that foreign missions or home missions?

"THE MAN AND THE HOUR."

Some one says:

Washington's birthday stands, of course, for the liberties of America. It has come to be universally recognized that he was the one man

without whom we could not have achieved our independence. The hour and the man were never more perfectly in conjunction.

How many great movements in the world's history have depended on the man and the hour! In how many instances do we reverently and gratefully acknowledge that when the "hour" of emergency comes, God raises up the man to meet it! History is full of such cases. "The crisis," the "nick of time," are familiar terms. Dr. Austin Phelps says of our country:

Every day has been a day of crisis. Every hour has been an hour of splendid destiny. *Now is the nick of time!* In matters which reach into eternity, now is always the nick of time. One man now is worth a hundred fifty years hence. One dollar is worth a thousand then.

It is because evil forces grow strong so rapidly that we try to press on the attention of the church the crisis of the hour. We as a church, we as a nation, cannot afford to wait—properly viewed, we dare not wait. We may meet the emergency now. We may not be able to do it five years hence. The people were never more ready to hear the gospel than now. The voice of Providence seems to be saying, The harvest is fully ripe; thrust in the sickle and reap. Men stand ready to do the work of evangelization if they can be supported therein. The hour is ripe—the men are ready. The hour and the man "were never more perfectly in conjunction." God has provided both. Let us furnish needful supplies and all will be well.

TWO ELEMENTS IN REACHING SELF-SUPPORT.

Two statements occur in the letters in this number that are noticeable. One says of his people, "they did not know their strength till they tried," to which we wish to add, they never would have known their strength if the missionary had not brought them to the test. It is pretty safe to say that the churches will not become self-sustaining if left to themselves. "As the eagle stirreth up her nest," and *stirreth out* her young to test their courage and their strength, so, as

in the case of mission churches, the pastor or the Presbytery must take a stand and say, "*no more funds from the Board.*" And so in many instances it is the pastor that has become self-supporting, it is really not the church. And only when the pastor takes a bold stand the church begins to learn its own strength.

A NEW DEPARTURE.

The new scheme of synodical sustentation in New York goes into effect the beginning of this month. That in New Jersey has been in operation three months, and that of Pennsylvania is just getting into operation. Each one has its own way of doing the home mission work in its own bounds. All propose to lay more responsibility on their own presbyteries. We may expect of them a more watchful care over their feeble churches. We expect a smaller number of churches to die and be disbanded than before; and those that had been neglected and were ready to die we expect to see revived and strengthened. Too many weak churches have died for want of presbyterial care and preaching. We hope the working of these plans will furnish both.

Through the working of these schemes we have a right to expect to see the work of evangelization more thoroughly done and more nearly accomplished than ever before. We hope each Presbytery will search out and set to work to supply its own destitutions, whether in the city or country. We expect the work to cost more than hitherto, because of more work done. We expect more missionaries to be employed than hitherto, by filling the vacant pulpits and organizing churches, and supplying them with the preaching in places neglected by our church. If, under this new impulse, every Presbytery should report where Presbyterian churches ought to be, and could be formed with good promise of growth, permanence and usefulness, it would surprise us all to see what a field for home missions is found in New York, New Jersey and Pennsylvania. But that may be the necessary first step to the thorough evangelization of these old states.

CITY EVANGELIZATION.

We must begin at Jerusalem. We must evangelize London, and Paris, and Berlin, and Glasgow, and New York, and Brooklyn, and Chicago, and San Francisco. These are the true evangelistic fields in our nominally Christian communities. The lumber camps of Michigan, and the mining settlements of the far West, are more thoroughly and systematically reached than the great cities of the continent. West of the Mississippi you can find a railroad town with eleven churches and only 4000 inhabitants, while New York and Brooklyn have but *one* church for each 8500 of their population. The destitution is here. The indifference, the atheism, the anarchy, are here. It is here that law is openly defied and religion held up to contempt. Nor is this peculiar to our time. The city has always held the post of leadership. It is something new in our experience, but Europe has been familiar with the fact for thousands of years. The power of the Roman empire was the prestige and rule of a single city.

PLANNING FOR REDUCED APPROPRIATIONS.

A larger number of missionaries begin their labors the first of April than any other date in the whole year. All such are now in the middle of the first quarter of their engagement with the Board.

The difficulty of raising all the money needed for our work, the pressing demands of new fields, the distress the missionaries experience when they unexpectedly find their appropriations "cut down," suggest a precautionary measure, namely, the voluntary reduction of the amount applied for. Home missionary work implies growing ability on the part of the church to raise a larger portion of the salary year after year. And the General Assembly has made a rule for the Board that no church shall have help from the Board more than five years, unless by express arrangement by the Board and the Presbytery. The Board recognizes this principle, and whenever the amount applied for is \$50 or \$100 *less* than the year before, the grant is almost immediately made.

Why then should not the church plan for such things? But the most interested party

is the missionary himself. Let him keep the matter before his people, that the thing to be aimed at is a steady annual reduction in their demands on the Board. This cannot be done in every case every year; but when carefully arranged for it can be secured, and the shock of an unavoidable cut down averted.

GIVE THE PEOPLE A CHANCE TO GIVE.

The church at — for years was a beneficiary of the Board of Home Missions, and yet had at the evening services a large delegation of men interested to a certain point in church worship, but who were never accorded an opportunity for giving; and this because the elders disliked the idea of "passing round the hat," as they put it. A visiting minister made the point, however, by hinting that the aforesaid elders were not opposed to "passing up *their* hat" to the church at large. The rebuke was felt, manfully acknowledged, and at once an offering was made at the evening service. As a result, the church became self-supporting, and the next year gave *eighty-three dollars to home missions*.

"Whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free." This gives every man a chance for investment.

Said a wise and hearty giver, a Presbyterian, "*I do not thank any preacher who will not give me an opportunity to give.*" This puts the sense of obligation other than on the pew.

Rev. Thomas J. Lamar, D.D., professor in Maryville College, Tenn., died, after a long and painful illness, March 20.

Professor Lamar was one of the noblest and best of men. He gave the last thirty years of his life, at least, to the cause of Christ in East Tennessee, and especially to the service and welfare of Maryville College. One of his clerical brethren says, "So far as we can now see we have suffered an irreparable loss."

SIoux CITY.

Here is another young city that is coming on with great strides. A pastor writes:

You are not ignorant of the geographical position of Sioux City—of her present condition and marvellous growth. In 1880 we had less than 7000 population, while the official census taken last December gives us an actual population of 26,758. The increase in population during the coming year will be *greater* than in any year of the past. This is assured from such facts as these: a company has been incorporated with a paid-up capital of \$500,000, plans have been drawn, contracts let and some of the buildings are now being erected, of a large pork and beef-packing establishment. This will give employment to over 800 men. The St. Paul Railroad has expended over \$100,000 in purchasing ground and will proceed at once to put in large car-building and repair shops. They claim they will eventually employ several hundred men. Three large manufactories have already received a large cash bonus from the city and will proceed to put in their plants as soon as spring opens. Three new lines of railroad will reach us early in the summer. Congress has granted a charter for a railroad bridge over the Missouri at this point, and the city is now securing right of way for approaches thereto. These and other facts I might mention will show you some of our immediate prospects.

Our church has grown with the growth of the city. We have received during the past fifteen months over 100 members. The city has spread out greatly, while yet being more compact than any western city of the same population, and it is impossible for one church and one minister to reach out to hold our own old members and to gather in new ones on all sides of the city. On the "west side" of the city there is a population of at least 5000 people, and this is the newer part of the city, and without church privileges save a Methodist mission a year and a half old and a Baptist mission just planted. We have now over thirty church members, and many of them active, earnest workers, on that side, and we must organize them into a church. We can no longer hold them in the old hive, nor should we if we could. We have already in active operation a Sabbath-school with over fifty scholars and a good equipment of officers and teachers. The time of organization and the calling of a pastor cannot longer be delayed. There is now a fine class of people on this side of the city, and the prospect for growth and

strength is good. No part of the city is growing more rapidly. We hold our services now in a hall over a store.

Then, in connection with this west side, there is a large mission field on the east side of the city, on the banks of the Missouri and Floyd rivers. Here there is a district with a population of over 6000 people, without *any church or any preaching of any kind whatever*. A most needy and most promising field. There is not a more needy mission field in all the state of Iowa. There are now 6000 people in this district, and the new pork and beef-packing syndicate and the new machine shops will speedily add another thousand to this population. We have arranged to occupy this field. Our young men have been holding evangelistic meetings in a deserted school-house, and we are going forward to secure a lot and put up a building to cost \$800 or \$1000 for this work. I have laid this matter before my people again and again. We have thought over and talked over and prayed over it, and some of the officers and members stand with me when I pledge that we will for this work meet all current expenses, provide places for meeting and build when the time comes, with the help of the Board of Church Erection, and raise \$500 toward the salary of a minister.

THE INDIANS AND THE NEGROES.

HINTS FOR PROTESTANTS.

The friends of the freedmen and all the workers for the Indian tribes may well take notice as follows:

Last Sunday being the first Sunday in Lent, in accordance with a decree of the recent Plenary Council at Baltimore, enforced by an order of Archbishop Corrigan of this city, a collection was taken up in all the churches of his diocese in behalf of the Indians and Negroes of the United States. Bishop Gilmour of the Cincinnati diocese has taken like action, as doubtless have all the other bishops. This means aggressive work, and the institution of effective missionary work by the Roman Catholic Church in this country, with a view to winning them over to Roman Catholicism. There is no doubt that here lies a wide and promising field for the Roman Catholics. The religious education of the Indian and Negro has been greatly neglected by the Protestant denominations—much as has been done in some quarters—and Protestantism may rest assured that if their neglect

is continued it will be met by the most efficient missionary work on the part of the Roman Catholics. And as propagandists of their faith Roman Catholics know how to do the most effective work, as the history of the past shows.

The *Independent* pays the following well-deserved tribute to the home missionaries:

If we have gratitude to bestow upon those who have done some great service for humanity, let us bestow it generously upon the faithful pastor of the hamlet, especially in the naked places of the great frontier, where the newer civilization is only beginning to succeed barbarism. These men have labored in obscurity, and died in obscurity; but they have labored patiently, efficiently, uncomplainingly, and have laid foundations broad and deep and firm, upon which others will build, and upon which a grand and triumphant Christianity will some day rise. All this was done in the wilderness, amid privations which none can appreciate save those who have suffered them. Some of these men had a liberal education, and might have had easier and more prominent positions amid a large and appreciative public. If they had followed ambitious designs, they might have written books, or become bishops, or popular preachers, or theological professors, enjoying all the social and literary privileges so dear to men of culture. All these must be sacrificed in the poor and struggling communities forming in the far West. They must live the rude life of the settlers, shut out from the world, shut in with want. The "laborer is worthy of his hire." None are more worthy than these; but they do not complain because of the mere pittance they receive. It gives them many a pang to know that wife and children need better food, better clothing, better shelter; they have many an hour of longing for schools for children, but they comfort themselves with the thought that the Master is guiding them, and he must know what is best.

Some of these men—grand, brave, helpful souls—are among the dead of 1886. Let us honor their memory. Let their unselfish lives inspire noble thoughts and noble resolves in us. We can best honor their memory, we can best catch the inspiration of their lives, by remembering that they have successors, all over the country, whose lot we may lighten, whose hearts we may cheer, by our sympathy and our purses. The laborer is worthy of his hire. Let us see that he has this much, at least.

SPECIAL CONTRIBUTIONS.

THE SITUATION IN UTAH.

REV. R. G. M'NIECE, D.D.

I. *The Political Situation.*—All Americans who are not Christians are interested in this phase of the Utah question, and all Christians ought to be interested in it because it is so directly connected with the evangelization of the territory. Eastern people seem to think that the new law which Congress recently passed is going to settle the Utah question at once. But the patriotic people of Utah are greatly disappointed over this new Edmunds law. While it contains most excellent features, such as the abolition of woman suffrage because of its gross abuse in upholding the tyranny of a polygamous priesthood; the public record of all marriages in the office of the probate court; the restoration of the rights of dower to legal wives, which Brigham Young caused to be set aside in the interests of polygamy; the punishing of the grosser sexual crimes, which the laws of the territory deliberately ignored; the redistricting of the territory to promote fairness in elections for the legislature, and a rigorous test oath to exclude from voting those who aid and abet the practice of polygamy: while the new law includes these and other good features, and is in advance of all previous legislation on the subject, still, patriotic Americans who have been carrying on the conflict in behalf of free government here for years and years are greatly disappointed because the new law provides no remedy for the one main, central evil which has cursed the territory for forty years, namely, the *merging of the state into the church by a polygamous priesthood that bitterly hates all our most sacred American institutions*, and arbitrarily concentrates in its own hands the entire local civil power of the territory. This has been done here for nearly thirty years by an arbitrary consolidation of the election districts in the territory, and of the municipal wards of the cities, so that although the Americans have for many years paid about two-fifths of the taxes in Utah, they have been denied representation. Just once in the history of the territory have they been allowed to have one

man in the legislature. And they are shut out entirely from all representation in the city governments, with one or two exceptions in the Gentile mining towns.

When the present law passed the House, under the lead of the brave Judge Tucker, this grievous injustice was remedied by giving to the President the power to appoint the upper house of the legislature, and by dividing the appointment of the county and municipal officers between the President and the governor. But when the bill reached the Senate and was referred to a conference committee, under the lead of Senator Edmunds, those most vital and important parts of Judge Tucker's vigorous bill were stricken out, greatly to the disappointment of the loyal men of Utah. Senator Edmunds seemed to think that the test oath would be sufficient to put the government here into American hands: But the Mormons are ready to swear to anything under the direction of the priestly leaders, who are determined to keep the civil power in the hands of the Mormon church. Accordingly, in the municipal election held in Brigham City (eighteen miles northwest of Ogden), the first election under the new law, the Mormons in general, and the notorious champions of polygamy in particular, all came forward and gulped down the oath without any hesitation, swearing that they would obey all the anti-polygamy laws of Congress, and would "not directly or indirectly aid or abet, counsel or advise, any other person to commit any of said crimes."

II. *The Religious Situation.*—This is continually becoming more and more interesting. The priestly leaders, who have for years past been pleading with the people to stand by the doctrines of Mormonism in general, and the doctrine of polygamy in particular, no matter how great the opposition of the government might be, for the Lord would certainly appear for their deliverance, were the very first to run. For two years, now, these leaders have been living on the fat of the land in seclusion, while the poor people have been obliged to go to the penitentiary and do the suffering. This is

having its legitimate result. There is more restlessness and dissatisfaction in the Mormon ranks than were ever known before, although the priesthood are putting forth special efforts to secure submission to their tyrannical authority. If the legislation by Congress had been thorough enough to disarm the priesthood at once of all civil power, and the civil affairs of the territory had been put entirely in the hands of the patriotic friends of the government, as should have been done, Mormons by the thousand would have come over to the American side. Now, they are obliged to wait still longer for such an opportunity. Meanwhile, they are more accessible than ever to the truths of the gospel. The audiences in the Christian chapels over the territory have been larger than ever during the past year, and all except the more fanatical half of the Mormons have been more ready than ever to talk about religion with the Christian representatives.

The special evangelistic work in Utah during December, January and February by Dr. S. E. Wishard, of Kentucky, might be said to mark the beginning of a new era in Presbyterian work in Utah. He held protracted meetings in Salt Lake City, Ogden, Brigham City and Mount Pleasant, with brief meetings in Logan, Springville, Payson and Nephi. In all these towns the attendance was limited only by the size of the audience room. Dr. Wishard came directly in contact with the Mormons in most of these places, and they became greatly interested in his work. He has very rare qualifications for the evangelistic work needed in Utah, or anywhere for that matter. He has not only a most genial, winning presence and manner, and fine natural gifts as a speaker, so that he is always interesting, but he has a rare and positive genius for adapting Bible truth to peculiar audiences. In ready and powerful handling of the Scriptures so as to apply them to peculiar errors and circumstances, he is certainly one of the masters in Israel, as well as in his trained ability to apply Bible truth to the individual conscience, and to organize Christians for work. As a result of his labors, considering the peculiar circumstances there was a large number of conversions. Christians were stimulated to new activity, and a far-reaching

impetus to Bible study was imparted. But to do the work that was pressing to be done, Dr. Wishard should have had a year instead of three months. It is the earnest hope of all that he may be allowed to return to Utah next fall for a six-months campaign at least. The Mormon people were deeply interested in his telling lectures on polygamy from the Bible standpoint.

Presbyterian work was never more prosperous in Utah than at present. The statistics are about as follows: 13 churches, 13 ministers, 32 day-schools, 58 teachers and about 2000 pupils, three-fourths of them from Mormon families. The aggregate statistics for the five great Protestant denominations in Utah may be given thus: 76 American schools in about 68 different communities, employing about 165 Christian teachers and educating over 5000 children, three-fourths of them from the more independent Mormon families. The new law leaves the public-school system of the territory still under the control of the priesthood, except the superintendent of public instruction, thus leaving the unjust burden of carrying forward American common schools in Utah upon the shoulders of the Christian denominations, whose representatives here are taxed for the support of the Mormon schools.

III. *The Commercial Situation.*—Just a few words on this, for it, too, is closely related to the evangelization of Utah. While the new legislation is far below what was needed and expected, still it is so far in advance of all previous legislation, and indicates such a willingness on the part of Congress to supplement it in the direction needed, that it has already given a great stimulus to commercial enterprise in different parts of the territory. American business men are more hopeful than ever. In Ogden and Salt Lake City particularly a new era of prosperity seems to have already begun. Real estate has begun to advance, and eastern capital has already begun to make investments. Important transfers of real estate have taken place since Congress adjourned, and real-estate men are beginning to receive numerous letters from eastern capitalists. One would hazard little in saying that Ogden and Salt Lake City are likely to double their popu-

lation within the next five years, giving the former a population of 15,000 and the latter a population of 55,000. New and important railroad lines are now heading toward both cities from the East. An important rivalry has already begun between the Denver and Rio Grande and the Union Pacific railways, to make the shores of Great Salt Lake attractive by elegant hotels, cottages and bathing-houses. Several hundred thousand dollars are likely to be expended in this way by these two great corporations within the next three years. One of the companies put up some attractive buildings last year, and the result amply justifies a further large outlay; so that the boom which Utah has been so unjustly deprived of for twenty-five years is likely to begin the coming summer. Nay, it may be said to have already begun. And that there is ample room for growth may be seen by the fact that an eastern scientific man, who has often visited Utah, is represented as saying that her present resources, agricultural, grazing, manufacturing and mineral, are sufficient now to sustain a million of people. With the fine fruit-growing climate in addition, a large immigration is likely to come in during the next five years.

IV. *Presbyterian Needs.*—1. Six ministers are needed at once to take charge of important fields. 2. New chapels are needed at once in Richmond, Mendon, Kaysville, Spanish Fork and Richfield, at an average cost of \$1800. 3. New school buildings are needed in Logan, Ogden and Salt Lake City, at an aggregate cost of \$18,000. These buildings have reference to the permanent academic work of the denomination. The work of the Christian academy in Utah is nearly equal in importance with that of the Christian church. May God open the hearts of Christian people everywhere to the importance of improving the present great opportunities in this prospectively powerful state, and may they all pray unitedly for the special presence of the Holy Spirit among the people here.

THE CRISIS OF MORMONISM.

REV. S. E. WISHARD, D.D.

It is difficult to define Mormonism. Its developments, modifications, visions, dreams,

metamorphoses and what not make it utterly indefinable and equally indescribable. It is easier to say what it is not than what it is; since it contains ingredients of almost everything corrupt and corrupting, with scarcely a trace or semblance of that which is pure and holy.

It is not a church, though claiming to be the only apostolic church. It is not a state, though assuming to dominate all governments. It is not a society, though arrogating the perfections of social adjustment. It is not a family, though it has made enormous attempts in that direction. Let us write it in a sentence: *It is diabolism enthroned on sensualism, inflated with Judaism, poisoned with the merit-making of Buddhism, inspirited with the secret knavery of Jesuitism, masquerading before the world in the forms of our holy religion.* Do not charge aught as written in malice. This is the verdict of the deliberate and most charitable judgment of the best men of the day, who with Bible in hand have sought to cast some rays of light into this midnight of pollution. After some months of contact with this *ism*, in free conversation with its defenders, and with an honest but fruitless effort to find in it something of truth and righteousness, one is driven to concede the estimate already given of this moral plague upon our nation.

Its perversions of truth, pulling it to fragments and out of connection, make it a stupendous mixture of falsehoods, all the more dangerous because clothed in the verbiage of religion. This vast superstructure of error, built on wrested Scripture, with the apex downward, must soon fall,—partly of its own weight and partly by the antagonism which it has awakened.

Conceived in falsehood, nurtured in fraud, steeped and poisoned with covetousness, bloody with crimes of deepest dye, there *must be* an end to all this iniquity. The sound of the early decay of Mormonism, of its utter overthrow, is in the air. The hand of eternal Justice has already carved on the face of those uplifted mountains its sentence of coming doom. Mormonism may choose to die as did bigoted Judaism, putting the torch to its own costly temple; but die it must. He whose word is settled forever in the heavens has

said, "BE SURE YOUR SIN WILL FIND YOU OUT." As sure as God has written the inexorable sentence, so sure must this great beastly iniquity go down. To the waiting eyes of the earnest men and women who are toiling for the uplifting of the victims of this gigantic fraud the day of deliverance may seem to lag. But it comes apace. It may be seen in

THE SUNDERED CHAINS

that are found in every direction, in almost every hamlet and home. The young men and young women who have been duped and misled are refusing to believe all that is told them by their former instructors. They have heard the whistle of the locomotive, have learned the alphabet, and are beginning to read the morning papers. They have made the acquaintance of our ministers and teachers; they have found them to be Christian men and women of pure lives, not robbers or plunderers. They have discovered that our missionaries preach a gospel that demands a new life, and that repentance and regeneration are necessities to the new life. They have discovered that our missionaries do not harangue the people on the subject of breeding cattle and horses, on irrigation and crops; that the people under our instruction are not harassed, browbeaten and enslaved in their business life. They are learning that the word of God is more palatable than the slops of Mormon revelation. Though forbidden, they will go to the meetings of Christian people. Having tasted the good word of life, they want more. The butcher who once refused to sell meat to our missionary—boycotting him, you see—now carries it to his door. The grocer who played the same tune has stopped his fiddling. The washerwoman who crept stealthily to the missionary's back door at midnight, to get her work and wages, now comes in open day. These are small things, but they tell the story. Our gospel toilers, who were hated and ostracised a few years ago, are now respected; and their preaching begins to tell with power. As God's ministers turn the batteries of divine truth upon the vile system, and begin to pierce its untenable defences, the young men and women smile and nod approval which is as emphatic as a good Methodist amen. The court-house

at Box Elder was recently crowded with several hundred Mormons to hear a Bible exposition against polygamy. A large share of the audience was made up of young people. Their faces were lit up with pleasure as point after point was made against the horrible doctrine of saintly adultery. An audible smile of approval frequently greeted the speaker. At the city of Ogden, under similar circumstances the audience actually broke out in suppressed stamping and clapping approval. It was at Box Elder that our missionary, at his first appointment, was confronted with the deputy sheriff, decorated with his belt full of pistols. Now he has the ear of the young men and women. The advance of liberal ideas, tolerance of God's truth and those who preach it is very marked. A Mormon elder with whom we had a long conversation said, "I expect to see a greater defection from the Mormons than ever before. I see it and hear it in ways and places that render the fact unmistakable." It were easy to multiply incidents in proof of this fact, were they needed.

It is true that when the system looses its hold it leaves the mind

IN MORAL DEBAUCHERY.

This is a discouraging fact. It leaves the moral features of its victim scarred and pitted. It attempts to destroy those whom it cannot hold. The reaction from its delusions is fearful. The pendulum naturally swings from the hot superstition and fanaticism of Mormonism into the frigid death of infidelity or atheism. Many who have lost faith in the "cheap-John" (Taylor) revelations are ready to give up the revelations which God has given by his Spirit. This is the fruit of every false system. We found this incarnate skepticism occupying much of the ground between the offensive carcass of decaying Mormonism and the life of the Christian churches. It is a cold, dark territory, in which many must perish unless they are helped and delivered. This class of people should awaken the tenderest compassion and call out the earnest, believing efforts of God's people. But God has made provision for them. His word of promise, revealing his complete and gracious redemption, is just what the people need. This skepticism is accessible. These

deceived people rather welcome our missionaries, who give bread, not a stone, an egg instead of a scorpion. The lives of our ministers and teachers underscore their preaching and teaching. Besides, there is a sort of unconscious longing for him who is to them the "unknown God," and for his (to them) unknown gospel.

The recent enactments of Congress, though deprived, before their final passage, of some of their most important features, are pushing Mormonism to the verge of its coming doom. It is reported that the Mormons are taking the test oath and chuckling over their own stupidity. Be it so. They are unwittingly repelling those of their number who have any honesty left, and are laying toils for their own feet which must soon entangle them irretrievably.

Look at the situation of Mormonism from whatever standpoint, and it is evident that the crisis has come. With President John Taylor and George Q. Cannon now in hiding—the latter having forfeited a forty-five-thousand-dollar bail bond rather than stand trial; with the tide of commercial life beating in upon the territory; with the stringency of law against their crimes, and a thoroughly-loyal and unswerving executive to enforce the law; with the missionaries and teachers of all denominations preaching a pure gospel and furnishing a Christian education; with the young people on every hand losing faith in the vagaries of their criminal leaders,—it must be apparent that the end is not far away. By this is meant that our government is to be obeyed and the political trickery of Mormonism is to be overthrown. For when this *ism* loses its political ascendancy and the money-bags with which it has so long purchased immunity from crime, there will be such a coming out of Babylon as will rapidly clear the atmosphere. With such an end before us, and even now in sight, there is just one thing for the Presbyterian Church to do—viz.,

REINFORCE OUR MISSIONARIES

with men and money. The preparatory work has been tedious, sometimes disheartening, always in the face of determined opposition; but it has been well done. The labor of such men as McMillan, Coyner, Welch, McNiece, Parks,

Leonard and others who have more recently come into the territory with the noble band of teachers aiding and supplementing the missionary work, should not be lost. Nor should it be left to slip away from us. Having sown the good seed, we ought to gather the golden grain.

The field left vacant when the beloved Leonard was called to his reward, more than a year ago, waits to-day the coming of some one who shall enter in and gather the harvest. On a recent visit to this field, Springville, a notice of six hours gathered more people than could be seated in the church. At the close of the sermon many remained to thank the preacher for God's message, and to beg for a week of preaching. Even Mormons stopped to ask for more. The same state of things exists at Nephtis, and at Logan where Rev. Mr. Parks laid broad and deep foundations before his brethren carried his stricken body to its resting-place. Three days' labor there deepened and intensified our impression of the importance of immediate and strong reinforcements.

The Mormon interdict of our work in Utah is like that decrepit old papal bull. It is a noisy but generally harmless creature without hoofs or horns. The denunciations of an entire Mormon conference, aided by the industrious labor of a hundred and twenty priests acting as a secret police, could not deter the young people from attending our meeting at Box Elder. By the blessing of God upon the toiling missionaries, the spell is almost everywhere broken.

The one thing for to-day is, More men! More harvesters for the field! More teachers of the word! Men who can use the sword of the Spirit, who can hew to the line, are in demand. Now is the time for achieving that success for which our church has been giving her money, her sons and her prayers. Reinforce! Reinforce! and with the reinforcement let the famous military order, "a little more grape, Captain Bragg," go down the line. Do not conclude that the conflict is over; only that *the battle is now on*, and the hour of victory is near. Let the recruiting officers forward the columns by the next train over the Rockies.

DON'T PUT THE CART BEFORE THE HORSE.

FROM A MISSIONARY.

"To every man his work." The farmer must plough and sow if he is to reap a rich harvest. The business man will require to look carefully and attentively after his business. He lays his plans, matures his schemes, and even has an eye to the future. At the appointed season he balances his accounts; he can tell you at one glance at his balance sheet how he stands. The miner must sink a shaft and run a tunnel in order to reach the precious metal. The lawyer must sift and weigh his client's case before he can render an intelligent advice.

We missionaries have been multiplying our sorrows and recalling our perplexities. Have we thought of a remedy that will fill the treasury of our Home Mission Board at New York, the source from which we are to receive a supply at the end of each quarter to meet our wants? Examine the Minutes of the General Assembly for 1886. It must surprise the most careless thinker or reader when he finds that hundreds of churches have not contributed one cent to the Board during the year. But let some religious tramp come along with some pet scheme, and he can raise in the church \$50 or \$100. If he or she, as it may be, fail in the church, it is a laudable scheme, make a personal canvass of the congregation. A good sister or good brother is always available to assist in the canvass. But not a soul in that congregation to speak a word for home missions, or make a canvass of the congregation on behalf of the Board!

Here is a church which is receiving \$500 from the Home Board, just half the minister's salary. The church has a membership of 90 or 100. That church gave last year to the Home Board about \$14. Said congregation is worth, at the very least, half a million dollars. One of the members I am acquainted with I know is worth from one hundred and seventy-five thousand dollars to two hundred thousand dollars. (I put these figures very low.) There are a number of others in that congregation that are worth a great deal more than the man I have just referred to. A man

with a smooth tongue visited that congregation with an old pet scheme in behalf of humanity, and he who had no claim on the congregation carried away \$100.

Here is another congregation in the city. They have a noted pastor and a number of refined elders. They receive \$800 from the Board. Contributed last year in all about \$10 to the Board of Home Missions. A woman visited that church, placed her pet scheme before the people, and made a canvass of the members, and in two or three days carried away about \$200.

Here is another church. They receive \$400 from the Home Board. A religious tramp, No. 3, comes along. The minister protests against opening the church, but the elders are good men, and the brother must have a hearing. He carries away \$50 from that congregation, and not one cent that church contributed to the Board. These are only a few out of the hundreds of cases that I could lay before my readers. Yet we ask, "Wherein have we robbed the Home Board?" I answer, "In tithes and offerings." (Read Mal. 3: 10.)

Oh, my dear brethren in the home mission fields (for it is you I am speaking to in this letter), what shall we do? The great Presbyterian Church in these United States is looking on to see that every man at the front is doing his duty.

Are we, the ministers and elders in the home mission fields, leading our people up to that grand privilege which every man ought to enjoy in helping in this grand work?

It is the minister's high privilege, and his duty as a leader of the flock, to give. It is so with the elders. If the leaders do their duty in this respect, the congregation will soon follow. What are they, superintendents of missions, doing? They visit those congregations that fail to do their duty. They organized some of those churches. Why do they not speak a word for our Board? Are they afraid? Men will always be respected for doing their duty. These men, coming into a church, alive in the interest of the Board, can speak such words as will sometimes set the church on fire.

EDITORIAL CORRESPONDENCE.

MISSOURI.

A YEAR'S WORK.

REV. THOMAS MARSHALL, SUPT.

I send to you a few facts and figures pertaining to my work. They may be of service to you in your general review of the work.

I. *A general survey* of the whole field embraced by the Synod reveals the fact that there is a healthy spirit manifest in our churches. Some of the indications are as follows:

1. In very many of our churches there has been a revival of religion, attended by large gatherings.

2. There has been an increased attendance upon the preaching of the word and upon the prayer-meeting.

3. Churches without pastors are more loudly calling for the regular ministrations of the gospel.

4. There has been unusual zeal and activity in building houses of worship.

5. Greater thoughtfulness has been manifest on the part of the churches for the comfort of pastors and their families. The result of this has been the purchasing or the building of quite a number of manses.

6. There has been during the past year a greater degree of liberality in the support of the ministry.

7. The most excellent literature of our church is being more and more sought after and circulated in our Sabbath-schools.

8. The St. Louis *Evangelist* reports a steady gain in its circulation among the families of the Synod.

9. There is an increased demand for faithful and efficient men who are not only able to preach the gospel, but, if need be, to defend it.

10. Since January 1, 1887, about forty churches have reported accessions of *six hundred members*. Most of these have been added on confession of their faith in Jesus Christ. The Holy Spirit has, we believe, been more generally poured out upon our churches during the past winter than at any previous period since I have been in the work.

II. *Twelve new men*, at the very lowest estimate, are needed to supply fields that are now vacant. How to get these needed workers, and where to get them, are very serious questions. With the vast regions beyond us so loudly calling for young men, in vain do we look to the seminaries, each with a handful of men, for a supply. The Lord's harvest is perishing. Few fields offer a more bountiful reward to the consecrated workman than Missouri. What can I do more to bring men who will reap for God, into this waiting, perishing harvest? Pray ye the Lord of the harvest on our behalf.

III. *Student labor* will be very acceptable for some of our smaller fields. I will try and use as many of the young men as may be deemed wise. I shall do as I did last year, namely, make no guarantees for a stipulated sum from the Board of Home Missions, but will set them to work in their designated fields and require that the churches served do their utmost to maintain them. Any shortage I will report to the Board of Home Missions for its consideration. This plan puts both the churches and the young men at their very best, and if generally applied in all of our synods with respect to student labor, would act as a healthy stimulus that would save to the Board quite a considerable sum of money.

IV. *New churches* have been organized as follows:

1. At Ridge Station (Dee post-office), Craighead county, Ark., Presbytery of St. Louis.

2. At Tina, Carroll county, Mo., Presbytery of Platte.

3. At Kansas City, Welsh Presbyterian, in the Presbytery of Osage.

In this connection we would say that many old churches are awaking to new life and activity.

V. *Three new lines of railroad* are being pushed across the state, one from St. Louis to Kansas City and two from Chicago to Kansas City. These great enterprises will quicken many old towns and bring into existence a multitude of

new ones. It is very important that our church go up and possess these centres of business for the Lord. In order to do it we must have men for these new points and some ready means to support them in their work. It is with great anxiety that I contemplate the priceless opportunities that are laid at our very door, and then ask myself the question, Will the great and rich Presbyterian Church prove herself equal to her opportunities and possess this goodly land for Christ? If vast corporations pour out their treasure to enlarge their facilities for gathering the treasures of earth, will the members of the church of Jesus Christ pour out their treasures, that along these avenues of trade and commerce precious souls, the wealth of the kingdom of heaven, may be gathered? To the rich and poor alike God speaks, and says, "*Bring ye all the tithes into the storehouse.*" From ocean to ocean let God's appeal be heard and heeded.

VI. *Ten new houses of worship*, completed during the year, are worthy of mention as showing the liberality of God's people in rearing up these public altars of prayer and praise. I am also most happy to say that most of these sanctuaries have been dedicated nearly or quite free from debt.

MORE DEDICATIONS.

At *Moselle*, December 12, 1886, a neat church edifice was dedicated. This house of worship is the sixth that Rev. John F. Fenton, the apostle of Franklin county, has been instrumental in building in that region. For years Brother Fenton has ministered to the church at Moselle, holding services in the school-house. He now rejoices in seeing this neat temple of the Lord dedicated, and feels that on account of the infirmities of age he can no longer be shepherd of that flock. We shall be glad if Brother Ellers is attracted to that field.

Martinsville and New Hampton.—Rev. Duncan McRuer, who for so long a time has faithfully served these churches, in December entered into rest. I was with him November 6, 7 and 8. On Sabbath, November 7, we dedicated the new church

edifice which he was instrumental in building at *New Hampton*. He was full of joy over this work of God's favor and blessing in his work. He will be much missed by the little flocks he so faithfully tended, and by all of his brethren in the Presbytery.

Breckenridge and New York Settlement.—Rev. Charles P. Blayney has done remarkably well in rallying the forces in the Breckenridge church so that they have built a very beautiful church edifice in place of the one burned two years ago. I was there and dedicated it free from debt on January 2.

The church edifice at New York Settlement was so badly damaged by lightning last summer that it was rendered unfit for services until put in repair. That work has been accomplished, and the church is now opened again for services. Brother Blayney has had a hard work, but has succeeded in it.

Deepwater.—Rev. R. H. Jackson has successfully led the building enterprise of this church to completion. On the 14th of November last I assisted him in the dedication of a very beautiful house of worship. This is a new town and a new church. It was organized only about a year ago.

Knob Noster is vacant as yet, but supplied by different persons. Some time ago they completed a new house of worship, which is quite a gain for that church.

Springfield Second (North).—Rev. E. A. Hamilton is pushing on the work of building, and his new edifice is nearly complete. The mother church (Calvary) has greatly strengthened this young daughter by her counsels, her money and her prayers. I am sorry to have to say that the Calvary Church has lost by death Elder Charles Sheppard. He was a man of large heart, and a tower of strength in the church and in the Presbytery.

Eureka Springs, Ark.—Rev. William B. McElwee has seen his work well rounded up by the completion of one of the most beautiful church edifices in the Presbytery. I assisted him in the dedication on 28th of November. I hear that the Lord is at the present time pouring out his spirit in "showers of blessing" upon that church and city. In this you will heartily rejoice with us.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

January.—The evangelization of the great West.
 February.—The Indians of the United States.
 March.—Home Missions in the older States.
 April.—Woman's work.
 May.—The Mormons.
 June.—The South.
 July.—The Roman Catholics in our land.
 August.—Our immigrant population.
 September.—The Mexicans.
 October.—The treasury of the board.
 November.—Our missionaries and missionary teachers.
 December.—The spiritual condition of the whole country.

MORMON MISSIONS OF THE BOARD
OF HOME MISSIONS.

In a condensed and plain statement of the number and names of the missions and missionaries among the Mormons, we must leave unsaid many things which it would give us pleasure to record, and which would be of interest to our readers, and also be but a just tribute to the devoted men and women who labor among a people so different in every respect that they get but little encouragement from them, and are virtually shut out from nearly all congenial society.

The progress of the work in Utah has been steady and continuous from the beginning. It has probably been even more extended and influential in educating public sentiment outside of Utah than it has been in converting the Mormons themselves, though the works of grace among them have not been few nor insignificant, especially among the children.

The work in Salt Lake City is the largest of the Board in Utah. There we have two organized churches, under the care of Revs. R. G. McNiece, D.D., and W. R. Campbell. Both have houses of worship and regular service. There are also two schools. The Salt Lake Institute, with Prof. Millspough as superintendent, and his six assistants, is a power for good and a credit to any cause. There are enrolled 298 pupils. The Camp Mission has two teachers, the Misses Reed and Bartlett, and 80 pupils.

Going southward from Salt Lake City, the

next point where we have work is American Fork. Rev. T. F. Day is the minister, who by much labor has secured a beautiful stone church edifice and parsonage and an organized church. The school is taught by the Misses Pierce and Martin. They have 75 pupils, and a Sabbath-school of 55 members. Pleasant Grove is an out-station of Mr. Day's. There is a chapel building, and a school taught by Miss Firebaugh.

Springville comes next in order, and is one of our most important stations. Here Rev. G. W. Leonard labored, and laid down his life in the Master's service. There is great need of a minister at once. There is a good brick edifice and church organization. The school is taught by the Misses Munger, Wray and Perley, having on the roll 140 names. The Hungerford Academy is now building, and will be ready for opening next fall. Spanish Fork is the station connected with Springville. Miss Lucy Perly has 81 pupils in her school, and a moderate building that needs enlargement.

Rev. J. A. L. Smith has been laboring at Payson for a number of years, and has been compelled to cease work—broken down in the service. He has been enabled to build a good brick church and parsonage, and organize a church and a Sabbath-school. The teachers have 65 pupils, and are the Misses McCulloch and McNair.

Nephi has been without a minister for a long time, but one is sadly needed. There is a good frame church building, a Sabbath-school and a large day-school of 99 scholars, taught by the Misses Lockwood and Gee.

The work in San Pete valley began at Mount Pleasant, under Dr. McMillan. Rev. E. N. Murphy is the present pastor. There is a church organization, a church edifice, a boarding-house building, a Sabbath-school, and a day and boarding-school. There are 74 day scholars and 12 boarders. The teachers are Mrs. E. N. Murphy and Misses Beekman, McNair and Larsen. Fairview and Spring City are out-stations, with Miss Fishback in the former and

Miss Whitehead in the latter. There are small chapel buildings and Sabbath-schools in both places.

Manti, Ephraim and Gunnison are the other stations in this valley, and have been ministered to by Rev. G. W. Martin. His efforts have resulted in the erection of three substantial stone buildings, and church organizations at the two first-named. There are three schools and six teachers, the Misses Galbraith and Stoops, with 81 pupils, at Manti; the Misses Rea and Congle, with 36, at Ephraim; and Mrs. and Miss Green, with 33, at Gunnison.

Sevier Valley, which lies immediately south of the above field, has three stations, Salina, Richfield and Monroe. They form one circuit for a missionary, but at present it is vacant. There are three buildings, three schools and Sabbath-schools, with five teachers. Miss Regan at Salina has 35 pupils, the Misses Olmstead and Giesy have 47, and the Misses Decker and Neilson about 70. At Fillmore the Misses Knox report 55 pupils, and at Scipio Miss Evans reports 28; at Scipio there is a small building and a good Sabbath-school.

Rev. P. D. Stoops is the missionary at Parowan; Mrs. Leonard and Miss Curtis are the teachers, and report 54 scholars. Cedar City is an out-station, but at present has no school.

The next circuit is in the extreme south—St. George, Silver Reef and Toquerville. Rev. A. B. Cort is the minister to this large field. Mrs. Blackburn teaches at St. George, Prof. Geyer at Silver Reef, and Miss Burke at Toquerville. Being so far from the lines of travel, the bigotry of the Mormons is intense.

Going back to the far north, we look for a time at the Cache Valley, with Logan as the central station. Rev. C. M. Parks, who was the pioneer of this work, died at his post, in October, 1886. He not only opened the mission at Logan, but those also at every other point in the valley. His death has been a great loss to the work. The school is very prosperous, and is under the care, at present, of the Misses De Graff, McGintie and Woods. Rev. E. W. Greene has just entered upon the work there. Mendon is the out-station, and is under the care of Miss Brown. There are two other distinct circuits in this valley, one under the

care of Rev. W. E. Renshaw, who has Franklin, Idaho, and Richmond and Smithfield, in Utah, with schools at the two latter points, under the care of Misses Coyner, Cort and Simons, with 60 scholars respectively. The school at Franklin was given up because the Mormons lost control of the school funds, which passed into the hands of the "Gentiles," who are our friends, and have control of the public school.

The Rev. P. Bohbeck has charge of the mission embracing Hyrum, Millville and Wells-ville. There is a church building and a school at each place. The schools are under the care of Miss Clemens, Mrs. Norman and Miss Noble.

There are two missions in Idaho, one at Malad and Samaria, under the care of Rev. C. J. Godsmen, with the Misses Morse, Johnston and Haines at Malad, and Miss Baker at Samaria; both schools are large and doing well. There are buildings at both places, and a church organization at Malad. The other mission is in the Bear Lake Valley, and has the Rev. R. P. Boyd as the minister, who lives at Paris, and preaches at various points up and down the valley. The only school is at Montpelier, under the care of Misses Crowell and Leonard, and has 70 pupils.

Box Elder is where Rev. S. L. Gillespie has worked with a martyr's grit and come off conqueror over all difficulties. Miss Byers has a school of 34 pupils.

Ogden and Kaysville are under the care of Rev. Josiah McClain. The Misses McDonald report a school of 53 at Ogden, while Miss Hart reports 42 at Kaysville. Both stations need better buildings and facilities, and should have them at once.

RICHMOND, UTAH.

PROGRESS IN THE FACE OF DIFFICULTIES.

REV. W. E. RENSHAW.

Since I made my last report there has been much uneasiness on the part of the Mormons. We would naturally expect this. They find themselves almost driven to the wall by the passage of the Edmunds-Tucker bill. But they are now making every effort to hold themselves together, and aloof from all outside influences, still hoping

that God, in their extremity, will come to their rescue.

So we find that they are rather more shy of us than usual. Their teachers have tried (and partially succeeded) to poison the minds of the common people against us, telling them, amongst other things, that all the Presbyterians want is first to become acquainted with the people and then have soldiers come in and kill them off.

Some of the children believe this, for they are taught to regard every "outsider," every non-Mormon, as an enemy. In fact, in their preaching (?) they divide the world of mankind into two classes:

the "Latter-day Saints" and "our enemy." After our baby was born we were surprised and delighted that nearly all the little children of the place came in to see us. We supposed it was all a friendly interest till we heard the real cause not long since. Some one started the report that our baby was *spotted*, a judgment sent on us because we were gentiles. But they found a healthy, plump, pretty and perfect baby.

Notwithstanding their efforts, by every unfair means, to counteract our influence, God is blessing his own work, and, considering the material to work upon, there are grounds for encouragement.

NEWS FROM THE FIELD.

THE DROUGHT IN TEXAS.

REV. W. S. WRIGHT.

Pearsall is fifty-three miles southwest of San Antonio, county-seat of Frio county, six years old, population 1000. Has a better promise before it than any place between San Antonio and Laredo, being in the very centre of a very fertile county of land. The county is almost entirely taken up with immense cattle ranches, and I did not suppose there were as many as 150 farmers (they are all "small farmers") in the county until I saw the statement in our county paper that the drought committee of the legislature had granted aid to 150 farmers in Frio county. It has not rained an hour, all told, since last August. The winter has passed, and the spring has well advanced, and there are no signs of rain and no grass, and cattle are dying of starvation by thousands. The rains usually come here in the winter and early spring, and the present distress is unprecedented. The drought of last year did not affect this part of the state so much as it did some counties to the north of us which have since had rains, while we have had none, and it now looks very much as if the ranchmen (most of whom are mortgaged) as well as the "small farmers" would be ruined. Our town, which has many enterprising and excellent people in it, has a bright future before it eventually, but it is prostrate now; and, excepting a very few persons, the citizens would be very glad to leave for other regions if they could do so.

DES MOINES, IOWA.

REV. W. J. YOUNG.

I thank God that I can give an account of my stewardship for the past three months "with joy and not with grief." Truly God has been gracious to us and blessed us.

The 1st of December we paid off a debt of \$450, which leaves us out of debt and our church clear. Began with the week of prayer a series of special services which have resulted in awakening the entire church, with a very few exceptions, to a sense of the privileges and responsibilities as never before. Five have been added to the membership since our last report, all heads of families.

The church is altogether harmonious and in excellent spiritual condition. We expect to reap a larger harvest of souls yet before the close of our church year. One remarkably encouraging feature of the church state is the thirsting for righteousness, a desire for growth in grace.

FRANKFORT, IND.

THE GREATNESS OF THE WORK.

REV. JOHN A. CAMPBELL.

I received your circulars and report of delinquent churches to do what they could for home missions up to the 1st inst. Also the book, "Our Country," for which I thank you. I had written to the churches before, and am writing again to the delinquents and circulating your circulars.

I am overwhelmed with the greatness of the work of home missions. I believe we are progressing in the work in our Presbytery and Synod, but oh, how slowly! I have given my life to the feebleness of churches, declining calls to larger fields and salaries; and although at times feeling the pinching that such a course produces, God has brought me to the evening of work with a better provision than many in abler churches would have made. I feel that the now feeble country and village churches are our hope for the future. We must preach the gospel to them.

SUMMERVILLE, OREGON.

MORE CHURCHES COMPLETED.

REV. J. C. WILLERT.

Another three months are gone. We have the two church buildings, one in each of my stations, complete and paid for. My people have done more than I had thought they could. This field has done well in the way of building churches. It is now in a good condition to expect good work in the way of winning souls for Jesus. I will assure you that I have some members here who have really done more than they were able. I wish we could do more for the Board, but since the churches are complete and paid for this year, you may expect better things next year.

MANCHESTER, N. H.

THERE IS ROOM IN NEW ENGLAND FOR PRESBYTERIANS.

REV. G. N. KARNER.

The city of Manchester, although but little over forty years old, is now a city of forty thousand souls. If ten thousand were church-goers the churches of this city would not accommodate them, even if we include the several large Roman Catholic churches. There are at the lowest calculation twenty-five thousand people in this city that do not attend church. Ample opportunity certainly for work.

Since our arrival we have left no stone unturned to make the Second, now Westminster Presbyterian Church, a power for good in this rapidly-growing city. In a measure we have succeeded. There has been a steady increase in the attendance in spite of the fact that the hall in which we worship is too large for so young an organization. Since June our church membership has increased by 40, 22 by letter and 18 on confession of faith.

Our desire at present is to have a house of our

own. A building fund has been started, but it grows slowly. Our collection for the Board of Missions was \$28, already reported to you.

Our membership now purged is something over one hundred. We have a live Sunday-school, and many of the accessions have come to us through this valuable feeder of the church. This closes our year (March 7). The report is favorable in every way.

COCHECTON, N. Y.

"PERILS BY WATER."

REV. S. MURDOCK.

A great misfortune has befallen our little church and ourselves. A week ago last Monday night, owing to an ice gorge in the river, the water came down upon us, rising to the top of the pulpit in the church, and to a depth of from five to six feet in our house. The floor of the church with the seating was torn up, the organ and hymn-books ruined, and the furniture damaged, and nearly all our Sunday-school library (new too) destroyed.

But we fared worse than the church. My wife had been very sick for more than two weeks. We waited until almost the last moment, and then carried her out in a rocking-chair. Our best furniture, much of our best clothing, many of our nicest books, and so many things that we can never replace have been ruined or badly damaged. It is impossible for us to estimate our loss. Then, on last Saturday night the waters repeated their visit, but did not reach the same height.

We are now trying to stow ourselves away in a little house on higher ground, with what things we have left.

ABERDEEN, DAKOTA.

CRYING OUT FOR ORGANIZATION.

REV. ORR LAWSON.

This field is important. It embraces the eastern half of the county of Edmunds, which is rapidly filling up with a good class of people, among whom are a good many Presbyterians. We are holding back several points where the people are crying out for organization, but we cannot abandon the points already organized unless it be imperatively necessary. The spring immigration into this country has already begun, and promises to be large this season. There will, probably, be a dozen points where churches ought to be organized before next winter if we only had the men and the money to occupy them.

DEATH OF A VETERAN.

ALEXANDER MUTCHMORE.

REV. C. S. ARMSTRONG, D.D.

Some days since, Elder T. A. Mutchmore, of Moro, Ill. (near Alton), called on me and gave me, *for home missions*, twenty-five dollars in gold, which he said his father, Alexander Mutchmore, had "saved up" for this purpose. This patriarch was born July 2, 1794, and died at Moro, Ill., February 14, 1887. He had accomplished almost a century. His daughter, writing me, says: "Father always paid for mother, to the home mission, after she died." He was the father of Dr. Mutchmore, of the Presbytery of Philadelphia. For more than sixty years he was an exemplary member of the Presbyterian Church. Since 1865 he had lived at Moro, where he died at the house of his son, Elder T. A. Mutchmore

WALLA WALLA, W. T.

A GREAT REFRESHING.

REV. T. M. GUNN.

Since my last report, January 1, we have been engaged in a union meeting, composed of six denominations, Baptist, Congregational, Methodist, Cumberland Presbyterian, United Brethren and First Presbyterian. The place was in our church, because the most commodious in the city. The pastors preached in alphabetic order. Two meetings were held every day, at noon and evening. The meetings have continued eight weeks with unabated interest. Over two hundred and thirty have professed faith for the first time or been reclaimed from a cold and sinful state to renew their covenant with God. Marvellous displays of God's power have been manifest to all. Men of the most ungodly character have been converted and give clear proof of salvation. Worldly and inconsistent professors have been brought to see and feel and renounce their errors. The churches have been all lifted to a higher plane, to a clearer knowledge of duty and a stronger purpose to be the Lord's.

One marked feature of the revival has been that its chief converts were young men—at least two-thirds of those who professed. Many of them were transients, or unemployed persons tarrying in the city during the cold weather, waiting for the opening of spring work. Nearly all the people at one hotel were brought to Christ. It has reached all parts of the city and almost every circle of so-

ciety. At its height, we had to occupy the opera-house as well as the church on Sabbath evenings. The audiences have ranged from two hundred and fifty to six hundred. Several times large numbers would profess at once, twenty and thirty in a night. Rarely did an evening pass without some encouraging indication. It has been a time of the right hand of the Most High. A fair proportion of those professing have united with one or other of the churches. The crowning joy of it all was the perfect demonstration of the unity and love of all Christians in this delightful work of the Master. Pray for us that we may have wisdom to gather up and preserve these precious fruits. We have received nineteen members thus far, with prospect of several more. The tide has turned. The big brick church has become a sacred spot to hundreds of souls, because of the gracious presence of God.

COBDEN, ILL.

SELF-SUPPORT AND REVIVAL.

REV. S. C. BALDRIDGE.

I feel that you should have some account of the work at Cobden. On July 20, the fourth anniversary of my pastoral charge, I resigned on account of poor health and the growth of the work in the field. The church declined to accept the resignation, and proposed to become self-supporting, giving the same salary, \$750. So the year went on. I lost a good part of August from debility and fever. October was spent mostly in a protracted meeting in a much-neglected community some two and a half miles southeast of Cobden. December was almost lost with asthma, and so January. I was able most of the time to preach once on Sabbath, the elders taking the evening meetings, much to their consecration. I felt that the tide was rising each service, the prayers more earnest, the people more active, the Sunday-school more close and definite in its work. From June to January eleven persons connected with the church, among them some remarkable conversions. In February, Rev. Dr. C. S. Armstrong, the veteran evangelist, opened a two weeks' campaign. The field was prepared, and God's blessing appeared at once. The meetings ran on a week after he left. The results are a cordial spirit of love among all the churches, a revived state in our church, 35 additions, 83 by profession, and all young people but one. They have formed a "Young People's Society of Christian Endeavor." This makes 46

who have connected with the church in the current year, and 97 in the four years and nine months of my charge here. I am astonished at God's goodness and patience. They have been years of physical debility, and yet they have been as fruitful in conversions and growth in the church life as any equal number of years of my ministry. But I feel that I must give this work into *stronger* hands, for my own sake and for the field's sake.

Self-support relieves the Home Board of \$150. At the coming Presbytery I expect to retire from any charge for a few months, and see if I cannot recruit so as to still do *some* more work in the vineyard.

AUBURNDALE, FLORIDA.

REV. M. WALDO, D.D.

This entire region is healthful, the drive of business not excessive, the general tone of the public mind hopeful. The orange crop is good, other productions fair, town and country building up healthfully, not rashly. Railroads continually extending. The wilderness is *slowly* melting into the civilized plain; the sanguine would say *rapidly*.

Says another correspondent:

Go where you will, you will see evidences of enterprise and progress that are astonishing. People are coming into the state, singly and in families, from every state in the Union.

Nor is this a spasmodic or uncertain current. It is sure to increase in volume and force from year to year, for years to come, until its immense area is thickly settled with as enterprising and intelligent and progressive a people as can be found in any part of this broad land.

During the last winter over 100,000 people visited the state as invalids, tourists and speculators, many of whom will make Florida their permanent home.

The immense tide of immigration that is flowing into the northwestern states and territories is largely composed of strangers from other lands. The immigrants to Florida, excepting only the business centres, are, for the most part, Americans of the better class. They are men of education and intelligence, and of industrious habits.

We have organized fifteen churches in about eighteen months, and this is only the beginning. Everywhere new fields are opening faster than we can enter them. Their cry on every hand is, Give us men! Can you not send us ministers? And we will do all in our power to support them.

KINSLEY, KAN.

REV. W. E. M'CREA.

The past three months have been full of work on both fields. I organized a church at Greensbury, December 19, 1886, after a series of meetings. I organized with twenty-five members; fifteen have been added since, also five have been added to the Wendal church. At other points I have preached and great good has been done. I spent a week at a point twelve miles northeast of Greensbury; a number professed conversion, among them a notorious infidel, who in that part of the country, by his infidel talks and books, has done much harm, but now he has *burned his books* and is a different man. They send me a petition of twenty names to organize a church. Have promised to spend next week with these people and carry on the work. We have nothing but a sod house to worship in, and at this point and Greensbury, and also at Wendal, we are arranging to build.

MINER, MINER COUNTY, DAKOTA.

A HOUSE OF WORSHIP NEEDED.

REV. JOHN Y. EWART.

"The First Presbyterian Church of Miner" was organized October 31, 1886, by the synodical missionary, Rev. J. B. Pomeroy, assisted by Rev. E. L. Dresser and myself.

But the people are unable at present to do anything toward the building of a church. They have had repeated drains upon their quite limited resources. Now a flour mill, now an academy, makes its appeal for help to our farmers, and never in vain. Such appeals have followed each other in quick succession the past eight months, and the consequence is that the farmers' purses, like some of this overcropped Dakota land, ought to lie fallow awhile. Everybody comes to Dakota poor, and nearly every farmer here is in debt. Freights are high, farm machinery is expensive, money can be borrowed only at enormous rates. Last year's crop was very light. Coal is from \$6 to \$12 a ton. A plastered house is very rare. Dwellings are the merest shells of wooden framework. This settlement is only four years old. The soil is not sufficiently subdued to raise large crops. With adversities like these to contend with, is it any wonder that our people are not better prepared to build a church?

On the other hand the soil is fertile when sub-

duced. With a few years of patient industry it will yield its hidden riches. The building of more railroads will reduce the freight and advance the price of grain. More settlers are bound to come. It is the period of struggle now for our farmers, but the dawn of the day of reward is coming, and the hearts of these brave pioneers will be made glad, and the institutions of a Christian civilization built up.

In the meantime our missionaries must hold the fort and wield the weapons of an all-conquering gospel. They must speak the truth in love and faith and hope and joy. What a panacea is our gospel! What human condition is it not suited to? Applied wisely and lovingly, what a powerful leverage it is to human hearts everywhere!

But be it known to all good men that the building fund of the First Presbyterian Church of Miner, Miner county, is now commenced. This is virgin soil, emphatically missionary ground, a *tabula rasa*, ready for impressions for good or for evil. A church edifice on this prairie, a house made with hands and consecrated to what is at once the most benign and the most powerful force on earth to-day, will be an inestimable blessing, and will carry a heritage of good down the generations. Until we have such a visible nucleus around which to cluster our energies, such an altar on which the fires of prayer and praise and of every Christian effort may burn unceasingly and ever more brightly and ardently, we work at a serious disadvantage. True the kingdom of heaven is to be built up in the hearts of men, but in the eyes of the world this amounts to "airy nothing" until it is given a "local habitation and a name." With a neat, commodious and comfortable house of worship of its own, a church commands more respect from its own members and from the world than when it is obliged to go from house to house begging these necessary accommodations.

SOCORRO, NEW MEXICO.

REV. J. W. FORBES.

The attendance at services has again come up to about the point where it is necessary to seriously consider the increase of the seating capacity of our building. More than ever the members are taking an interest in church work and in trying to serve God. Our Sunday-school is also doing much better work than ever before in its history.

We have ten as good teachers as I have ever seen in any school, and an average attendance of seventy. Our weekly prayer-meeting is better attended than ever, and there is no lack now of those willing to take part in the meetings, and of plenty who are able to do so to edification. The Young People's Society has also been doing some good work getting hold of the boys, who in this country are the most difficult class to do anything with, their ideas being so low, open vice and lack of discipline at home making it so easy for them to slip into sins. Our free reading-room is aiding us some, and a literary club and a social society help us to keep a hold on the young people.

REVIVALS.

TYRONE, N. Y.

REV. C. W. WINNIE.

The Lord has greatly blessed my labors here. There has been an advance all along the line in spiritual matters.

We began a series of meetings one week before the week of prayer, and have continued them for six weeks. Much interest has been manifested, and as the fruit last Sabbath I received 18 into communion of the church, 3 by letter and 15 on confession, mostly heads of families, making 23 in all in six weeks. The Sabbath-school is increasing in numbers and interest. Missionary operations among the ladies have been revived.

FRANKLIN, IND.

REV. E. MACMILLAN.

We have had a most precious outpouring of God's blessing here. I recently resigned my charge at Lebanon, Ky. (where you lately sent me the little volume entitled "Our Country"), and came to Franklin to find a congregation of 450 members. Began work 1st of January. Result in two months 217 additions. We now are on the way to a membership of 700. Surely God will help me to make this church a great power for good in the home missionary work.

BURTON, ILL.

REV. G. ERNEST.

Yesterday closed the first quarter of my labors in this field. I have nothing to report but what is encouraging. The good Lord has blessed my labors far beyond my expectation. When I arrived last fall the members of the church were very

much discouraged. The Sabbath-school had only a nominal existence, with an attendance of 25. No weekly prayer-meeting, and congregation small.

But now, how things have changed! We have just closed a five weeks' protracted meeting resulting in 20 accessions, all on profession. The entire community has been greatly stirred and aroused; still more are expected to unite with the church. The attendance of the Sabbath-school numbers 80. A weekly prayer-meeting has been established. Congregations are large. There exists a real hunger after the word of life. The Lord only be praised for his goodness and grace.

LEWISTON, IDAHO.

REV. T. M. BOYD.

We are enjoying a precious season of revival. Three weeks ago we met together with one accord, and continued in prayer and supplication for the descent of the Holy Spirit. Our prayers were graciously answered. The presence and power of the Spirit were manifested in the quickening of the membership to a renewed sense of their privilege and opportunity and responsibility as followers of the Master. Meetings for prayer and conference were held each afternoon. These were well attended, and were of great assistance to the pastor. They were largely attended by all classes. Persons who have not been in the habit of attending church were present at the services.

As a consequence many have been converted and united with the church. Last Sabbath was a happy and memorable day in the history of the church here. Twenty-two were received into membership of the church—15 on examination and 7 by certificate. The ordinance of baptism was administered to 10 persons in the presence of a large audience. It was an impressive and unusual sight in this town to see so many taking upon them the solemn vows.

As we think what the Lord has already done for us, and remember that he is ever willing to help us, surely we have reason to "thank God and take courage."

KINGSTON, MO.

A BLESSED REVIVAL—LOOKING TOWARD SELF-SUPPORT.

REV. A. B. GOODALE.

The last quarter has been one of deep interest in this field. We have nearly doubled our membership and more than doubled the interest and work-

ing force. From the week of prayer we continued meeting, and as a result received 26—six by letter and 20 by profession. Fourteen received the ordinance of baptism, all adults but two. This church of Kingston is fast working toward self-support. The church prayer-meeting numbers uniformly 50 to 60, and Sabbath-school averages 82.

SIX SELF-SUSTAINING CHURCHES.

HAMMONTON, N. J.

REV. H. R. RUNDALL.

The church at Hammonton, N. J., to which I have just come, has, I think, been aided by the Board of Sustentation for some years. They have undertaken to be self-supporting hereafter, and, while gratefully acknowledging the help received in the past, hope in the future to prove a help to the Board instead of a burden.

LEON, IOWA.

REV. W. C. CORT.

Enclosed please find \$17, our collection for home missions. We have become self-supporting this year and increased in our offerings for every Board. Last year we drew from your Board \$175 and put in about \$7, and this year we draw out nothing and give \$17.

SANTA ANA, CAL.

REV. J. G. FACKLER, D.D.

In making this fourth and last quarterly report of my work in the Santa Ana and Tustin churches, Presbytery of Los Angeles, it gives me unspeakable pleasure to inform you that henceforth the Santa Ana congregation expects to be *amply self-supporting*. At a recent congregational meeting the people decided to call me to the permanent pastorate, at the same time pledging a full salary. The meeting, I am informed, was marked by much earnestness and enthusiasm, and great joy was felt in view of the fact that the church would no longer be a tax on the liberality of our noble Board. The Lord has indeed "done great things for us, whereof we are glad." Starting twelve months ago with only 39 members on the roll, and five of those removed from our bounds, we closed the year, after deducting all dismissals, with 110 members on the ground; a fair proportion of these having been received on examination.

The Home Board will always be very dear to the Santa Ana church. Without its timely aid we

never could have reached the gratifying results which are now reported. God bless the Home Board!

For myself, and in behalf of the Santa Ana and Tustin brethren, I once more thank the Home Board for its generous assistance, and pray that the great Head of the church may enable it to carry on its grand work until our whole country shall rejoice in its benefactions.

ORISKANY, N. Y.

REV. J. M. BRAYTON.

Conditions of growth here are certainly peculiar. There were times when I have felt that a steady and certain and abiding work could not be done. At present I am encouraged to look for better things. At a meeting of the trustees held this week I was requested to remain another year on a salary of \$800; and it was resolved unanimously to raise the amount *at home* and be hereafter independent of the Home Mission Board. This, to me, is the most hopeful sign that has appeared yet. I cannot but think that if this resolution be adhered to, the church will do better in every way.

LAS VEGAS, NEW MEXICO.

REV. JAMES FRASER.

As I anticipated in my last report, our church in Las Vegas, N. M., is in reality now self-sustaining, although it will not be practically so till the 1st of June, when our year expires with the Board. This I regret, owing to the debt of the Board; but it is caused by a similar difficulty here. Our church became involved in a debt last year, partly owing, I think, to the sickness of the pastor; but largely through the malicious act of some person or persons who broke the large end window of the church, together with other repairs and painting of the building. This threw the trustees of the church behind last year more than \$300, and when I spoke of self-sustentation at the new year, they replied, impossible. But I reasoned the matter with them. I spoke of the great amount of money spent by the Board in New Mexico; then asked them when they proposed to become self-sustaining. I asked if times could ever become *worse* than they were this year. They answered, No; we have reached bed rock. I proposed then, with the consent of the trustees, to canvass the field and see what could be done, and, to the surprise of the great majority of our people, I received subscrip-

tions enough to make the church self-sustaining at \$1500 per annum, after June 1, 1887. But for the unfortunate debt contracted unavoidably last year, and which, through my sickness, was not grappled with in time, we should be self-sustaining now. I regret this delay. But it is the best I could do. Moreover our people are now so pleased with their success in this matter that they would now by no means accept outside help. They did not know their own strength till they tried. Like a babe that crept for a long time, they seemed afraid to rise and walk. But now that walking seems at hand, they wonder why they crept so long. And further, one of our trustees said to me, "I am so pleased with our success that before the end of the year I hope to be able to do more this year by giving to the mission cause than ever before." Thus, brethren, you see that God has blessed us in this outskirt of his vineyard.

REDWOOD FALLS, MINN.

REV. J. G. RINHELDEFFER, D.D.

I wish to state for the information of the officers of the Board that this has been a very unfruitful church. Has always up to the present year been sustained to the amount of four or five hundred dollars from the Board. I took charge of the church last April, on condition that I would serve the church for what they might be able to pay without aid from the Board. The church agreed to pay me \$500 a year; the balance of my support comes out of my own pocket. I count it as my contribution to the Board of Home Missions, as saving it from a contribution of \$400 a year.

This church was *still-born*, and although now sixteen years of age, has never manifested any material signs of activity. During the nine months I have been here we have made great improvements; have seated the church, finished the exterior and lecture-room, finished and painted the spire, etc. Our congregations have grown from a very few to a comfortable houseful; 14 members have been added, the people are taking courage and, with the divine blessing, we hope for better things. I say this much because the church has been reported as having become self-sustaining, which if true in the proper sense of the word would justly lead the Board to expect more of us than we can yet do. The *pastor has become self-sustaining*, not the church. I shall try to interest the church in the branches of our work for Christ.

ACRA, N. Y.

REV. C. E. HERBERT.

This has been an eventful quarter. A revival here at Centerville followed the week of prayer, and 22 persons have risen for prayers, of whom all who are old enough or who give good evidence of conversion will unite with our church.

Just previous to this revival 5 joined by profession, these being the ingathering of the quieter times that preceded. On the whole Centerville has gained considerably during the three years that I have known it.

APPOINTMENTS IN FEBRUARY, 1887.

Rev. E. D. Van Dyke, Cárills,	N. Y.
Rev. J. S. Willridge, Victory and Cato,	"
Rev. W. J. Buchanan, New Bedford,	Mass.
Rev. R. R. Thompson, Newfoundland,	N. J.
Rev. R. H. Armstrong, Harrisburg, Elder Street,	Pa.
Rev. J. T. Crumrine, Allegheny,	"
Rev. F. S. Houser, Tioga,	"
Rev. Samuel Graham, Kingwood, Newburg and Scotch Hill,	W. Va.
Rev. J. A. Whitaker, Frostburg,	Md.
Rev. A. W. Sproull, Presbyterian Missionary,	Fla.
Rev. G. W. Morrill, Candler,	"
Rev. J. McNeal, St. Paul's and Westminster,	Tenn.
Rev. J. A. Seymour, Independence,	Ohio.
Rev. R. T. Armstrong, Dublin and Worthington,	"
Rev. R. C. Colmery, Cardington and Ashley,	"
Rev. G. K. Ormond, D.D., Doylestown and Marshallville,	"
Rev. T. E. Burrows, Holgate,	"
Rev. F. X. Miron, Eagle Park Mission,	Ind.
Rev. N. S. Dickey, Danville,	"
Rev. V. E. Taylor, West Lebanon, State Line and Marshallfield,	"
Rev. F. M. Gilchrist, Presbyterian Missionary,	Ill.
Rev. J. Scott Davis, Fairfield,	Ill.
Rev. H. S. Childs, Chester,	"
Rev. C. F. Chipperfield, Battle Creek,	Mich.
Rev. H. P. Cory, Sault Ste. Marie,	"
Rev. H. M. Tyndall, Iron Mountain,	"
Rev. A. S. Foster, Pipestone,	Minn.
Rev. W. Travis, Knox and Bethel,	"
Rev. J. M. McCahan, Currie and Fulda and Slayton,	"
Rev. T. B. Paden, Rockford and Buffalo,	"
Rev. J. S. Boyd, Preston,	"
Rev. J. W. Parkhill, Detroit and Hutton and Brown,	Dak.
Rev. E. L. Dresser, Diana and Forestburg,	"
Rev. D. Morrison, Mina and Uniontown,	"
Rev. Thomas McNinch, Hitchcock and Crandon,	"
Rev. R. B. Farrar, Manchester, Coulson and vicinity,	"
Rev. L. Masawakinyanna, Buffalo Lake,	"
Rev. W. H. Ware, Big Stone City,	"
Rev. D. Benville, Brown Earth,	"
Rev. George S. Beach, Newark, Sargent and vicinity,	"
Rev. N. Chestnut, Missouri Valley,	Iowa.
Rev. W. Meyer, Hazelton,	"
Rev. B. M. Coulter, Walnut,	"
Rev. A. Folsom, Marquette and Unity,	"
Rev. J. W. Fulton, Culbertson and Benkleman station,	"
Rev. A. C. Stark, Glenville,	Neb.
Rev. J. A. Hood, Schuyler and Colfax Co., Central,	"
Rev. W. I. Dool, Craig,	"
Rev. W. F. Matthews, Parkville,	Mo.
Rev. J. H. Miller, Kansas City,	"
Rev. B. H. Dupuy, Carrollton,	"
Rev. J. Clements, Schell City and stations,	"

Rev. J. E. Brown, St. Joseph, North, and Oak Grove,	Mo.
Rev. A. M. Irvine, Mound City,	"
Rev. A. Glendenning, Chewer, Industry and Willowdale,	Kan.
Rev. H. K. White, Sylvia,	"
Rev. W. Bishop, Bridgeport,	"
Rev. D. M. Moore, El Paso, First,	Tex.
Rev. George H. Rice, San Angelo,	"
Rev. G. C. Huntington, Fort Morgan and Brush,	Col.
Rev. J. Ferguson, Santa Fé, First,	N. Mex.
Rev. G. W. Riddle, Silver City,	"
Rev. John Menaul, Laguna,	"
Rev. A. D. Moore, Salinas City, Central Avenue,	Cal.
Rev. A. R. Bickenback, Glendale and stations,	"
Rev. B. L. Aldrich, Willow's, St. John's,	"
Rev. F. H. Robinson, Creston, Crocker, Pasade and vic.,	"
Rev. J. M. Thompson, North Temescal,	"
Rev. W. Bruce, Tehama and stations,	"
Rev. J. Carrington, Lebanon and stations,	"
Rev. J. Wallace, Gridley,	"
Rev. D. T. Carnahan, Port Townsend, First,	Wash.
Rev. D. Thomas, Carbonado and stations,	"
Rev. W. B. Lee, Olympia, First,	"

APPOINTMENTS IN MARCH, 1887.

Rev. T. Breuille, Cowlitz Prairie, Soledo, Calvin and Mill Creek,	Wash.
Rev. W. H. Reid, Dwight and Childers,	I. T.
Rev. D. D. Allen, Rockford and Spangle,	"
Rev. M. G. Mann, Puyallup Indians,	Wash.
Rev. A. Marcellus, Snohomish,	"
Rev. R. M. Overstreet, Beaver City and No Man's Land,	"
Rev. E. W. Greene, Logan,	Utah.
Rev. T. A. Reeves, Woonsocket,	R. I.
Rev. V. Pisek, Bohemian,	N. Y.
Rev. A. M. Shaw, Spencerstown, St. Peter's,	"
Rev. C. C. Thorne, Pittman, Altoona and Klamet,	Fla.
Rev. G. Fraser, Caney Fork,	Ky.
Rev. P. C. Baldwin, Presbyterian Missionary,	Ohio.
Rev. A. W. Wright, Humboldt,	Ill.
Rev. D. E. Ambrose, Williamsville, Union,	"
Rev. W. H. Blair, Reading,	Mich.
Rev. W. B. Williams, Oronoco and Chester,	Minn.
Rev. J. B. Currens, Woonsocket,	Dak.
Rev. L. Figue, Turner County, First German,	"
Rev. D. G. McKay, Elkmont and Inkster,	"
Rev. S. Bederus, New Amsterdam,	Wis.
Rev. W. T. Hendren, Nellsville,	"
Rev. B. A. Clark, West Salem and Bangor,	"
Rev. W. Gay, Centre Junction,	Iowa.
Rev. N. C. Greene, Conrad,	"
Rev. W. R. Vincent, Superior,	Neb.
Rev. F. S. Blayne, Hebron,	"
Rev. B. Beall, Firth,	"
Rev. J. D. Van Doren, Mt. Zion, Elgin and stations,	"
Rev. J. B. Brandt, St. Louis Memorial Tabernacle,	Mo.
Rev. W. C. McCune, Howard,	Kan.
Rev. H. P. Wilson, Axtell and Baileyville,	"
Rev. J. C. Hensch, Downs, Rose Valley and station,	"
Rev. R. Liddell, Ladell and three stations,	"
Rev. J. McKean, Leonardville and Sedalia,	"
Rev. J. McMurray, Springtown, Bridgeport and Chapel Hill,	Tex.
Rev. H. S. Redfield, Leonard and Valley Creek,	"
Rev. E. McLean, San Luis Valley, Mexicans,	Col.
Rev. T. C. Armstrong, Miles City,	Montana.
Rev. S. M. Dodge, Fulton,	Cal.
Rev. C. S. Sprecher, Los Angeles, Second,	"
Rev. B. Logan, Santa Monica,	"
Rev. C. D. Merrill, Ontario, Euclid Avenue,	"
Rev. J. D. Beard, Vacaville,	"
Rev. I. N. Hurd, Fresno,	"

COLLEGES AND ACADEMIES.

A HARBINGER.

"One swallow does not make a summer;" but even one swallow can foretell a summer, and into this part of our CHURCH's firmament darts the one swallow.

About the 1st of March a letter came to the Board's room containing these sentences:

In the February number of our CHURCH is an article headed Irresistible. Will you object to giving me in confidence the name of the writer of the letter contained in it, and his address? I would like to afford him a little aid in his work.

A second letter made this additional very pleasant explanation:

I proposed to myself to give \$5 per month, or \$60 per annum, to some western educational enterprise, and desired to watch the progress of the school to which it should go. The article headed Irresistible was evidently written by a teacher who was working hard, and I thought the money, if it should go to him, would be well used. . . . I will pay the amount in two installments of \$30 each—one now and the other in August; and, if my circumstances permit, will continue to contribute that amount, either to that school or some other.

The writer requested that his name should not be made known beyond the Board's officers, except to the teacher in question, from whom he was willing to hear from time to time about his school. The first installment of \$30 has since been received and paid over.

This correspondence starts some thoughts:

First. It is only the second hearing which this cause has had in the new magazine, that brings to it this substantial succor. Then plainly the magazine does this cause good service.

And yet this has only been by making known the facts. The cause itself, then, must be persuasive. And if it persuades one, it will persuade more. Will it not persuade more, just because it has persuaded one?

Let us look at this act of our unknown helper. Is it wise or foolish? For a year

he takes five dollars a month out of his own pocket and puts it into another man's. His pocket can do without it. The other man's, it is assumed, and we know, cannot. Accordingly, the work which that second man goes on to do hinges, month by month, on his sympathizer's gift. That work is likely to produce the largest results. A young academy is likely to be established and ultimately endowed. Young men that are fitting for the ministry, and for every honorable and useful work, are taking the impress of that teacher's learning, character and Christian purpose; and now, into their development, immediate and remote, this benefactor throws himself, a conscious co-worker both with their teacher and with the Holy Ghost. With what interest will he look through these pages and through the reports of this Board for the name of — Academy! If he shall ever hear one of those students preach, or get tidings of the success of one of them as a missionary to the heathen, or ever hear how one of them has carried Christian principle into his work as lawyer or legislator, what compounded interest will he be reaping from his investment of monthly help! As spectrum analysis tells us what is blazing in the sun, the remotest light that this school shall ever cast shall include a record of this early fuel by which it is fed. Can there be a surer way of transferring our influence to eternity than by putting it into the minds that are to bring the world to Christ?

This act deserves copying, and will be copied. At the date of this writing, this magazine has more than 25,000 subscribers. In that number there will be more than one who will count it a most reasonable, patriotic and Christian thing to say of himself, "I proposed to myself to give — dollars per month, or — dollars per year, to some western educational enterprise, and to watch the progress of the school to which it should go."

THE BOARD'S FIRSTBORN.

Geneseo Collegiate Institute, in Illinois, is the first academy that this Board promised to aid. Of its prosperity something was said in the October number of the *Monthly Record*. But its prosperity grows. A recent letter from Rev. N. W. Thornton, its principal, recites:

We have just had reason to rejoice that Mrs. Susan Harding, of Monmouth, has deposited \$3000 in bank here to purchase a principal's residence, which has been selected by a committee. This will pay in rent about \$200 of the principal's salary.

From another informant we learn that the same generous lady has given pledge of \$7000 more—\$10,000 in all—for the endowment of the principal's chair. The signs of some other liberal donations are not in shape to be reported, yet are distinct enough to encourage very prudent hopes. It is to be remembered that this same academy has already received the gift of an "elegant home with eight acres of ground for a young ladies' boarding-hall." This house is said to have cost, at first, \$16,000. There is also a scholarship fund of \$1000.

Now all these gifts have hinged upon that vote of this Board which in 1883 encouraged the townspeople of Geneseo to go on with their project of a Presbyterian academy. For two years the Board gave the school \$1500 a year. This year it gives it \$800; or less, if our income falls short. The property, at starting, was less than \$9000. It now amounts, in fact and in good pledges, at least far on toward \$30,000. Probably three years more will see the school endowed and fully established. Whereas but for this Board it would never have been opened, the good prospect now is that it never will be closed. Last year it reported 120 in systematic Bible study and 17 credible conversions—a good case to be studied by any who doubt the need or utility of this Board of Aid.

WHAT SHALL WE TELL HIM?

The following letter arrives while we are making up matter for this issue. The writer, by all the evidence that reaches us, is exactly

in his place. He took charge of the Ellensburg Academy last fall:

ELLENSBURG, W. T., March 23, 1887.

DEAR BROTHER:—The time approaches when I must decide whether to stay here another year or not. The work seems to be necessary. In our school the children and youth come *daily* into contact with the Bible, and with worship, and with Christian truth. When we take into consideration that a majority of the pupils know nothing at all of these influences except as they come in contact with them here, we feel that the school is fully as important to *the kingdom* as the church.

But the school cannot be sustained on its tithes alone. Three of us have worked so far since September 5, and our total income is only \$600; which, with the aid from the Board, falls short of \$700 for the labor of three persons. (The case will be a little better than that; for they have some small remittances yet to receive.) This will not do. The Home Board gives from \$500 to \$700 a year to keep a missionary in his field. To keep this school properly managed for another year we need at least \$600, for salary of teachers, as aid from your Board. Now I wish you would tell me *frankly* at once if we may rely on that much aid from your Board. Your reply will determine very largely as to my returning next September. . .

Fraternally yours,

H. G. DENISON.

That is a most reasonable inquiry. Who shall blame Mr. Denison for wanting to be assured that if he shall carry on that needful work another year, it shall be under a better promise of help from the Board than he has had this year—65 per cent. of \$250? Yet how can a secretary, unless he be a prophet, make the promise definite? This Board does not mean to run into debt. It means to keep close to the church, making it decide the rate of march. Therefore it is probable that next year, as this, the Board will make its appropriations with the understanding that it positively *promises* only a certain percentage, which it can promise safely; engaging to pay in full, if the church will furnish the means. So the inquiry of this teacher, whether he is to have fair support assured him in his daily commendation of the Bible, and of our Christian faith and worship, in our academy at Ellensburg, comes straight home, not so much to the

writer of these lines as to the readers of them. What shall we tell him? Does not some good man or woman want to help and to "watch" the Ellensburg Academy and Mr. Denison?

Rev. W. S. Knight, president of Carthage Collegiate Institute, Mo., writes, under date of March 23, that during a series of special meetings lately held in his church three of the students had been converted. The school was opened last fall. Its spiritual history begins at once.

ALBANY, OREGON.

At this point has been maintained since 1866 the Albany Collegiate Institute, the only Presbyterian school in the state. Its prospects, which awhile ago were clouded, have materially brightened within the past year. The Presbytery of Oregon, under whose care the institution is, is greatly pleased that Dr. E. J. Thompson, formerly pastor of the church of Salem, Oregon, has accepted the presidency; and the whole community have proved what interest and confidence they feel in his management by completing an endowment fund of about \$30,000, that has been long in abeyance and peril. To this fund two gentlemen of Portland, Mr. Corbett and Mr. Ladd, contribute \$10,000.

The endowment fund, however, yields no interest until next July. That unsupplied interval the Board of Aid is helping to provide for. But its appropriation, if fully paid, is too small to meet the need. Yet how opportune this partial help has already been appears from a sentence in a recent letter of President Thompson: "But for your timely aid our doors would have to close." It is manifestly right that the whole church should help in tiding over this distant school into its new prosperity. In August last Dr. Thompson wrote that Albany Institute had just sent two young men to Princeton College, both of them to enter the ministry; and a letter just received, after noticing the signs of health in the institution, and especially its religious tone, adds, "One or two, perhaps three, of

our young men will present themselves to Presbytery this spring as candidates for the ministry."

The East, then, to which some of those Oregon students come home to complete their studies, may well send some sympathetic supplies to the struggling school which has begun their education. Money going west from the old hearthstone, and boys coming east from the new, can pass each other without jostling, and both extremes be gainers. Dr. Thompson's last word to us is, "If we can get help to go through *this* year, then the future is assured."

BLACKBURN UNIVERSITY.

At Carlinville, Ill., is a Presbyterian institution, having no connection, however, with the Assembly's Board of Aid. None the less we take great pleasure in reporting the remarkable work of grace which has been in progress there since the last day of prayer for colleges. About a hundred students of both sexes are said to be in the various departments of the institution. At the beginning of the revival less than half of these were reported as Christians. At the date of our information, March 16, only twelve remained that were not thought to be converted; and the interest was said to be unabated.

PUT THESE TWO THINGS TOGETHER.

Dr. Goertner, very shortly before his death, said to the present writer that he knew no other college that had sent out so large a proportion of its students into notable usefulness as Hamilton College; and he traced this result to the fact that her students had been gathered so largely from the class of families that had found work necessary, and had been trained to it.

About the same time the president of Hastings College, Neb., said to the same writer:

Out of our 105 pupils I do not believe there are 5 who would ever have crossed the Mississippi for an education. Even with board at \$2 a week, and tuition at \$20 a year, it is all that some of them can do to hold on at their studies.

One of our students for the ministry, not yet having come to that stage at which the help of the Board of Education is available, could not carry on his winter studies except by spending one fall month and one winter month in teaching.

Why will not such experience, in the heart of Nebraska, harden the same kind of fibre that has come out of central New York through Hamilton College? Of course it will; and the next generation of American Presbyterians, reaping the results in hundreds of vigorous men, will count no praise too high for the forecasting work which this Board is doing.

HOMER ACADEMY.

Nothing in the pages of *THE CHURCH AT HOME AND ABROAD* interests me more than the things about colleges and academies. I was right glad, when the church started the new Board, that it was not to be for colleges only, but for academies too. I like that old name "academy." When I was a boy that sort of high schools were more common than they are now. They were founded and managed by Christian people. Their teachers were Christian men and women. They had Christian prayers, with reading the Bible and singing Christian hymns, and many of the teachers were very earnest and faithful and persevering in trying to lead their pupils to Christ. Often they were successful. One of the best of that sort of schools that ever I knew was at Homer, in Cortland county, in the state of New York. Likely there were many more just as good, but I went to that when I was a boy, and I shall never stop thanking God for the good teachers and good teaching which I had there. Sometimes I rang the bell, and built the fires, and swept the rooms, for my tuition. Sometimes I "boarded myself," as many of the boys and girls did. We would have a room in the village, and fetch our food in baskets, once a week, from our farm homes, several miles away. This made it very cheap. The academy had a wonderful influence in making the farmers' children all around want to get an education. *Ira Harris*, a United States senator from

New York, when a boy lived about ten miles from Homer, and he went there to school. After he became an eminent man I once heard him say, "If it had not been for Homer Academy, so near my home, I should never have been anything more than a second-rate farmer on Tully Flats." Now, I don't want you to think that it was only the boys that got to be senators who thank God for that old academy. The boys that stayed farmers did not stay "second-rate farmers." Mr. Woolworth's lectures on chemistry were worth more to our farms than all the "plaster of Paris" we hauled from Syracuse. Better yet, there came to be more intelligence and more character in the families that lived on those farms, by a great deal, than there ever could have been without that blessed old academy. I hope Mr. Ganse will get ever so many such in the new states and territories. Wherever he goes, if he will inquire whether anybody lives there that ever went to school in Homer Academy, I reckon he will be surprised to see how often he will find them. In Omaha, for instance, let him just inquire for a lawyer by the name of Woolworth, and ask him if he is any relation to the Woolworth that used to be principal of Homer Academy, and who was afterwards secretary of the Board of Regents of the University of the State of New York. He died in a good old age, and was carried to his grave in the old Homer burying-ground by his own manly sons.

How I love to remember Principal Woolworth's lively and encouraging ways of teaching! How plain he made the hard things in our lessons, and how interesting the dull things! How ashamed he made us of mean things and foolish things! How grand he made it seem to be useful! Almost daily, at chapel prayers, he would pray, "Let it never be true of any of us that the world is no better for our having lived in it." "Help us to fill up our lives with usefulness and with duty." Many of his pupils in more than one country, and in many professions, are trying to do that. Blessed old Homer Academy! The world is not a little better for its having been in it.

FARMERSON.

PUBLICATION.

THE BOOKS OF A YEAR.

It has been said that he who makes two blades of grass grow where only one grew before is a benefactor of the race. Certainly, then, the publisher who sends out a good book to take its place and begin its mission in the world is a true benefactor. A single blade of grass adds a little to the beauty of the world, and it may do its small part in feeding the hunger of one of God's creatures. A good book may add to the beauty of many a life, and may feed the hunger of many a heart. A consecrated book is a most beneficent minister of good. If it be a book for children, it may shape many a destiny. If it be adapted to older readers, it may carry inspiration, impulse, help, guidance, comfort, hope, cheer, to thousands of lives.

A hurried glance over a list of the year's books issued by our Board of Publication will give some suggestion of the value of this part of the work of the Board. We take them in their order on the catalogue.

"Wood, Hay, Stubble" (price \$1.25) is by Kate W. Hamilton, and is characteristic of this successful author. It has a purpose which may be stated in the question, "How are you building, and what—wood, hay, stubble? or gold, silver and precious stones?" There is a strong plea for reality in life, while the book deals mercilessly with shams, whether in the household or in the religious life. Miss Hamilton never writes anything that is not both readable and helpful.

"The Chester Coterie" (\$1) is by Kate Livingston Hamilton. In story form the book shows the working out of certain problems of church activity by a company of young people. Ways of raising money for church purposes are illustrated. The book also shows how the same young people solved the higher problems of self-consecration and good service for the Master. Young Christians will be helped by reading this volume.

"Hidden Sunbeams" (\$1.15), by the Rev.

S. R. Scofield, is a narrative of real incidents in frontier life in days when central New York was the frontier of our country. The historical incidents, however, are given only as the framework of an interesting soul history in its struggles from darkness to light, from unbelief to clear, bright faith. It is a good book to put into the hands of those who are experiencing doubt.

"Earthly Watchers at Heavenly Gates" (\$1.15), by the Rev. John Chester, D.D., shows the utter absurdity of modern spiritism, and then exhibits the fulness and adequateness for purposes of true comfort of the revelations of the Bible concerning the state of the believing dead. The book has received warm commendation in many quarters.

"Miss Ruth and Miss Susan" (\$1), by the late Helen E. Chapman, is a quiet story of two old maiden ladies, in which we see much of the blessedness of a good and true life in contrast with the false hollowness of a life of deceit and wrongdoing.

"Talks by the Seashore" (\$1.25) is another of the delightful and instructive Elmridge series, by Ella Rodman Church. Thus far we have had of this series the following: "Birds and their Ways" (\$1.25), telling us of our friends in feathers; "Flyers and Crawlers" (\$1.25), showing us something of the life of insects; "Flower Talks at Elmridge" (\$1.15) and "Among the Trees at Elmridge" (\$1.25), giving us glimpses into the vegetable kingdom. This last volume takes the young reader to the seashore, and we learn a great deal about many strange things that live in the sea. The book is full of valuable instruction, which is given in the form of bright conversations between the young governess and her little charge.

"Graham's Laddie" (\$1.25), by Julia McNair Wright, is a deeply-interesting story. It tells of a wreck on a Scottish shore, on which the good fisher people found a baby, the only living creature left. On the child's neck was a little medal bearing a Scripture

motto. The story of the child's life is graphically told. At last by means of the medal his mother and sister identify him, and the waif, "the child of the good God," finds his home. The book well illustrates the divine providence.

Mrs. Conklin (Drinkwater) contributes another volume, "The Fairfax Girls" (\$1.25), which is full of good lessons especially for girls and young women. The story indicates the value of purpose and of character in the life of Christian women.

Several years since "The Chinese Slave Girl" (\$1.25), by the Rev. J. A. Davis, met with a kindly reception by many readers, because of its vivid pictures of Chinese life, and of mission work in that strange country. "Leng Tso" (\$1.25), by the same author, tells the story of a Chinese Bible woman, giving us many glimpses of the interior of Chinese homes and of particular phases of missionary work. A delicate thread of romance adds to the interest of the story. Mr. Davis, having been for many years a missionary in China, is thoroughly familiar with the life and customs of the country, and with the methods of missionary work.

"Dr. Trent's Cousin" (\$1.25), by Helen B. Williams, is a book of applied religion; that is, it shows us the application of the truths and principles of Christianity to daily, common life. St. Paul's thirteenth of First Corinthians furnishes the key to the book, the object being to show what "love" means when wrought out into daily conduct and disposition. The characters are well drawn, and the saintliness is not overdone in any of them.

There is much interest in recent days in our nearest neighbors southward, and to meet this a new book, "About Mexico" (\$1.50), by Hannah More Johnson, has been issued. It tells the story from the beginning, and tells it succinctly and vividly; then traces the history down to the present time, giving much information concerning the state of religion and modern mission work in Mexico. The book is well written.

Egypt is always an interesting field for study, and the story of Joseph has ever a charm for readers old or young. In "The

First Khedive" (\$1.50) Dr. March has combined these two treasuries of interest, and has given us a volume of real value. The book tells the story of Joseph, making us see the Egypt of his day, and the life of the people just as it was. Dr. March has not forgotten that he is a preacher, and his book is full of suggestive lessons, making it valuable to pastors and teachers.

One of the great books of the year in its department undoubtedly is Dr. A. A. Hodge's "Popular Lectures on Theological Themes" (\$2). These lectures were among the author's latest pieces of work. They were delivered, and prepared for delivery, not to clergymen or theological students, but to audiences of Christian men and women of the laity. They illustrate Dr. Hodge's wonderful power of popularizing scientific theology. The volume will be of great value to all thoughtful Christian people of intelligence, especially to Sabbath-school teachers.

Besides these bound volumes the Board has published a number of tracts during the year. Among these the following may be mentioned: "People and Pastor" (price in cloth, 40 cts.; in paper, 10 cts.), by Thomas Murphy, D.D.; "The Young Pastor's Position and Work in the Sabbath-school" (32 pp.), and "The Sabbath-school and the Church Session" (24 pp.), by James A. Worden, D.D.; "A Form for the Organization of a Church" (8 pp.), by J. Aspinwall Hodge, D.D.; and "God and Satan" (4 pp.), by E. C. Babb, D.D. A second series of "Missionary Exercises (No. 2)" (price, 30 cents) has been published, bound in paper, containing various exercises for children's bands. Several smaller works in other languages have also been issued.

The year's work has thus been one of particular value in several lines. These books and leaflets will all have their mission, and, it is believed, will every one leave a blessing in the world.

WORDS FROM THE BOARD'S MISSIONARIES.

Many people are quite apt to undervalue the quiet yet far-reaching work which the missionaries of the Board of Publication do

in their out-of-the-way fields. Some extracts, almost at random, from letters received from these faithful workers will afford glimpses of the kind of service which they render. It will be seen that their work is varied.

A colporteur in Minnesota writes :

Last fall I passed through a district where they were building a new school-house, and one of the officers asked me if I would not some time toward spring come and organize a Sabbath-school. I told him I would, and, for the purpose of looking up the matter, I started on Friday last, and on my way there I passed through a district where I had organized a Sabbath-school a year and a half ago. I found that that school had been holding meetings, and five persons had professed conversion, and now they have regular preaching and a prospect of a church organization.

This Sabbath-school missionary work is very important. Nearly always the little school becomes the nucleus of a church. No better service can be done for our church in new settlements than the organization of new Sabbath-schools.

These missionaries also do much personal religious work as they go about from place to place. They enter all kinds of homes and meet all sorts of people, with every variety of need. Oftimes they find opportunity to tell the story of Christ's love to those who are in utter ignorance of it. They find people in sore trouble, to whom they minister comfort. They put into the hands of the young and of children books and leaflets which may change their whole destiny. Here are a few sentences from a letter written by a faithful missionary in the state of New York :

A few days ago I called upon a lady who seemed to be in great trouble. After some conversation with her she told me she was not living with her husband, on account of his continued intemperance. When I learned this fact from her I urged her to put her trust in the Lord, and especially to pray much and ask the Lord for direction and grace to bear this trial. She told me she had thought of taking her child that very day and of ending all her troubles by throwing herself into the river which runs close by. She said my visit had given her brighter thoughts, and that she would read the book and tracts I gave her and try to

act by their teachings. She asked me to call again, and I intend to do so.

An old lady to whom I gave a book some three years ago called some weeks since and showed me the book, and said it had done her much good. She had read it several times through, and it had kept her faith bright in the Lord. That book was the "Confession of Faith."

A mother had a wayward son who was in California. She asked me for a good tract to send to him. The tract was given and sent on its mission. It entered the heart of that son, and he repented and returned to his mother.

A missionary of the Board in northern Nebraska gives this glimpse of the work he is doing :

I am much pleased to find the people anxious for good books, and am often amused to see father, mother and children put their money together to buy a book. But, alas ! how often do I hear it said, "We would like the books, but have no money." Can I do less than give these hungry souls some valuable religious matter ? The last quarter I gave away for the Board a hundred dollars' worth of cheap-edition works, besides thousands of tracts and Sabbath-school papers, to cheer the homes, brighten the faces and make happy the hearts of old and young.

These glimpses of the missionary work done by the Board's representatives in the field give some idea of the good wrought by the gifts of Christian people to this cause. It is matter of profound regret that the smallness of the contributions received so greatly limits this work. If the people of the Presbyterian Church will give money to the Board for these purposes, it will be faithfully used in organizing and supplying new Sabbath-schools, in scattering good books and other printed matter, and in carrying the blessings of Christ's gospel to needy homes and hungry hearts.

COREAN DOMESTIC LIFE.

The houses of the Coreans of quality are stately, but those of the common sort are very mean ; nor are they allowed to build as they please. No man can cover his house with tiles unless he have leave so to do ; for which reason most of them are thatched with straw or reeds. They are parted from one another by a wall or

else by a row of stakes or palisades. They are built with wooden posts or pillars, with the interval betwixt them filled up with stone up to the first story; the rest of the structure is all daubed without, and covered on the inside with white paper glued on. The floors are all vaulted, and in winter they make a fire underneath, so that they are always as warm as a stove; the floor is covered with oiled paper. Their houses are small, but one story high, and a garret over it, where they lay up their provisions. The nobility have always an apartment forward, where they receive their friends and lodge their acquaintance; and there they divert themselves, there being generally before their houses a large square, or bass court, with a fountain or fish-pond, and a garden with covered walks. The women's apartment is in the most retired part of the house, that nobody may see them.

Kindred are not allowed to marry within the fourth degree. They make no love, because they are married at eight or ten years of age; and the young maids from that time live in their father-in-law's house, unless they be only daughters; they live in the husband's father's house until they have learnt to get their living or to govern their family. The day a man marries he mounts on horseback, attended by his friends, and, having ridden about the town, he stops at his bride's door, where he is very well received by the kindred, who take the bride and carry her to his house, where the marriage is consummated without any other ceremony.

When a freeman dies his children mourn three years, and during all that time they live as austerely as the religious men, are not capable of any employment, and if any of them is in a post he must quit it. It is not permitted them to be in a passion or to fight, much less to be drunk. The mourning they wear is a long hempen robe, without anything under it but a sort of sackcloth woven with a twisted thread almost as thick as the twine of a cable. On their hats, which are made of green reeds woven together, instead of a hat-band they wear a hempen rope. They never go without a great cane or cudgel in their hand, which serves to distinguish whom they are in mourning for, the cane denoting the father, and a stick the mother. During all this time they never wash, and consequently look like mulattoes.

As soon as one dies, his kindred run about the streets shrieking and tearing their hair; then they take special care to bury him honor-

ably in some part of a mountain shown them by a fortune-teller. They use two coffins for every dead body, being two or three fingers thick, shut close, and put one within the other to keep out the water, painting and adorning them as every one is able. They generally bury their dead in spring and autumn. As for those that die in summer, they put them into a thatched hut raised upon four stakes, where they leave them till rice harvest is over. When they intend to bury them they bring them back into the house, and shut up in their coffins with them their clothes and some jewels. In the morning, at break of day, they set out with the body, after a good repast and making merry all the night. The bearers sing and keep time as they go, whilst the kindred make the air ring with their cries. Three days after the kindred and friends of the party deceased return to the grave, where they make some offerings, and then they eat together and are very merry. The meaner sort only make a grave five or six feet deep, but the great men are put into stone tombs raised on a statue of the same substance; at the bottom whereof is the name carved, with the qualifications of the party there buried, mentioning what employments he enjoyed. Every full moon they cut down the grass that grows on the grave, and offer new rice there; that is their greatest festival, next to the New Year.

The above paragraphs are quoted from a recent volume by William Elliot Griffis, entitled "Corea, Without and Within" (Presbyterian Board of Publication, price, \$1.15). It is an intensely-interesting book about one of the most singular countries in the world. The importance of Corea as a field for modern Christian missions, and one in which we Presbyterians are particularly interested, gives to this book a peculiar value. The history of the country is given and we have graphic descriptions of the people, their customs, mode of life, religion, and of the products, commerce, art and religion of Corea. The present state of mission work is also described. It is a matter of peculiar interest to Presbyterians that one of our missionaries in Corea, Dr. Allen, has become the medical attendant of the royal family. The book is one that ought to be widely read.

CHURCH ERECTION.

THE YEAR CLOSED.

Before this number of **THE CHURCH** reaches our readers the current year of the Board will have ended; but as at the time of this writing some days still remain of the closing twelvemonth, it is impossible to report the exact financial outcome.

Whether the Board proves to be left in debt, or with a small balance in the treasury wherewith to commence the new year, depends upon what we shall receive from the churches between the present hour and six o'clock in the afternoon of April 11.

With demands upon the Board scarcely in its experience ever equalled, we have tried to adjust our outlay so that we shall at least make both ends meet; but we have acted upon the cheerful assumption that churches that gave last year will not fail us this, even though, if need be, the contributions hurry in breathless at the last moment. If the Board proves to be in debt, it will be because this confidence was ill-advised.

FELLOW-WORKERS: The Board, through which you are covering this land with houses of worship, has an ambition to distinguish this opening year above all that have past as one of permanent results. This cannot be unless hundreds of our churches, now unsheltered, shall find themselves at the year's end comfortably housed in homes of their own. To this end every congregation that cares for the future of our dear land, for the upbuilding of the church of God, for the honor of its Lord and Master, should deem it a privilege to contribute.

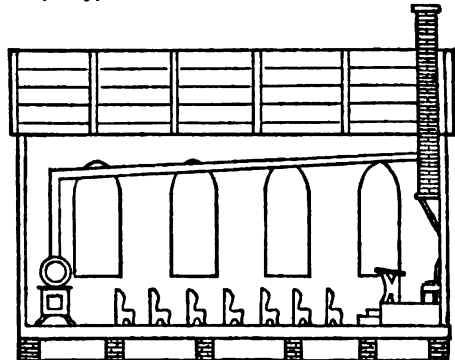
PASTORS AND ELDERS: It is the opening of the year for the churches as well as for the boards. Will you not, at the very beginning, arrange or rearrange your schedule of contributions, so that, while others be not forgotten, this Board, that has been permitted to aid for more than half of all our churches organized within the past twenty-five years, may receive its due share of your willing offerings to the Lord's work?

HEAT AND AIR.

In a church building nothing is more important than proper heating and ventilation; yet, in planning the construction, nothing is more often neglected. A cold church, a smoky church, or a church in which the same old air, befouled by frequent use, is allowed to linger week after week, will destroy the effect of the best sermon ever preached. The glow even of religious fervor soon vanishes, if struggling for existence in a chilled or asphyxiated body. A letter from the Rev. Ambrose S. Wight of Milan, Michigan, contains such valuable suggestions upon the methods of heating and ventilating that we print it in full. By means of the diagrams the practical working of the arrangement proposed by Mr. Wight will be readily understood. It is precisely that adopted in the church in which the writer was lately the pastor. Mr. Wight says:

I find a great many churches, small ones, poorly heated, and at an excessive cost for apparatus. I asked the building committee of a \$3000 church how they were going to heat their church. "Well, they thought with a furnace." "Where are you going to put your chimney?" I asked. "Well, they hadn't thought about that;" and the plan showed no place for a chimney, although they were almost ready to plaster.

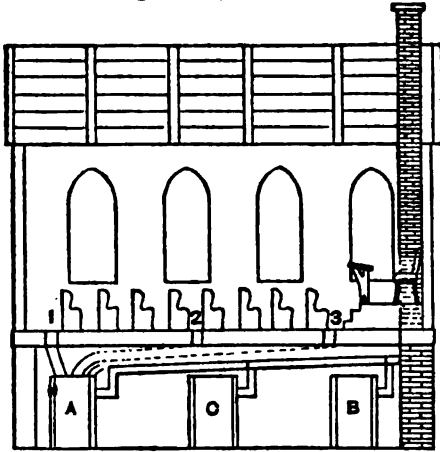
1. This is the old, homely, but tolerably efficient, way, viz.:



Stove near entrance to church, chimney at further end, and stove-pipe carried the whole

length of the church; in one case that I know of coming down on my head. If the pipe is low, the parson's head is baked. In any event the floor is cold, the pipe unsightly, and occasionally some one takes an outward dose of creosote from the pipe.

2. The new modern way of securing the greatest inefficiency at the highest possible cost is to have a furnace, arranged after the manner of the following sketch, viz.:



In this they have a number of advantages. The first move will be to put the furnace at A. By this means they will have to carry the smoke the whole length of the building to the chimney, which is still at the rear end. Whenever they light a fire the whole house will be filled with smoke, so that in the endeavor to get rid of it the house will be partially ventilated. Some heat will find its way up stairs after a time. The next move will be to take it to B. There will be less smoke, the furnace will draw better, and the parson will have a hot time of it every Sunday. But the warm air will, very mulishly, refuse to be carried to the front of the building at register 1, and only reluctantly to 2; so that part of the church will be cold. This is not altogether bad, for the small congregation will be obliged to "come to the front" to keep from shivering. The third move will be to put the furnace at C, which, like all compromises, will be unsatisfactory; the coolness at register 1 balancing the smoke at 3. These various moves will give the congregation something to talk about, a good chance for the trustees to "row" the janitor; and the parson, becoming discouraged with gathering a congregation in summer and seeing them go elsewhere in cold weather, will leave, when they can get another one.

3. The following questions and their answers

show the problem as it exists in our small churches, and the conclusion I have come to, viz.:

Where do you want the greatest amount of heat?

Near the doors, because when the cold air comes in it will be warmed before going far into the room. When people come in they want to get warm a little before taking their seats.

Where do you need the heat most?

On the floor, because if people have warm feet they will be comfortable.

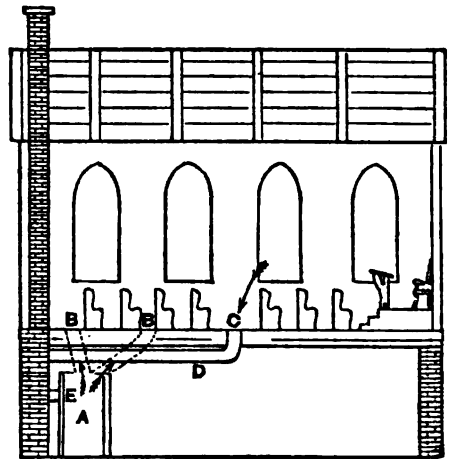
What is a furnace?

Only a big stove enclosed with a jacket.

What is requisite in order that a furnace may do good service?

Four things, viz.: 1. A good draft. 2. A plentiful supply of cold air from out of doors. 3. Short distances to carry the heated air. 4. Circulation of air in the room heated to carry off the cold and foul air.

The following sketch is an attempt to answer the questions. Part of it I have seen in practical operation; part of it I take from statement of others:



First. The chimney should be near the front, with two separate flues not less than eight inches square, extending from below the floor two feet above the ridge of the roof. If a steeple troubles, put on a good cap.

The two flues are intended one for the smoke and one to carry off the cold, foul air.*

A. Furnace, i. e., any large stove enclosed in a jacket of iron or masonry, plentifully supplied from outside with cold air, and with large

* The larger the church the larger must be this ventilating pipe. Eight inches square is very small.

registers as nearly directly above it as possible.

B. Registers for *hot* air.

C. Register for *cold* air to descend.

D. Flue for cold air from register to chimney, underneath the floor; this may be only a tight box a foot square.

E. Smoke-pipe.

Second. As soon as the fire is started in the furnace, open register at C. The heated flue will warm the air in the other half of the chimney and cause it to rise; this will draw the cold air from the room, and, as it will be taken from near the floor first, the warm air, which upon entering the room will rise, will be kept in circulation and drawn down again toward the floor. As it cools it will be drawn out and perfect ventilation secured.

AT HOME AT LAST.

In connection with the dedication services of the new church edifice at Petrolia, Pa., the Rev. Davison Decker spoke of the extraordinary experience of the congregation of that place.

The history reflects credit upon a church that could survive so many changes and secure a home at last, and it is also instructive as an example of how great may become the infelicity of a church that has no firm abiding place of its own.

His statement was as follows:

The first Presbyterian services in Petrolia were probably those conducted by your present stated supply, who, immediately after coming to Fairview in 1875, preached here two Sabbaths in November. These services were held in the M. E. church, of which Brother Kellogg was then pastor, and his frank welcome to an untried licentiate is not forgotten. For a time it was undecided whether, in addition to Fairview, our work should be carried on at Karns City or Petrolia. But Petrolia was not forgotten, and efforts were made to secure services here.

After speaking of the early trials of the church, which existed so long without an edifice, Mr. Decker enumerates in detail the various lecture-rooms, opera-houses, halls, chapels and school-houses, sixteen in number, rented during the wanderings of eleven years. He concludes as follows:

January, 1885, witnessed our fourteenth removal, this time to the public school-house,

which afforded more room for the growing congregation and Sabbath-school than the little chapel. Here we tarried till the summer of 1886, when we returned to the opera-house.

From this place it was with no little satisfaction that we saw, from Sabbath to Sabbath, the progress of a little church on Fairview Street, directly across from us, and thought of our next removal to a home of our own.

Yes, after eleven years of wanderings the end was at last in sight. Definite action had been taken in the spring toward securing a neat but unpretentious house of worship, and none can wonder that, in our less prospering time and with a membership of less than thirty, there were serious misgivings as to our ability to secure it. But the work once inaugurated all were found ready to do their part, and our friends on all hands generous in their assistance. The first site selected, on Jamison Street, we were unable to secure, and the plan then proposed was abandoned. The present site and a new plan were then decided upon.

In October, application was made to the Church Erection Board for aid, which was freely granted, and the neglected matter of incorporation duly attended to.

Cold weather approached and our church was not yet quite ready for occupancy. But that of our Methodist brethren was, and we had never yet been there. Accordingly, when kindly invited by them through their pastor, it would have been contrary to all our traditions to refuse and lose the opportunity of moving just once more. We therefore accepted the invitation and held our services there during November.

On December 12, our seventeenth removal took place, and we held our first service in this neat and cheerful little church. To-day we are here again, and hope, with the assistance of your liberality, that has never yet failed us, to be enabled to dedicate this new house unencumbered to the service of that God "whose we are and whom we serve."

And now, in the trust that as a society our wanderings are over, may he who brought the children of the exodus into their promised land, whatever he may set before us for our conquest, also enable us to enter in and possess it.

We add also the interesting letter received by the Board from Mr. Decker:

BALDWIN, Pa., Feb. 14, 1887.

DEAR BROTHER:—The check and receipt for insurance costs were received on Saturday, and handed to our trustees. We all feel too grateful for this timely and cheerfully-granted

aid not to write and tell you how fully we appreciate it. It lifts the last debt from the society for what the building and furnishing have cost, and the pledges on dedication day make it entirely safe to say that we have secured all that will be needed for such additional grading, fencing and sidewalks as will be required.

We all know where there are very many grander churches, but I know of none more neat and cosy and convenient than this same little house that the Board has enabled us to complete and dedicate unencumbered in Petrolia. Please accept our heartfelt thanks.

Faternally yours,

D. DECKER.

WHAT OUR LUTHERAN BRETHREN ARE DOING.

The following excerpts are taken from the *Lutheran Missionary Journal*, and from the circular of the Board of Church Extension of the General Synod:

In addition to building churches the work of securing lots in new and growing towns in the great West must be maintained. Much depends on *now* doing this work. The coming ten years we can do much to strengthen our church in her mission of usefulness if we are wise in our day and generation. One dollar now, wisely expended, will accomplish more than six dollars in ten years.

Last month Rev. J. N. Lenker visited twenty-six towns, and secured twenty-three desirable lots, all in county seats in western Kansas and Nebraska. He collected \$580 on the ground. The lots are free of all incumbrance and warranty deeds have been secured to the Board of Church Extension. This speaks for itself, and the Board feel justified in continuing this special work.

Let one of the many missionaries in the field bear testimony to the importance of this work:

"The importance of this branch of our work *cannot* be overestimated. We send missionaries to the frontier to organize churches and plant Christian institutions, and then leave them to preach in sheds and barns and school-houses. As well expect a family to thrive and prosper without a home, as to build up a strong church in this way.

"Our work is crippled, and the money spent in supporting missionaries is often wasted, because we are unable to build a chapel at just the right time. How often we are told, when asking for help, that the treasury is empty and

many applications are ahead of us! This discourages the pastor and people; and then, while we wait and hope and pray, some other denomination comes and puts up a building, and we Lutherans are invited to come in with them or left to die out.

"I tell you there is an emergency in this matter, and an emergency that must be pushed to the front, and understood and met by our people, or the efforts of our denomination to help save this country for Christ will be greatly weakened, and in some places entirely lost.

"The denomination that builds a chapel first holds the ground every time. People do not like the prospect of having to struggle for years without a church home. Do we believe in Lutheranism, and that it has a work to do in the West? Then the needs of the Board of Church Extension must be emphasized as never before. It is an *absolute necessity*."

WHAT CHURCH, IOWA, Jan. 26, 1887.

DEAR SIR:—We enclose herewith mortgage and church survey, also certificate of trustees. We have had a most happy and unexpected support in building our church, which is much better in every way than we had expected to be able to build, and is conceded by all to be the best and neatest church in the county for the money. You need not be surprised to find us asking for a release of this mortgage in a year or so, as our people are of the progressive kind and will not be satisfied to keep this loan longer than actually necessary. Then they will want to pass it along the line to some one else.

LOS ANGELES, CAL., Jan. 31, 1887.

DEAR BROTHER:—Your communication of the 24th instant brought me and all of us great joy. We were trying to wait patiently for the desired news. Our work on the house is completed and the money is needed, and all of it, as soon as possible. Our work has cost more than I estimated, but we have raised more also, and have just needed this \$250 to clear up everything just right. The Lord's blessing on this movement has been signal all through, and this grant crowns it all. We pour out our thanks to you for favoring us as you have. We are having spiritual blessings in our new building, for it really seems like a new house altogether. Everybody is very happy over the improvements; more than satisfaction is expressed; all are happily surprised. Please thank the Board and extend our best wishes and promises of help.

MINISTERIAL RELIEF.

THE FATHERS.

There are upon the roll of the Board of Relief the names of 103 ministers who have passed the allotted term of human life—three score years and ten. Three are over 90. Thirty-two are between 80 and 90.

Is there not something peculiarly affecting in the thought of these venerable men, who have for half a century faithfully served the church in the ministry, reaching out their trembling hands to this Board for the aid without which in their declining years they would have no bread? It is idle to ask whether the churches which they have served ought not to have paid these devoted and faithful men such salaries as would enable them to live and lay up something for old age. The fact still remains, certified by the presbyteries which have recommended them to the Board for aid, that these aged and faithful servants of the church are in want—many of them in extreme want; and not unfrequently with an aged wife or unmarried daughters or orphan grandchildren dependent upon them. And is not their just and righteous claim upon God's people for a comfortable support emphasized as we call to mind the great work which, with such self-sacrifice, so many of them have wrought for the church in the days of their health and strength?

A letter just handed to the secretary by the late treasurer of the Board, the Rev. Charles Brown, recalls in brief the work of one of these blessed men who now, at fourscore, receives a yearly allowance of \$250 from the church he has faithfully served for fifty-five years. This is his only income for the support of himself and his aged wife. Mr. Brown speaks from his own personal knowledge of the great and good work wrought by this devoted man, and as you read the following extracts from his letter will you not think of the great number of other ministers upon our roll of whom such an account might be given?

The Rev. Dr. ——— is now in the eightieth year of his age and the fifty-eighth year of his ministry. He did church service for fifty-five years—forty-five in pastoral labors and ten years as a tract missionary. It was while engaged in the latter capacity his health was permanently ruined by carrying heavy packages of books and tracts. Unable any longer to labor for the church, or to provide for himself—at the age of fourscore years—he seeks support for the brief remnant of life from the Board of Ministerial Relief.

How well this venerable man deserves aid from the church can be seen by a glance at some of the fruits of his long ministry, during the whole period of which he was out of employment *only three months*.

A moderate patrimony left by his father was entirely expended on his education, so that it cost the church nothing in preparing him for the ministry, and during his whole pastoral life his salary *never averaged over five hundred dollars*.

His desire to be useful often led him to fields of spiritual destitution, where he was successful in stirring up an interest in the cause of religion. Directly after his licensure he commenced preaching in a town that contained only one Presbyterian. His labors were followed by a revival, and a church was soon organized of some of the best material in the neighborhood. The prosperity of that church led to the establishment of — College, and both church and college have long been in a flourishing condition.

In the seventh year of his ministry he took charge of a church in which two elders were at variance with each other. By his gentle influence they became reconciled. This harmony led to a protracted meeting in the church, which resulted in the hopeful conversion of one hundred and seventy persons.

At another period he went to a seaport city and began preaching to a few sailors in a sail-loft. It was in a very vicious neighborhood; but the enterprise culminated in the erection of a handsome brick chapel, and it became a field of much interest, for many important cases of conversion occurred there.

At another time he had two churches widely separated, and in passing from one to the other he had to cross two mountains and a river.

After heavy rains he would have to swim his horse a large part of the way over the river. Yet, he said, his laborious field afforded him "delightful, glorious work, for scores were inquiring the way of life, while many were rejoicing in the hope of the gospel." This work of grace continued for more than two years, and the number of hopeful conversions was not less than three hundred!

In the twentieth year of his ministry he commenced, and finally consummated, one of the most successful enterprises of his life. His attention had been called to a town of two thousand inhabitants which contained only two Presbyterians, and there he determined to make an effort to raise a Presbyterian church, although some of his friends tried to dissuade him from the attempt. He began operations in a log school-house, which was soon crowded with hearers, a Sabbath-school was gathered, and it was not long before a church was organized with seven members. Then a public meeting was called, and in due time a church edifice and parsonage were built, valued at \$10,000. In the meantime the congregation grew to be efficient and self-sustaining, and remains so until this day. As the church prospered so well, our friend was requested by the most prominent gentlemen of the town to open a seminary for young ladies, and this led him to establish "The — Collegiate Institute for Young Ladies." It proved to be a most successful enterprise, not only in its intellectual and moral influence in all that portion of the state, but almost all the pupils (nearly one hundred) became hopefully converted and united with the church.

During his eventful life my aged and honored friend has gathered many congregations and built five churches in mission fields. From the beginning he has consecrated all his powers to the cause of missions, and at much self-sacrifice.

I beg you to notice that the above is only a simple statement of the labors and great results of this long, useful, honored life. The venerated writer does not dwell upon the hardships, the "much self-sacrifice" of all these years in which the salary of this devoted missionary *never averaged more than five hundred dollars*; nor does he dwell upon the pinching economy that now must be practiced in order that the patriarch and his aged wife may live upon the slender remittance of *two hundred and fifty dollars*

sent them annually by the Board. Will you please read all this between the lines of Mr. Brown's letter, and then call up in imagination before you the long line of venerable men whose names are upon the roll of this Board and who, after similar services in the ministry, look to it for the modest sum required to purchase for them the necessities of life?

But I beg to call your special attention to one thing suggested by this letter; for it opens up a view of this whole subject of ministerial relief that demands the thoughtful attention of all who rightly value and respect the ministerial office, and who would render the "double honor" due to those who have devoted their lives to its sacred and self-denying duties.

Did you notice with what thoughtful delicacy Mr. Brown concealed the identity of the man whose long, useful and honored life he briefly sketches? His name is scrupulously withheld. It is the Rev. Doctor — who has done this great work for the church! Neither the name of the seminary for young ladies that he founded nor that of the college which owes its existence to his efforts must be given, nor that of any of the many congregations he gathered or the five churches he built! You do not need to ask *why*. You know the reason, and does it not make you sick at heart? Well does Mr. Brown in his letter insist that the Board of Ministerial Relief is not a mere *charitable institution*; and those who have cared to read the circulars issued by this Board, or who may have heard the public addresses of the secretary, must have noticed the prominence always given to this truth. Yet it is too evident that those aided by the Board, even men with such a record as Mr. Brown has given of his "aged and honored friend," are generally regarded as pensioners on *the charity of the church*; that they receive aid from the church merely because *they are poor*, and not because the church which they have served is paying (and only in part) a debt she has incurred in availing herself of the services of their best years at salaries that ordinarily precluded the possibility of making any provision for old age.

When will God's people abandon a view so disparaging to the office of the ministry, and so humiliating to those who have so faithfully performed its sacred duties? Their claim, in equity and justice, to a comfortable support in old age from the church they have so long and faithfully served is as clear as the claim of the soldier upon the government. But *his* pension is regarded as the honorable badge of his service to the country. There need be no concealment of his identity. In the reference to his services there is no need to use these *blanks*. It is not said:

He displayed conspicuous bravery in the campaign of —; he received honorable wounds at the battle of —; he endured incredible hardships and privations at the siege of —, or in the march from — to —.

No! These "blanks" are all filled up; his family and friends point to them with pride, and an admiring and grateful country pronounces his name with honor, and says "Well done!" when the fairly-earned pension is voted.

Why is it not so with the veteran of the cross? Why must the services to the church of a long, useful and honored life in the ministry be referred to with such cautious concealment whenever it happens that the aged pastor or missionary is receiving a modest appropriation from the church for the support of his old age?

As I have said, *you know the reason*. This modest annuity, notwithstanding the oft-repeated protests of those who do look at it rightly, is still very generally regarded as a *charity* bestowed by the church upon the minister *merely because he is poor*. This view will prevail so long as *poverty* and not *service to the church* is regarded by God's people as the basis of the appropriations from the Board; and poverty will be regarded as this basis, however valuable and long-continued and ill-paid may have been the minister's services, so long as he must in order to secure the appropriation make bare to the Church his poverty and tell the pitiful story of suffering and misery in his comfortless home!

Of course much can be done in correcting

this unfortunate public sentiment by pastors, and other teachers of men, instructing the people as to the true ground upon which all the appropriations from this Board are made—those not only to the aged, but also to the minister broken down in the midst of his usefulness, and to the widow and little children for whom the minister, in his self-denying and ill-requited services to the church, could make no provision before he was called away by death. This ground is briefly but clearly set forth in the address unanimously adopted by the Elder-Commissioners at their meeting during the sessions of the General Assembly at Cincinnati; it is presented with great force by Dr. Pierson in his report to the last Synod of Pennsylvania, which the Elder-Commissioners by a unanimous vote requested the Board to reprint from the Minutes. Such presentations of the subject should be extensively circulated, and the Board will be only too glad to send any number of these and similar documents that may be desired for distribution, or to be read by the pastor from the pulpit or by the elder at the prayer-meeting.

"Pathetic cases" of want and suffering in the homes of our honored ministers have, it is true, their place and their legitimate use. They exist and they ought to be known, humiliating as it is to the church that they do exist. More than thirty years ago I knew a minister—then in the vigor of early manhood, full of hope and enthusiasm in the great and sacred work to which he had devoted his talents and the education he had secured through years of faithful study in academy and college and theological seminary. Two or three weeks ago he wrote me, among other confidences:

We have nothing now to live upon, only as a dollar comes in at an unexpected moment. I only write to ask if some one may not be found who would be willing to assist in keeping the wolf away from the door. We do not need anything in the way of clothing, but we are often hungry. When I look at my wife, now nearly sixty years old, bending over the wash-tub, without even the help of a wringer, my heart sinks within me. I would sell my books to supply the want, but I could not do that to any advantage. If you know of any one who

would be willing to aid us in this dark hour, it would be a great relief to us in our anxiety. Dear brother, don't think hard of me for this trouble. I know your interest in us is great. If I do wrong in the writing of this note, forgive me. I write of necessity and for you alone. I had hoped this would not be my lot. I hope that God may yet permit me to do work for him, but I so often hear it said that *the old men are not wanted*. I am not asking for large aid, but for that to meet present necessities. I hope it will not always be this way. Now, dear brother, if this is wrong in me, forgive me. I don't know what to do; and I shall be thankful for any aid you may be able to procure for me. I shall try to commit all to God, trusting I may yet see the light. Pray for us, dear brother.

Yes; it was right for this aged brother to let me know his wants, and it was right in me (with the proper reserve of his name) to let others know them. And there was speedily found some one to aid in keeping the wolf away from *this* door. His refined, cultured wife, at nearly threescore, will no longer do the washing of the family, "without even the help of a wringer!" God's people gladly hasten to supply the "present necessities" of these honored servants of the church when the cry reaches them, "*We are often hungry!*" Has not the generous donor of the gift that speedily winged its way to this sad home *his* reward, even if he never sees the response from this grateful minister that lies upon my table? But I must print it here. Can you read it without wishing it had been *your* privilege to send this joy to the darkened home of one of God's aged ministers?

—Words cannot express my gratitude to you and the dear unknown friend for this relief. This is another evidence of God's goodness. I hope he will pardon me for my ingratitude to him. Mrs. — joins me in this note of thanksgiving to God, through you. I trust he will enable me to do good in some way to others. I thank you, too, in behalf of my daughter, whose reason is tottering in a very frail body. God bless you, dear brother, is our prayer. How sweet our simple meal tasted today! Words cannot express our thanks.

There are very many such cases,—too

pitiful indeed to be exposed to the gaze of the world,—and the propriety of concealing *their* identity no one can doubt.*

But they have, as I have said, their legitimate use in awakening the attention of God's people to the great and beneficent work of this Board, just as some report of the want in the manse, reaching the congregation, stirs them up to pay the long-withheld salary! It awakens generous sympathy among God's people to know that in the homes of so many sick and aged ministers the wolf of hard and bitter want is at the door; it is a stimulus to the church to do its duty toward them. But this duty should be clearly explained and enforced, a duty not merely *to care for the poor*,—imperative and sacred as this duty is whenever and wherever Christ's brethren are in want: the obligation discharged through this Board is the church's duty *to the ministry*, just as imperative and as sacred as its duty to the poor, but nevertheless not to be confounded with it.

But this education of God's people in the fundamental principles upon which the Board of Relief is established may be slow. Meanwhile, is not the church ready to devise some plan, in the methods of the administration of the Board, by which at least one class of its beneficiaries—the *old ministers*, most of whom by vote of presbytery are "Honorably Retired" from the active duties of the ministry—may be clearly recognised as *the honored recipients of an annuity which they have earned?*

There are of course practical difficulties in the way of carrying out such a reform, but are they insurmountable? It certainly would be one step in the right direction toward educating God's people to a proper appreciation of the sacred office and of their duty toward its support.

* I must here refer with gratitude to the thoughtful delicacy as well as to the generosity of those considerate people who, specially interested in some published case of want, have sent the much-needed relief *through the agency of the Board*—sparing the sensitive feelings of the honored men and women who write to me these sad, pitiful letters in confidence, knowing that whatever use I may make of the facts, their names will be withheld.

EDUCATION.

THE METHODS OF THE BOARD OF EDUCATION.

The idea is often expressed that the Board of Education receives candidates for aid with little or no discrimination, taking all that apply. And even ministers themselves sometimes betray an ignorance on the subject which is surprising. The result is a distrust of, and an opposition to, the whole cause of ministerial education as pursued by the Board, that works disastrously upon the general welfare of the church. In order to remove the prejudice thus arising, we propose in this article to state briefly the course pursued in determining what persons shall be aided and on what grounds the money is sent. The regulations by which the Board is governed in all these particulars have been made by the General Assembly, and are the result of long experience.

The first thing a young man is required to do who contemplates entering the ministry, and has not the means to prepare himself in accordance with the standard set in our Book of Discipline, is to present himself to his pastor and session that they may ascertain his qualifications and his needs, and determine on his fitness to be recommended to the Board. They are supposed to know best his character and circumstances; and they accordingly assume responsibility for him in the first instance. Thus endorsed, the candidate presents himself before the Presbytery through the Committee on Education, who then take him in charge and have him examined. In case the Presbytery is not in session, the committee are empowered to examine him themselves and report the fact to Presbytery at its next session. He is then recommended to the Board on a form which asks his name, age, residence, church connection, term of membership, place and stage of study, amount of funds needed, and the satisfaction of Presbytery as to his piety, motives for seeking the ministry, talents, health, promise of efficiency and

freedom from expensive and injurious habits. The recommendation being found in order, he is received by vote of the Board and his name is enrolled on the list. This recommendation is valid for only one year. It must be renewed annually, if the candidate continues to receive aid. The largest amount allowed by the rules is \$150 per year. For the last few years, however, from want of funds, the scholarships have been put at only \$110 for collegiates and seminarians, and \$85 for academics. These amounts are given in three installments during the months of October, January and April. But previous to the payment of each installment, and as the basis for it, there is required a report from the institution where the candidate is studying, certifying as to his good standing in religious character, scholarship, rhetorical ability, punctuality and economy. Any student marked below medium in scholarship, or indicating any serious defect in other qualifications, becomes a subject for inquiry; and unless satisfactory explanations are given, he is reported to the Presbytery recommending him and his name is dropped from the roll. In case any candidate abandons his purpose, or deserts to another body, he is pledged to return the sums expended on him. All possible care is taken to avoid bad investments. Absolute prevention is of course impossible. "There is no art to find the mind's construction in the face," or to forecast the changes through which it may pass. Judges too are fallible. They may be too hasty in their examinations, too much personally interested in the candidate to be impartial in their judgments, and too hopeful of satisfactory issues out of unpromising appearances. Such liabilities affect all our church work. We must count on them. Yet it must be said that the good results far exceed the failures. This fact has been demonstrated again and again. We know whom we have assisted into the ministry. They are at work in all fields of labor, many

of them in the very hardest, both at home and abroad. Indeed we make bold to say that in no department of church beneficence have investments yielded larger profits. If any Board has claims for support either from the importance of its object or the care and fidelity of its administration, the Board which helps to supply the church with able and well-educated ministers has. What reason, then, can three thousand churches give for not sending it their contributions, when they may soon be calling to their pulpits the very men whom it has helped to furnish, if they are not already enjoying their services?

AN IMPORTANT PROPOSITION.

Two weeks ago we were much delighted and relieved by the receipt of the following letter, with its offer and suggestion. It came just in time to help us out of a painful quandary. A home missionary had written to us urgently asking if the Board could not make an exception in favor of his two sons, who were ready to enter college and had made arrangements so to do before knowing that the Board had resolved to take no more students this year. It was a hard case. The exception asked was impossible. But here came a chance for help. And not only so, but the same mail brought us a similar offer from another source, and the two together just met the demand. What joy the tidings awakened in that missionary's home, the return letter tells. It was tearful gratitude to God and to the unknown benefactors. But to the letter:

MY DEAR SIR:—I understand from THE CHURCH AT HOME AND ABROAD that a ministerial scholarship costs \$110 annually, and that for lack of funds the applications of many candidates were refused. This is a burning shame. So are the debts on our boards, considering the wealth in our churches. I am a young man, and my sympathies are aroused in behalf of these young men who are shut out, perhaps forever, from the ministry because of this rebuff. I was about to suggest a plan, viz.: that I would be one of fifty, each to be responsible for one scholarship, paying \$27.50 quarterly to this fund, my idea being that for the rest of our lives we shall be educating some to stand as an

ambassador for Christ in our stead. We may not know the names of these candidates we support, but as we hear of the growth of his kingdom "whom having not seen we love," we may be sure that we have "a part and lot" in the matter, and can continually rejoice with the "joy of harvest."

This plan of systematic giving for an educated ministry ought to commend itself to scores of Christian men, so that many more than I have suggested will joyfully combine upon it, thereby relieving the Board of its present embarrassment and greatly augmenting its future usefulness. But since turning the matter over in my mind I cannot deny myself the pleasure, or miss the privilege, of making a willing offering for the object, even if I have to do it alone. Enclosed please find my check for \$27.50, and you will hear from me regularly after the same fashion. Yours very truly,

The second letter is as follows:

DEAR FRIEND:—This evening I informed Mrs. R— of the letter you read in our church this morning and I offered her the choice of two things. She decided to assist one of the young men mentioned in the letter. You may inform him at once that he can have \$150 per year for the time required to complete his studies. She will pay the amount the first year as soon as the offer is accepted. If it is insufficient, let me know at once. My wife makes this offer in memory of our little Ray.

Very respectfully yours,

Now are there not a number of persons in our church who can, and are willing to, become preachers by proxy of the gospel to which they owe so much? Here is a worthy example for them to follow and a goodly company for them to join in making up.

A BOARD WITH BARRED GATES.

BY W. M. BLACKBURN, D.D.

A young man, seeing the need of Christian ministers in the wide West, said, in deep earnestness, "Here am I, send me." His Presbytery recommended him to the Board of Education, and he at once entered college. When his studies had fairly begun Dr. Poor wrote us thus:

"If you have seen the published notice of the action of this Board, taken in December

last, you will have inferred that there is no hope of Mr. A. being received by us for aid. The gates are shut down tight and barred. The funds are coming in very slowly and scantily, and we dare not assume any more obligations lest we be swamped with an overwhelming debt. Our candidates must therefore wait in patience until the churches learn the hurt they do themselves in withholding from this cause."

This action of the Board is applauded as wise. We may say it is just, for there are not funds to warrant further pledges. And so the door is shut, not because the applicants are late, but solely because the provisions are failing. The warm-hearted doctor asks, "Why cannot you set forth the demand for supplies to this Board, as you know them by direct observation?"

I certainly do know something of the demand. It comes near to us in the new West. My young friend stood at the barred gate with the heroism of patience and self-help. He resolved to go back to his former home and try to earn enough to pay his way in college next year. Just then a good elder heard of the case and pledged sufficient funds to support him three months. But after March, what? This is not a solitary case. The peculiarity of it is in the timely aid afforded. But there is not a helpful elder for every student at the barred gate. Have we, in all the West, a college that cannot report young men intent on studying for the ministry, but without the requisite means? Yet we have not one that refuses to grant them all the aid it can command, nor one sufficiently endowed with scholarships to offer all needed help. Not one can offer "premiums" to win students. A college door must be sometimes almost shut against the most worthy because of an empty treasury. And so these young men, who have heard that our church wants more candidates for the ministry, are directed to the Board of Education. The pastor voicing the call to the ministry, the presbytery looking for candidates, the college professor hoping to teach them, all point to its gate; and what if it be barred tight? Who will open it?

Our church has laid emphasis on the work of securing and preparing young men for the

ministry. This had been a motive and plea for establishing Presbyterian colleges. The Day of Prayer for Colleges is observed as a means to that end. Stress is laid upon it in General Assemblies, by whose vote pastors, elders and Christian parents are "earnestly exhorted to do all in their power to lead the young men of the churches seriously to consider the question of giving themselves to the work of the ministry." Thence comes the alarming word that "the church must either draw back from its work of expansion or greatly multiply the number of its ministers." The Board with the now barred gates has recently asked, "What shall be done to secure larger enlistments for the ministry?" One thing for our churches to do is to remove that bar by a pressure of liberal gifts, for it is a hindrance to an entire class of young men. Thus far the recruits have come largely from the ranks of the toilers, whose means of education are severely limited. Shall the number of them henceforth be decreased by that firm bar? If they are to be encouraged—those of them whose heart God has touched—one of three plans must be adopted: (1) less education must be required; (2) longer time given them for preparation; or (3) aid granted to them. Our church, in her most serious thought, will hardly lower the standard of preparatory knowledge. If there be such a demand for ministers, she cannot well afford to have candidates prolong the time of study by years of self-help, and risk health in the struggle. The third plan has long been regarded as the wisest, and the outcome of it is the Board of Education. It stands as our church's pledge of help to these young men. She invites them into the ministry; insists that they are needed; tells them of harvests waiting for reapers, and prays that they may have a heart for the work. They look to her board for a little aid, and lo, its gates are barred!

This is a serious fact, not only to many of our young men, but also to our colleges in the West. There is a tendency, if not a rule, to rank a western college according to the number of its students for the ministry. The number may depend very much on the financial aid which they receive. The aid from its scholar-

ships must now be small, perhaps nothing more than free tuition; and hence the reliance on the Board of Education. The board and the college are mutually related. Aid to the one is help to the other. Let neither be compelled to bar out a worthy applicant.

DOES IT PAY?

This question is often asked, and very rightly too, in regard to the benevolent operations of the Church. In these a vast amount of money is annually expended, and the givers have a right to be informed what returns, if any, are accruing to reward the outlay. Such information we propose to furnish from time to time as we can get it. The following is at hand, sent to us by a professor of one of our theological seminaries for our personal encouragement. It is too good to keep; accordingly we publish it without name, for the encouragement of others, that they may know that the money bestowed for the education of men is no more wasted than that which is put into brick and mortar. In fact what is it that we more want for the upbuilding of God's temple than living stones? And for the quarrying and shaping and setting of these are not well-trained builders of the first importance? But to the account:

Last year we graduated a class of 18. Of these 14 received some aid in their course from your Board or our scholarships. I wrote to them all lately, asking for answers to a certain number of questions about their first year's experience in the ministry and their success. None of them had been in their field over 8 months, some but 4 or even less. I have heard from nearly all of them. I had urged them all to go into their work heartily and to look for speedy and large results; not to be content unless their churches were awakened and men were brought to Christ. The result has been most gratifying.

No. 1 received into his two churches 120 new members.

No. 2, in the coke region, among miners and coke burners, and with no church buildings

and but 14 church members, received 59 in accession; has now a Sabbath-school of over 300 and \$600 subscribed for two new churches.

No. 3 has received between 40 and 50 in a country church, and the work was going on. This church has sent 40 young men into the ministry, and has several now in college and seminary preparing for the same.

No. 4 has received between 30 and 40.

No. 5. A colored brother has taken 4 churches in East Tennessee writes enthusiastically; has received 25 into one church and expects to receive some into the others also. His salary is \$400.

No. 6 has received 15 by confession, others by letters; the church is awake.

Others still have received from 15 to 25. One reports himself in the midst of a great revival [a union work], where some 150 had professed conversion, but he did not yet know how many would come into his church. I need not write more.

We ask ourselves, Can this be an exceptional case? or can like results be reported from other seminaries? But why not? We know of some instances that warrant the belief that this is not altogether peculiar. If so, does it not pay?

PRAYER FOR REAPERS.

BY REV. EPHER WHITAKER, D.D.

Behold, the fields are white,
And for the reapers wait;
Lord of the harvest, send them forth,
The harvest is so great!

These harvest-fields are men!
They crowd the city street,
They seek the prairie's utmost verge,
Where sky and prairie meet.

They stream o'er all the sea,
They spread o'er all the earth;
They delve in mines of gold and gems
That measure not their worth.

Lord of the harvest, hear!
For reapers now we pray;
The harvest-fields are perishing,
Send reapers forth to-day.

FREEDMEN.

A COLORED TEACHER AND HER SCHOOL.

A bright young colored girl was first instructed in Fairfield Institute at Winnsboro', S. C., and afterwards graduated at Scotia Seminary, at Concord, N. C., schools founded and carried on by the Board of Missions for Freedmen. As she advanced in Christian knowledge, the longing grew in her heart to go to Africa, that she might tell the glad tidings to those who have never heard of Jesus. But while she waited, another door was opened before her, among a very ignorant class of colored people, near her own home, in South Carolina. After teaching seven months in this school—which gave her a walk of six miles daily, up and down hill, with three creeks to cross on the way—she wrote the following letter:

I have been desirous of going to Africa, but since I have been here I am persuaded I have seen as much of heathen living as though I had been in the country of the Hottentots. I have almost lost sight of Africa, Hayti and other heathen lands. I shall wait until I have seen the redemption of these people on this side of the ocean before going to those on the other side. Shall I tell you how I came to be here? After returning home from the school which I had been attending, I happened to meet the school commissioner, and he asked me to take this school. I promised him that I would, but not long after I met a man who lived in the neighborhood, and he told me that I had better make up my mind to go to Africa at once, rather than go down there on the government land to teach. He said it was useless for me to go, for the people had met together and decided not to send their children to any school teacher, white or black. What now was I to do? I went home feeling sad, knowing that my parents would not be willing for me to go to such a place. I told them just what the man had said, and they objected to my going. But I begged them to permit me to go. They knew I had thought of going to Africa, and here was heathen Africa in our own land. Finally they consented, and I set out on my weary journey, which did not end till late at

night. The next morning I asked the lady where I had staid to direct me to the school-house. She said they had no school-house, but there was an old empty log hut where she heard they intended to locate a school. I got her to go with me, and just before getting there I picked up a little half-naked girl and carried her with me to the little miserable hut. I went in and found that the hut had been used for prayer-meetings. There were logs lying about for seats. I sat there awhile, and soon found that the people meant to be as good as their word in regard to sending their children to school. I opened the school, however, with that one child which I had picked up by the way. I knelt down and prayed, and then sang "Pass me not, O gentle Saviour." I took this child and went to four or five houses, and begged the people to send their children to school next day. Some said they would and others that they would not. I went back to the house where I was to board, some three miles away, very sad and not a little tired. What was my surprise the next morning, on arriving at the school hut, to see seventeen little savage-looking children, with their parents along with them! The children's clothes—or the one piece they wore—were actually pinned on with thorns. I shall not tell you how I met them, as I hope to write again soon. I got along rather roughly for the first two weeks, but after that my school numbered seventy-six, and the Sabbath-school from thirty-six to forty every Sabbath. The greatest need now is books and papers for my day and Sabbath-school.

The following year she wrote thus about her school:

Had any one from the North, who knew nothing of a slave state, passed through here two years ago, he would have had little hope for these people and their children. The men would actually come to church in clothes which looked as though they had not been washed for weeks, with no coats on and in their bare feet. The women, of course, corresponded with the men in their untidy dress, and all chewing and smoking around the place of worship. I wish I could picture just how they looked and acted when I first came among them. The change has been wonderful for so short a time. You may still, now and then, find a man who comes

to church without his coat, but not one without his shoes. The women will wash their clothes on Saturday night, if necessary, that they and their children may come clean to Sabbath-school. I was afraid at first to tell the old people about coming to church in their untidy clothes, and so I spoke through the children to the old ones about cleanliness. The little hut which I spoke of can bear that name no longer, for I have patched it up with pieces of planks and logs, and a little mud too, so that it is almost comfortable now. I wonder how I wintered in this miserable open place, with from seventy-six to eighty scholars, and no fire except what I had kindled outside in the yard so that the children could warm their little bare feet as they passed in and out, for one-third of them had no shoes. I have managed to get a little stove for this winter, and had it put up. Last week a number of the children and myself were caught in a rain storm, and when we reached the school-room we looked as though we had been immersed, and it was cool enough for November. I made up the fire in the stove. The children had never seen a stove before, and they stood off and looked on with as much astonishment as the natives did at Columbus, and asked all sorts of questions about it, which I took pleasure in answering.

When I came here there was not one child who knew the alphabet; now many can read and write. I have a splendid Bible-class, but only three Bibles among them, which we pass from one to another till all in the class have read. You will be surprised when I tell you that these children have learned to read without books. I had one Appleton's First Reader and a small blackboard, and would print each lesson on the board and round the room on the old black plank which had been used to stop cracks. Then I would call up fifteen or twenty scholars, and go over the words two or three times. It certainly was surprising how the children would recognize the words on the board. By the time their parents were able to get a few books I had no trouble whatever, for they would recognize the words in the books as they had done on the board. There were thirty little Readers sent to the children last week, which were received with many thanks. I wish I had room to tell what each child said; I am sure it would have made you weep for these little seemingly castaway children; but my Father sees them, for his spirit is now evidently at work among them. I have about ten old persons in the Sabbath-school; one old man seventy-eight years of age, who sits and laughs

and cries at the same time, and every now and then cries out, "*De Lora be praised! Did I ever spect to see dis day! O glory! my soul feels new!*" I stop talking till the old man quiets down. The women, too, say "Amen, amen!" while I am reading to them. I think of having the old people meet at a different hour. A greater part of them believe in dreams and visions in their religion, and I think I can teach them better by having them alone. A more superstitious people I have never seen, and I do not think one can be found. Oh, pray that they may rise above dreams and superstitions.

This teacher is now the wife of an honored minister, and is truly a help meet for him in the good work which he is doing for his race.

Scotia Seminary, at Concord, N. C., and Mary Allen Seminary, at Crockett, Texas, are boarding-schools for colored girls under the care of the Board. Their specialty is to educate, train and send out such girls to carry the light into the dark places of "heathen Africa in our own land," and they should find a warm place in the sympathy and prayers of the church, especially among the Christian women of the land. Both these seminaries need help. A pupil can be educated in either of them for \$45 per year.

A WORD TO THE CHILDREN.

Will the children allow one of the mammas to have a little talk with them this month? She would like to tell them of the work done by a Band of Willing Workers, who are all too young to report for themselves as they deserve to be reported.

This band is composed of all the boys and girls of the Primary Department of the Sabbath-school of the First Presbyterian Church, Wooster, Ohio. It was organized about twelve years ago, and for about nine years they annually raised from ten to fifteen dollars, which was distributed among the different boards of the church. About three years ago their teacher, a devoted Christian woman, was deeply impressed with the idea that, in order to interest children in missions, it was necessary to have a *special object*. Being particularly interested in the freedmen, she wrote to the lamented Mrs. Allen, who recommended Rev.

Mr. Hall, of Jonesboro', Tenn., who for some time labored in Africa. He has charge of three chapels in and near Jonesboro' and teaches through the week, assisted by his wife. The colored people come from far and near and build rude huts around the chapel, so that their children may be taught to read God's word. The children of the band first gathered their Sunday-school papers, which they had preserved as treasures, and they were forwarded to Mr. Hall, thirty-two pounds in all. After this, Mr. Hall began a correspondence with the children and their teacher, and he was soon looked upon as their missionary.

Pennies were earned and saved, clothes were cared for, so that they might be of use to their missionary some time. Books and papers were preserved carefully for the same purpose; carpet-rags were sewed, and parents and friends were appealed to "in season and out of season," until at the close of three years their efforts have resulted in so much we think other bands should hear of it, that they may do likewise and claim their privilege in sharing in missionary work.

The first year the band raised money enough to purchase a bell for one of the chapels; sent a barrel of clothing, thirty-two pounds of Sunday-school papers and 100 copies of "The Welcome," a Sunday-school hymn-book. These books were donated, through the children, by Mrs. Kieffer, the widow of the author of the book.

The next year they contributed money enough to furnish seats and pulpit for a chapel, sent two barrels and one box of clothing.

The next year—which was the past one—they endeavored to raise money enough to purchase a horse, to enable their missionary to do more effective work among the people. They succeeded in raising \$65 for that purpose and sent it, together with a handsome new saddle, bridle, halter and whip. On the saddle-cloth was embroidered, "Behold, I bring you glad tidings of great joy."

Of course the children who read this account will conclude that this band of "Willing Workers" have a working teacher. Indeed they have, but if they were to write to the lady herself—Mrs. H. R. Harrison, Wooster, Ohio—

she would tell them how hard the little ones work and how glad they are to aid in such a good work.

If all our churches in the southern states would act on the suggestion of the pastor of the church at Ferguson, Mo., they could do an immense work for the freedmen. Read his letter and see how the right thing has been done in the right way:

FERGUSON, MO.

DEAR BROTHER:—Inclosed you will find check for two contributions to the Board for Freedmen, one of \$5.35 from Ferguson Church, another of \$5 from the colored mission Sabbath-school of the Ferguson Church.

I want to tell you about this mission school. It was organized last November in face of considerable opposition at first and grave fears till the last. But it was eventually organized in the church to hold its sessions in the afternoon and to be taught by the officers and members of the church. Though begun with fears on the part of some that our church would lose its influence in the community on account of its attempt to prosecute such an unpopular work, we are glad to say that these fears have all been removed and our church, in consequence of this new and live work, is in a very much better spiritual condition, having lost nothing of influence in the community. Those of our members who teach in this school are now in love with their Christlike work, because the colored people highly appreciate their efforts and show marked signs of improvement.

The school numbers now over forty, considerably less than the morning school for the white children, but their contributions are nearly double every Sabbath those of the white school. This fact shows the deep interest they take in the work.

One week ago last Sabbath I proposed to them that they come prepared the next Sabbath to make a contribution to the cause of their brethren in the South. I told them of the work of your Board and its needs, after which they gladly voted to raise \$5 for you, and they did it too.

These colored people are in great spiritual destitution in this vicinity. No place of worship for them of any kind in a radius of five or six miles, though there are in this region some ten or twelve churches for the whites; hence our little mission is the only work done for a class numbering perhaps 1000 souls. We feel that if we improve this opportunity

as we ought, by this means, our little church can do as much for the freedmen as if we should give to your Board \$500. We give what we can to your Board besides the work we do here at home.

Could you not induce other churches to do mission work of this kind? These people are generally left to do their own religious teaching and preaching, and a very poor work they do. Let the whites take hold and teach them and hold the work in their own hands. It is as necessary that it should be done as the work the foreign missionary does.

Fraternally,
S. M. WARE, *Pastor.*

A TOUCHING INCIDENT.

There was a touching scene twenty-four years ago last January, when a colored regiment of freed slaves, the first enlisted in the Union army, was called out to hear the Emancipation Proclamation read. Just as the speaker closed, a beautiful new flag sent to the regiment from New York was unfurled and waved, which now for the first time meant anything to those poor people, and suddenly and all unexpectedly, close beside the platform, a strong male voice arose, which was instantly joined by others, while they sang,

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

People looked around and at each other to see where the interruption came from, but firmly and irrepressibly the quavering voices sang on verse after verse. Said their colonel, "I never saw anything so electric; it made all the other words cheap. It seemed the choked voice of a race at last unloosed; it was so wonderfully unconscious, so quaint, so innocent. The old men and women sang, and a little slave boy sitting near the foot of the platform, even he must join in." What a touching and beautiful tribute to

the day of jubilee! Nor was it strange when the song ceased to see tears everywhere. Just think of it!—the first day they had ever had a country; the first flag they had ever seen which promised anything to their people. No wonder their simple souls, so full of song, burst out in their unconscious lay. From that hour the flag and the country it represented became theirs.

GIVING OUT OF DEEP POVERTY.

The Olivet Church (colored), Charleston, S. C., the members of which are all poor, has had no place of meeting except a small and uncomfortable room, but little better than a shed. For several years they have made their weekly offerings of fifty, twenty-five or ten cents towards a building fund. Their way of doing this was to come forward one by one, after the services on the Sabbath, and lay their offerings on the table, while the name of each contributor, with the amount given, was carefully registered. They gave liberally out of their deep poverty; everybody gave; children—little toddling things, with eyes and teeth shining with delight—brought up their five cents. Some of the people allowed themselves meat but once a week, that they might have more to give for this purpose. The women had a "Pulpit Association," in which a sum steadily accumulated for the purchase of a pulpit for the church when it should be built. The older Sabbath-school girls got up a Christmas basket filled with articles of needlework, made by the teachers and scholars, which were sold from house to house during the holidays. Thus, by patient and self-denying efforts, this congregation of poor people raised the amount necessary to entitle them to aid from the Board of Church Election, and their church is now built and paid for.

Did I not promise my little Presbyterians that they should find interesting things in the other pages of *THE CHURCH AT HOME AND ABROAD* besides the *Editorial*? Where

can you find more interesting things than these about our colored countrymen and their children on these four pages?

H. A. N.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

The outlook of the treasury of the Board had not greatly changed up to April 1. On that date, as on the 1st of March, there was a slight gain over the receipts at the same date last year, but the debt remained. As we write (April 7), it seems inevitable that the same old debt must be reported for the third time to the General Assembly.

It is true that last year an effort was made to pay this debt; but while a part of the receipts were so designated, the total only equalled the expenditures, which were no advance upon those of the year before.

On the other hand, a correspondent of the *New York Evangelist* has recently shown that there has been no advance in the gifts of the churches for current work. His exhibit is as follows:

RECEIPTS OF OUR FOREIGN BOARD.

	1884.	1885.	1886.
From churches (including S. S.).....	\$279,069	\$279,781	\$279,917
Special for debt.....	.....	.....	34,686
Women's societies.....	208,758	234,599	324,025
Legacies.....	112,552	112,190	111,189
Miscellaneous sources.....	92,921	76,738	78,558
Individuals (special for debt, 1886) .....	.....	.....	16,778
Total (excluding special for debt in 1886, \$51,474).....	\$687,297	\$693,258	\$693,000

Nothing can be plainer from this table of figures than that foreign missions are *standing still in the Presbyterian Church in these United States, while the number and wealth of her communicants are steadily increasing*. True, it means that there is a great body of loving contributors who are steadily, and often at great personal sacrifice, doing all they can to promote in this manner their Lord's great glory. But the church is increasing, is growing richer, ever richer, in this marvellous land of ours. The field which our Master cries out to us to occupy is also ever opening more and more to us. What heathen land forbids our onward movement? Yet our figures say we are standing still.

The time has now come when the General Assembly should decide what is to be done. If the debt cannot be cancelled, it were better to curtail the work to the amount of

\$57,000, more or less, than to carry forward an old deficit which each year *has the moral effect of a new debt*.

But if the Presbyterian Church is to sound a retreat, the General Assembly should take the responsibility. Last year its mandates were the reverse of this,—and they hold good till others are issued.

One encouraging fact should be noted, viz., that the regular gifts of the churches this year have a little more than equalled both the regular and the special gifts of last year. Let us hope that the special has become embodied in the regular and permanent.

The Baptists both of this country and of Great Britain are following up the march of British conquest in Upper Burmah. This is done with mutual correspondence and harmonious plans, in order that they may co-operate and not be rivals. The peaceable fruits of righteousness will soon spring from the soil which Thebaw has drenched with human blood.

The establishment of missions, as well as the overthrow of slavery, must accept and welcome the co-operation of commerce and secular enterprise in carrying out their great designs in East Africa. Of three coffee plants taken out to the Shirè hills from the Edinburgh Botanic Gardens eight years ago by Mr. Duncan, only one survived, but the fruits of it, as recently reported, amounted to seventy bags of many hundred weight, and of the finest growth. "The culture is a commercial success," says the organ of the Universities' Mission, "and should result in time in covering all the hills and plateaus around the lake with this best foe of the slave trade, and best substitute for the fast-disappearing ivory."

While it is a question whether the Presbyterian Board can send out a dozen new men thus barely supplying the vacancies of those who have fallen out of the ranks, it is worth while to consider that the great Mohammedan college at Tripoli in Barbary is sending no less than one thousand young missionaries every year into African fields to propagate Mohammedan doctrines. "We wish," says *Central Africa*, "that this fact could be known in every household in Christian England. How these men shame us by their zeal in their faith!" Little Tripoli on the one side, and the United States of America on the other! Mohammedanism, thriftless, threadbare, and living upon a crust, upon the one side, and the affluent and luxurious Christian church of America on the other! Who knows anything about Tripoli? What is it among the nations? We confess to no little surprise at this announcement of the great work of its Moslem university. We knew about the Azar at Cairo with its ten thousand Moslem students, but here is another great fountain head of Moslem error. They tell us that by natural descent the heathen are increasing far beyond the ratios of our missionary success: that does not discourage us. Our geometric ratios of increase will at length win the day. But when we see the outlying colonies of the "Sick Man" sending missionaries by the thousand, while we dare not send a score, what shall we say? This is where the burden weighs.

The heroism of our "English cousins" has not been destroyed or even dampened by the disasters and the mortality attending the mission work in the Lake country of East Africa. Rev. G. H. Lee, after an overland journey of ninety-three days from Zanzibar, has reached Ujiji. "More or less fever on the way," but no discouragement. It is worth a thousand times the outlay that has been made on the shores of Nyanza and Tanganyika to have presented to this generation these noble specimens of Christian heroism.

The death record among the missionaries of the Board has been unusually large during the year just closing. Rev. Gerald F. Dale, of Syria; Mrs. Lillie Happer Cunningham, of Canton, not at the time in actual connection with the Board, but one who was for many years in its service, and who still labored in the same great cause; Mrs. George F. Deffenbaugh, who died in the midst of the Nez Perces in Idaho; Mrs. Dr. A. M. Carey, who died of cholera while on her way to her chosen field at Chieng Mai; Rev. S. M. Irvin, of the Iowa and Sac mission; Miss Jennie Woodside, of the Furrukhabad mission, and Mrs. Theodore MacNair, of the Tokio mission.

Seven faithful laborers have thus fallen in a single year. For a long time there has been no such mortality in our ranks. And all but one of these were either in youth or early prime.

To Mr. Dale, Mrs. Cunningham and Mrs. Deffenbaugh reference has previously been made. Mr. Irvin was a veteran, having been first appointed in 1837. From that time he was continuously employed in labor for the Indians till 1864, laboring against great discouragements growing out of the rapid settlement of the country. For several subsequent years he gave his attention to the interests of Highland University, Kansas, but re-entered the service of the Board, and died as its missionary. Through all the fifty years, from 1837 to 1887, he maintained an unblemished character as a faithful servant of his Master.

Mrs. Carey, wife of a young medical missionary, had not been permitted to reach her far-off field when the pestilence which wasteth at noonday swept her away. She was highly commended and is greatly mourned. Miss Woodside, daughter of Rev. J. S. Woodside, will be remembered with interest by many who saw and heard her in this country a dozen years ago. She was universally esteemed in her mission circle, and is regarded as a great loss to the mission work.

Annette Gregory, wife of Rev. Theo. M. MacNair, missionary of our church at Tokio, died on the morning of February 11,

in her twenty-ninth year, after more than a year's constant illness. She went with her husband to their field of labor in December, 1883, and for a time it seemed as if she would be able to bear the work. In January, 1886, she was prostrated by typhoid fever, which, after running an almost unprecedented course, resulted in her death. She has left the best of all records, her work for Christ well done and her burden of suffering gently and cheerfully borne. Mrs. MacNair was a daughter of Henry D. Gregory, vice-president of Girard College, Philadelphia. Her mother has been long and well known in both the foreign and home mission work of the church. Her bereaved family circle have the heartfelt sympathies of the church and of the Board.

So Henry M. Stanley has captured and subsidized the arch slave-trader Tippu Tib. He is the one personage to be dreaded by all who seek the welfare of East and Central Africa. He has been the terror of the commercial and missionary settlements as of the helpless tribes. He has had no peer. His intrigues and his power over the large Arab slave-dealing element have seemed to be well-nigh unlimited. So long as he continued hostile and disposed to make trouble for the Congo Free State, he was a formidable antagonist. It would have required untold resources of men and money to hold him at bay, and still more to prevent his prosecution of the slave trade. But Mr. Stanley chanced to find him at Zanzibar on his way out to rescue Emin Bey. "I found," said the astute discoverer, "that he was either to be fought or to be employed, and I preferred the latter." He has subsidized this daring and unscrupulous Arab, this uncrowned king of Central Africa, and has made him in some sort a sultan with headquarters at Stanley Falls. He is to be a paid ally of the Congo State to defend it against Arab incursions, to put all the wild bandit elements of the Upper Congo and the Lake country upon general good behavior, and to become in particular the champion philanthropist in overcoming the terrible slave trade! All

this, if true, is admirable. It shows a knowledge of men, a mastery of the situation. It is a sublime triumph of common sense.

After a faithful service of thirty-seven years the Treasurer of the Board of Foreign Missions, Mr. William Rankin, has tendered his resignation, to take effect upon the appointment of a successor. As to the rare fidelity and the spotless integrity with which this service has been rendered to the church and to the cause of missions we should have much to say were it not that a committee of the Board has been appointed to prepare a suitable response to the note of resignation, which will doubtless be published in due time.

The supposed innocence of heathenism suffers some sad discounts in our time as well as in the age in which Paul wrote his Epistle to the Romans. The beast of the field never sinks below its natural gauge. It has never fallen from its first estate. Evolutionists give to each animal type the credit of a real advance, in fact a succession of advances. The tendency has been continually upward, they would have us believe, and man has reached the crowning-point. But how happens it that sometimes man turns backward and plunges far beneath the lowest depths of the pig in its sty or the worm in its ooze? How could he of the godlike image grovel thus but for some sad lapse from the true plane of his being? What possible name but depravity can be given to this terrible deterioration of humanity? According to all the accounts, young King Mwanga of Uganda would have disgraced Sodom. He beggars even Paul's description of unspeakable baseness in the first chapter of his Epistle to the Romans. He has been not only guilty of the most unutterable vices, but to these he has added crimes of unparalleled atrocity. Against the young pages of his palace, one of whom as a Christian resisted his degrading passions, he burst forth in a tempest of fury, gathered them together as so many fagots, and burned them alive by the score. In pursuance of this demoniac fury he car-

ried out a general persecution against all, men or women, who had professed their faith in the gospel. To speak of this man as satanic seems a mild use of terms. Is there, or is there not, a real need of the gospel in such an empire as Uganda?

The *Jewish Messenger* notes with great satisfaction the fact that the Board of Missions, referring to the American Board, warmly approved the appointment of a Hebrew as United States Minister to Constantinople. It says:

Memorable incidents of the appointment are Mr. Beecher's strong recommendation and the flattering approval that Mr. Straus received from the Board of Foreign Missions. The President naturally hesitated in sending a Jew to a government that held so many Christian missions within its precincts; but his doubts were quickly removed by the warm letters that prominent Christians wrote in Mr. Straus's behalf.

The friends of missions in the Levant favored the appointment of Mr. Straus because he was found to enjoy the confidence and commendation of leading Christian men who knew him best as a high-minded and honorable man.

This may accomplish good as showing to our Hebrew fellow citizens that in the best circles, at least, no prejudice exists against them on account of their race or their faith, and that to every man who rises above all low trickery and sharp bargaining, and enters heartily into the commonwealth of good citizenship, respect and honor will be accorded—"to the Jew first, and also to the Gentile."

The latest political news from Korea is rather favorable—that is to say, for Korea. It indicates at least a truce as between the beleaguered little kingdom and the hungry powers which are apparently trying to decide which shall have the privilege of eating it up. An understanding appears to have been reached as between Russia and China and Great Britain by which the autonomy of Korea is to be respected. Great Britain,

meanwhile, has evacuated Fort Hamilton, which is situated on a small island off the southeast coast. How long the present good weather "probabilities" will continue is a question. Meanwhile, let us hope that Korea will make hay while the sun shines, and every time that it shines, till her self-development shall render her independence secure.

Rev. Judson Smith has published some modifications of the reports given by a New Haven paper of his address to the Yale divinity students in reference to Rev. Mr. Hume and the preaching of a future probation. But the general position of the American Board is unchanged. The conclusion of the committee to send back Mr. Hume to India is made the occasion of a fresh onset by the *Andover Review*, which in a long article urges the question, "Why send him and not all the others who apply?"

The Chinese in Queensland, Australia, are required to pay a poll-tax of \$150. "Notwithstanding this they still come in large numbers, pay their tax and go under their own contractors in gangs of 30, 50 or 100 to clear large tracts of scrub land for new plantations, or to work in the fields almost in the same manner under their Chinese 'bosses.'" The government has also placed a pretty heavy duty on rice, which is the staple food of the Mongolians. This was designed to keep the cunning celestial out of the country; but it had only resulted in his raising a good article of rice in the colony, and thus introducing a new and extensive industry.

Of course, the Anglo-Saxon Australian despises his Mongolian neighbor, and taunts him about his opium-smoking; but the compliment is thus promptly repaid by the observing Chinaman in reference to whisky and beer, "All Austliallian too muchee dlinkee."

Several other classes of foreign laborers are introduced into Australia, for example, the Coolies of India, the Singalese of Ceylon, the Malays of the Malayan peninsula, and the

Kanakas, or black laborers, who have been imported from the South Sea Islands. In this variety and possible conflict of laboring elements, it is not difficult to predict with great certainty that the Mongolian will excel.

The condition of the Jews in Morocco is to-day very much the same that their kinsmen according to the flesh were called to suffer in the Christian countries of Europe two centuries ago. Their lot as a people is a hard one. They were driven into Morocco from Spain by the decisions of the Council of Toledo, A.D. 694, and eight centuries later by Ferdinand the Catholic; and in a land where nearly all other civilized or semi-civilized races have won a degree of toleration, they have been trodden down relentlessly from first to last.

This seems the more remarkable when we consider that they have great financial power. They are in Morocco, as elsewhere, the bankers of the country. A large share of the domestic commerce is in their hands, and they are the go-betweens in nearly all trade between Morocco and the states of Europe.

Yet these people, numbering, according to *L'Afrique*, about 600,000, are compelled, in every town except Tangiers, to occupy a certain quarter by themselves. That quarter is walled about, and at 8 o'clock P.M. they are locked within their prison-gates till morning. They are also compelled to wear a peculiar dress, to distinguish them from other more favored citizens. Whenever venturing into other quarters, they are at the mercy of Moslems of every race; even a Moslem boy may spit upon the wealthiest and most patriarchal Jew, or pull his beard, with entire impunity.

Until recently they were compelled to go barefooted in the street. They may now wear slippers, except when passing a mosque, but on no account may they be seen in any street through which the sultan is passing.

How strange the position which these people have held in the world for these many centuries! Moslems, as well as bigoted and intolerant Christians, have despised them, and that in spite of their acknowledged

power. Singularly enough, Mohammedanism has treated the rejecters of Christ with far less forbearance than the followers of Christ.

The tolerant spirit of our later Christianity accords a fair and just place to the Jew, and under those enlightened governments for which the teachings of Christ have done most, the Jew rises to a level with the most favored. As a rule he thrives best in Protestant countries, and it begins to look as if his modern land of promise were the United States.

Both the Presbyterian and the Methodist Boards of Missions have sent a vote of thanks to United States Minister Denby for his efficient action in securing indemnities from the Chinese government for mission property destroyed some months ago by Chinese mobs. The vote of the Presbyterian Board also recognized the services of Consul Seymour at Canton.

In this day, when the hostility of foreign residents in heathen lands is becoming relaxed, and when abundant testimonies are given to the success of missions by commercial and diplomatic representatives of Christian countries, it is wise as well as just to recognize such services and such testimonies as have been recently rendered.

The following passage occurs in Miss Gordon Cumming's new book, "Wanderings in China:"

Fifty years ago there was not one Christian in all China connected with any Protestant mission. Already, notwithstanding all hindrances and the fewness of teachers, there are upwards of a hundred thousand recognized members of different branches of the Protestant Church, and 22,000 communicants.

A sensible department in the curriculum of a female seminary in Kioto has been introduced, namely, the study of foreign styles of table etiquette. So, step by step, the leavening process goes on, and the time seems near when Japan will take her place among civilized, and we hope Christian, nations.

We do as we are recommended to do by Dr. Herrick Johnson in the following extract from an earnest letter received some time since. Thirteen men have been appointed by the Foreign Board for fields which imperatively demand reinforcements. Just about an equal number are failing from death or removal. Except in one or two instances the appointment of these new men will mean no advance, but merely a keeping up of the force to its present number. They wait for the designation of their fields. Shall they be sent during the coming season? In deciding this question it must be remembered that if these men ask to be sent the financial risks must be assumed *in advance* not only for the sending, but for the subsequent support. Dr. Johnson says of the Chicago men:

Will the Board send these men? It would be an unmeasurable relief to them to receive a definite answer.

Is our great church to halt just at this point in the work, and while continuing to pray for laborers and for the possession of the world for Christ, is she to refuse to send men to the dying millions when the men are willing to go? Certainly we here in the seminary cannot keep pressing the call for laborers abroad on account of the perishing harvest if the church is to turn her back upon the laborers that offer. To me such a state of things is to the last degree lamentable and reprehensible. I do not believe the church would allow it *if she knew it*. Can't you find out within a week who are ready to go to the heathen from our different seminary classes (here are eight from our own seminary), and *then tell the whole church the facts*, and ask for instant answer?

Not as many responses are received from the *men* of the church to the great needs of the Board of Foreign Missions just now as could be desired. But as Christ was remembered by godly women who were early at the sepulchre, so now his cause is dear to many a womanly heart.

Yesterday, April 5, a check for \$1000 was received from a lady in Philadelphia.

To-day another of the same amount comes from a lady in central New York.

Another lady some time since sent a donation of \$1000 from western New York, and

about the same time one from still farther west, and amounting to \$3000, was sent also by a lady. Some noble men are aiding us by large gifts, but just now they are in the minority.

The following card has been put in circulation by a devoted pastor in the West who also loves the cause of missions. Its object is to secure concert in daily prayer by Christians all over the world for the spread of the gospel. The plan for sending out the card of membership is sufficiently indicated. The plan is a most worthy one. The great defect of the missionary movement is the lack of earnest prayer.

MISSIONARY PRAYER CONCERT.

I. JESUS CHRIST. He went out into a mountain to pray, and continued all night in prayer to God. Luke 6:12. That whatsoever ye shall ask of the Father in my name, he may give it you. John 15:16.

II. PAUL. Pray without ceasing. Brethren, pray for us. 1 Thess. 5:17-25. Pray everywhere. 1 Tim. 11:8.

III. DAVID. Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice. Ps. 55:17.

IV. DANIEL. His windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God. Dan. 6:10.

V. Each member to pray daily at NOON (see I., III., IV.) for all the members, the missionaries and their families; for God's blessing on them, his word and their work. Acts 8:35; 9:17; 16:14.

VI. Each member to read in the Bible one chapter daily. Begin January 1, 1887, and read consecutively Genesis to Ruth (236 chapters), and August 25, 1887, Matthew to Romans (183 chapters). Number the chapters with the days of the year. Mark one verse or word in each chapter. Memorize it.

VII. All persons interested in missions are invited to join this concert. "The field is the world." Matt. 13:38. The mission of the church is missions.

VIII. Members are those enrolled and numbered.

Card of membership is sent on receipt of two stamps. Address,

MISSIONARY PRAYER CONCERT,
414 Larimer St., Denver, Col., U. S. A.

The published statistics of the Evangelical Alliance for Japan for 1886 show the following results :

Missionary societies engaged,	24
Married male missionaries,	111
Unmarried male missionaries,	17
Married female missionaries,	85
Native ministers,	93
Unordained native preachers,	166
Organized churches,	193
Churches self-supporting,	64
Churches partially self-supporting,	119
Church membership,	14,710
Pupils in schools,	4,806
Pupils in Sunday-schools,	9,889
Theological schools,	11
Students in theological schools,	169
Patients treated by medical missionaries,	21,120
Contributions of native Christians,	
26,866.01 yen, or about	\$25,000

As these statistics were gathered last year, the membership of the Japanese churches now cannot be less than 16,000. Twelve years ago it was scarcely 100.

This is the way in which the late lamented Dr. W. Fleming Stevenson managed a foreign missionary collection. On the 20th of February, 1886, as the time for the collection approached, he circulated this brief letter among his congregation :

On next Lord's day, the 28th inst., we remember our mission to the great heathen races of India and China. They number nearly six hundred millions among whom we wish to plant the gospel—six hundred millions of Christless souls! If you had a neighbor who was living a Christless life, who showed it by all his actions and his spirit, you would feel concern. In these two countries of the heathen we have *six hundred millions of such neighbors*. If you knew that this neighbor was restless and unhappy, and would be willing that any one would speak to him and tell him of the Saviour, and yet that no one went, you would feel a great shame. We have *millions upon millions of such neighbors in those two countries*. We remember this work of spreading the knowledge of Christ among them just in *one* Lord's day out of the *fifty-two*. Where the work is so large and pressing, it might be well if we could distribute the support of it over the year; but that is not our plan. On *one* solitary day we have to make *all the provision* we can for a whole twelve months of this work. . . . And how is

this to be done? There is no other way than by every one asking, "Can I really give no more? Can I not add *something* yet?—make the shilling two shillings, the half-crown a crown, the ten shillings a pound, the pound two pounds?" There are sure to be always some who have not given as much they could. . . . May God use us in this work for Jesus Christ to his glory!

If all pastors would follow this noble example there would be no need of appeals from secretaries, no halting of the work, no debts.

Sir Charles Aitchison, of the Panjaub, says :

I see graybeards before me who remember the time when in this very city of Lahore each morning the sun arose upon the bodies of murdered men at the city gates, when there were no hospitals, no schools, no sanitary arrangements, no bridges on our rivers, no roads, no freedom either of press or speech or conscience. Most important changes in the country have taken place within about half the period of her majesty's reign, and they are the result of the peace which the British government has established and maintained, of the capital, the education, the administrative talent, the commercial enterprise that England has bestowed upon India.

So much for the Christian civilization which a quarter of a century has substituted for all that the Light of Asia, and the pantheism of Brahm, and even the perverted monotheism of Islam, had been able to produce through the long cycles of their dominion.

In the February number of the *Foreign Missionary* for 1884 there was published a letter addressed by thirty-three Roman Catholics of Canada to the curé of Lochiel, announcing their withdrawal from the papal communion and giving seven reasons for their action. The letter was copied from the *Presbyterian Record* of Canada, but in our copy it was, by some error which cannot at this distance of time be explained, ascribed to thirty-three *priests*. The reasons given showed great insight into the merits of the subject, but the dissenters were not priests and we hereby correct the statement to that extent.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

SIAM AND LAOS.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life (Matt. 19:29).

MISSION IN SIAM.

BANGKOK—on the river Meinan, 25 miles from its mouth; occupied as a mission station 1840 to 1844, and from 1847 to the present time. Missionary laborers—Rev. and Mrs. E. Wachter, Rev. W. G. McClure, T. Heyward Hays, M.D.; Miss Edna S. Cole and Miss M. J. Henderson; two native licentiate preachers; six native Christian teachers.

PETCHABURI—on the western side of the Gulf of Siam, 85 miles southwest from Bangkok; occupied as a mission station in 1861. Missionary laborers—Rev. and Mrs. Eugene P. Dunlap, Rev. and Mrs. A. W. Cooper, James B. Thompson, M.D., and Mrs. Thompson; Miss Mary L. Cort, Miss Jennie B. Neilson and Miss Jennie M. Small; five native helpers, two licentiates, ten native teachers. *Out-stations*—Bangkaboon, Paktalay, Ta Rua Ban Pai and other places.

In this country—Rev. and Mrs. J. W. Van Dyke, Miss Laura A. Olmstead.

MISSION AMONG THE LAOS.

CHIENG MAI—on the river Quee-Ping, 500 miles north of Bangkok; occupied as a mission station 1867. Missionary laborers—Rev. and Mrs. Daniel McGilvary, D.D., Rev. and Mrs. D. G. Collins, Rev. W. C. Dodd, A. M. Cary, M.D.; Miss Isabella Griffin and Miss Eliza P. Westervelt; two native assistants; seven out-stations.

LAKAWN—Rev. S. C. Peoples, M.D., and Mrs. Peoples.

In this country—Rev. Jonathan Wilson, Rev. and Mrs. Chalmers Martin.

THE PRESENT FORCE IN SIAM AND LAOS.

It will be seen by the list of missionaries given above that many changes have oc-

curred within the past year in the Siam and also in the Laos mission.

Rev. Dr. N. A. McDonald, who first went out to Bangkok twenty-seven years ago, has been obliged, on account of his failing health, to return to America. It had been for several years impossible for his family to remain there, and he had labored on alone, except for the presence of one daughter, Miss Mary McDonald, who has also been connected with the mission, but now withdraws. It is his feeling that he can neither take Mrs. McDonald and his family back to Siam nor consent again to the separation involved in his own return alone. A most painful sacrifice it is for a missionary to send his family home and remain himself on his field, separated from them for years by half the circumference of the globe. Yet not only Dr. McDonald, but Rev. Mr. Van Dyke, of the Siam mission, has made this sacrifice. Mr. Van Dyke also has been compelled to return to America—where Mrs. Van Dyke and his five children have been for three years—owing to tidings of the dangerous illness of Mrs. Van Dyke. In the good providence of God her death, which he feared would be the first intelligence to meet him on landing in America, has been averted, although she is still feeble.

There have been added to the mission Rev. and Mrs. A. W. Cooper, James B. Thompson, M.D., and Mrs. Thompson and Miss Jennie M. Small, stationed at Petchaburi; also, Rev. W. G. McClure, T. Heyward Hays, M.D., and Miss M. J. Henderson, stationed at Bangkok. Miss Olmstead, now in this country, will probably return next fall.

The Laos mission has also sustained losses and gained recruits. Rev. and Mrs. Chalmers Martin of Chieng Mai have been compelled to return to America. This step was not taken until all hope of saving Mr. Martin's life, if he should remain at his post, was taken away. We have also to announce with sad hearts the recent and sudden death of Mrs. Dr. A. M. Cary, who,

with her husband, was on her way up the Meinan river, expecting to begin her missionary life at Chieng Mai. No particulars of this deeply-afflictive death have as yet reached the mission rooms—only the telegraphic message sent to Bangkok and mailed to New York, that she died near Raheng, midway between Bangkok and Chieng Mai, on January 17, and was buried on the following day. Her afflicted husband and her sister Mrs. D. G. Collins, with Mr. Collins, continued on their northward journey to Laos.

The expectant little company at Chieng Mai will be filled with sorrow, on the arrival of their reinforcements, to find that one has already fallen by the way.

The new missionaries at Chieng Mai are Dr. A. M. Cary, M.D., Rev. and Mrs. D. G. Collins, Rev. W. C. Dodd.

Siam and its Laos provinces are as open to the gospel as any part of America. Work is waiting there for twenty missionaries. The men and women can be found to go. There is nothing whatever to prevent a tenfold increase in the work of evangelizing Siam but the lack of means to support the needed men. How shall they preach except they be sent?

At an important city, Ratbooree, on one of the principal rivers of the country, the centre of a population of a hundred thousand souls, the prime minister of Siam formally and definitely offers the mission the free use of three commodious houses, his own property, if they will secure missionaries to open a station there. "The country is as open to the gospel as the state of New York," writes Rev. Mr. Dunlap. Positive welcome and goodwill await missionaries. At present the missionary force gives about one man to a million of the population.

THE LAOS MISSION: ITS FIELD AND WORK.

REV. CHALMERS MARTIN, CHIENG MAI.

The Laos field is so far removed from the ordinary routes of travel that a few remarks as to its geography may not be out of place. The accompanying map shows the main and cen-

tral portion of the Laos provinces or Shan States tributary to Siam. A complete view would show an additional narrow strip on the west next Burmah, and a wider strip on the east extending to the frontier of Anam. The portion given on the map practically represents the field which the missionaries of the Board are now striving to deal with.

A glance at the map will make it evident that until our numbers are very greatly increased the field already is sufficiently large. From Raheng to Chieng San is not less than two hundred and fifty miles; from the Salween to Luang Prabang more than three hundred. The total area committed to the care of the Laos mission must be more than equal to twice that of the state of New York. Now when it is considered that the only practicable means of communication, away from the rivers, is by elephant travel at the rate of about fifteen miles a day, it will be seen that three men at Chieng Mai and two at Lakawn, seventy-five miles away, hardly meet the necessities of the case. And yet Chieng Mai and Lakawn are the most available centres of missionary operations.

CHIENG MAI AS A MISSIONARY CENTRE.

Chieng Mai is the chief city of the Laos provinces; it is also their political and commercial centre. It is on the great trade route from southwestern China to Maulmain, which Mr. A. R. Colquhoun has made familiar to the world in his books "Across Chrysé" and "Among the Shans." Every year sees great caravans of Chinese pass through it on their way to or from Maulmain. Every year some government business or notable political or religious ceremony brings to Chieng Mai representatives from every large city of the region. Every year we meet with devout Buddhists who have come a long journey to pay their worship at the shrine upon the mountain just behind the city. Chieng Mai is thus brought into connection with the most remote points, and the missionaries make use of the opportunity to diffuse the knowledge of the gospel, to make acquaintance with the authorities of distant provinces, and to acquire information. Thus, on a missionary tour, we enter Chieng San or Muang Nan, not as strangers to be regarded

RUINED TEMPLES IN LAOS.

with suspicion, but as acquaintances of the governor and some of his officers, and as accredited residents at the capital city. So, too, when residents of another province become Christians, or when members of our Chieng Mai church migrate, we have found it of great advantage to be on a footing of friendly acquaintance with the authorities, and to ask of them protection for our people in the enjoyment of their rights as Christians.

GEOGRAPHICAL EXTENSION OF THE CHURCH.

All these facts are of growing importance because of the greatly-increased and rapidly-increasing geographical extension of the Laos church. Four years ago the membership of that church was confined to the immediate neighborhood of the missionary compounds. There was not even one convert within the walls of the city a quarter of a mile away. The villages represented on the roll could be counted on the fingers of one hand. Then came the organization of little churches at *Maa Dawk Dang*, ten miles to the east; *Bethlehem*, five miles to the south; and at *Lakawn*, seventy-five miles to the southeast. Then two Christian families removed to *Chieng San*, a hundred

and twenty-five miles to the northeast. We feared at first that they had gone only to be swallowed up in the darkness of unbroken heathenism. Then arose, we know not how, a spirit of inquiry among the villages to the southwest and south, at distances of from seven to twenty-five miles,—*Tawng Kai*, *Chang Khum*, *Lawng Khoom*, *Tong Tawm*, and *Lapoon* and its vicinity. Then the failure of the rice crop about *Chieng Mai* caused the removal of a number of Christians to *Ban Tone Niew*, fifty miles to the northeast. As a result of mission tours, converts were gained in the neighborhood of *Chieng Hai*, fifty miles further in the same direction, and at *Chieng San* on the northern edge of the Siamese dominions. In short, there are now represented in the church about forty cities and villages, situated in five different provinces, the extreme points being more than one hundred and fifty miles apart.

ANCIENT GLORY OF THESE PROVINCES.

As one travels through these provinces his attention will every now and then be attracted by what resembles the rampart of a deserted fortification stretching away through the forest. As you come near and inspect it closely you find

that it is the wall of an ancient city. Here is the moat, now dry and half filled with rubbish; the wall, turned to a mound and surmounted by great trees; the openings at the gates still plainly marked. Within, every vestige of human habitation has disappeared except the temples and the idols. The dwellings have rotted to nothing, having been made of wood; the brick and mortar temples and pagodas and the bronze idols have withstood the tooth of time. And as one considers the number of these ruins and

more idols than there are people to worship them. The hills about the city are crowned with pagodas. Access to one of these is afforded by a broad flight of steps, flanked by a balustrade on either hand, reaching from the foot of the hill to the summit. Of course everything is in a state of ruin. The disintegration which in our climate is the result of frost is there worked by moisture and by the luxuriant vegetation. The seeds of trees lodge in the chinks of a masonry wall and the pene-

TYPES OF HILL TRIBES IN THE LAOS COUNTRY.

notes their size and elaborate decoration, and sees how every temple area bristles with hundreds, and in some instances thousands, of bronze Buddhas, ranging in height from a few inches to more than life size, he is ready to exclaim of the former generations of Laos—as Paul did of the Athenians—“Verily, I perceive that in all things ye were very religious.” The present towns of Chieng Hai, Chieng San, Muang Fang and Muang Hang all occupy the sites of such ancient cities. In Chieng San, especially, there are almost as many ancient temples as there are houses, and certainly many

trating rootlets act as wedges to force the courses apart. Sometimes, however, the opposite result is produced by the lacing roots and branches of great tree-creepers. I have seen half the rear wall of a temple thus bound together, the idols that had once adorned it caught with it in the embrace of one of these vegetable boa-constrictors so tightly that my utmost efforts failed even to budge them.

THE HILL TRIBES.

The efforts of the mission have thus far been confined almost exclusively to the dwellers on the great river plains. The true Laos love the

plains; the mountains they give up to the wild beasts and the hill-men, whom they regard in somewhat the same light,—as creatures to be at once despised and feared. These people differ from their neighbors of the plain in appearance, in dress and customs, in language, and probably in race. They are, perhaps, remnants of the aboriginal population of Indo-China. They build their villages high up in the mountains, back from the travelled roads. Choosing some secluded spot, they attack the forest with axe and fire-brand, clearing a space large enough for their gardens of hill rice, cotton, tobacco and opium. Among the stumps and fallen tree-trunks they erect their rude cabins. Here they subsist upon the products of their gardens and upon game which they pursue, sometimes with guns, more often with spears and powerful cross-bows from which, on occasion, they can discharge arrows tipped with a deadly vegetable poison. They are collectors of wild honey also, and dispose of the beeswax in the villages of the plain.

One of the illustrations which accompany this article fairly represents these mountaineers, with their tall sinewy figures, their dress of dark blue homespun, the hair of the men worn long and twisted up with a scarf into a knot on the top of the head, the burdens packed in baskets to be slung on the back and supported by a broad strap across the forehead, leaving both hands free to push aside the creepers of the tangled forest trail, or to make ready use of sword or cross-bow. It can easily be imagined that these wild people are even more rude, more ignorant, more superstitious than the Buddhist Laos of the plains. I once made a visit with a friend to a village of the Moo Surs, one of these hill tribes. We had no interpreter, but we needed none to reveal to us the rudeness of their living. Their houses were little more than a rough floor to keep them off the ground, surmounted by a thatch to keep out sun and rain. The only alphabet they could boast was a system of notches cut on a stick. All their implements and weapons were of the roughest type. Having no interpreter I was unable to question them as to their religion. Perhaps I should not have been more successful than I once was with a member of another but sim-

ilar tribe. After exhausting my ingenuity in questions intended to draw out the poor fellow's ideas as to a future state, I said, "But what do you do when one of your family dies?" He replied, "We weep and put him in the ground."

Can the gospel lift up such as these? It can. It has. Such, a score of years since, were twenty thousand Karens of neighboring Burmah. They are now rejoicing in the light of Christian hope. They are gathered into more than five hundred churches. They are ministered to by more than a hundred ordained ministers from among themselves. Their youth of both sexes are trained in hundreds of schools focussed into a college and a theological seminary at Rangoon. What God has done he still can do. The past achievements of his Spirit are but pledges of that which he will do through his church in turning the nations to himself.

BOAT TRAVEL ON THE MAA PING.

MRS. CHALMERS MARTIN, CHIENG MAI.

Few journeys have as many discomforts and as many compensations for those discomforts as the long river trip from Bangkok to Chieng Mai. The time consumed depends upon the stage of the water; under the most favorable circumstances the journey may be accomplished in from six weeks to two months. At very low water our boats have been four months in making the trip. The most favorable season is about December. During the spring months it is next to impossible to ascend the river.

The boats used by the missionaries are about fifty feet long and seven feet beam. They are flat-bottomed, and draw from eighteen to twenty-five inches of water. At the bow the men walk back and forth to pole the boat along. The central section has a low cover, and is used to contain cargo. The stern has a curved roof, six feet high in the centre, about four feet at the sides, and a floor space seven feet by eleven. In this little cabin the passengers eat, sleep and live. The cooking is done on small native fire-boxes at the bow of the boat. The floor of the cabin comes up in sections, and under it are kept clothing, bedding and provisions. High up across the rear of the cabin runs a broad shelf to accommodate books,

BOAT ASCENDING THE RAPIDS OF THE MAI PING, LAOS.

writing materials and toilet articles. Bamboo shutters hang on three sides, protecting from intrusive eyes at night, and from the sun during the day. The steersman sits on a high stool at the open front of the cabin, through which his huge steering oar runs. This functionary is also captain of the boatmen, of whom there are ordinarily four, and is usually a man of reliable character. His presence in our limited quarters is not such an inconvenience as might be supposed; for when privacy is desired a curtain of thick muslin is hung at the front, and such a discourtesy as any native attempting to peer into a boat thus shut up from the public gaze is quite unknown. When shutters and curtain are so arranged that the occupants of the boat and their strange belongings are visible, great curiosity is shown by spectators on the bank, but one soon grows used to being on exhibition. The interest shown is kindly, and not intended to annoy.

Not many articles of furniture are necessary. There is a folding table, a chair for each passenger, and a mattress. A paper wash-bowl and a tin cup constitute the not too elaborate wash-

stand conveniences. A few shoe-bags for catchalls serve as helps to keep the boat tidy. And indeed, as in a state-room on shipboard, disorder is fatal to comfort. At night when the mattress is laid down, the bed made up, and the mosquito curtain hung, the floor space is entirely taken up with the bedding. Undressing on top of one's bedstead is an uncomfortable process, and dressing under like circumstances still more so.

As soon as it is light in the morning the boat gets under way. About eight o'clock the first stop is made, and the boatmen and passengers take breakfast, which is usually prepared before a halt is called, in order that no time may be lost. The next rest is at eleven o'clock, another about two, still another at four, and the stop for the night is made at dark. No more picturesque scene can be imagined than a view of a number of boats laid up for the night. Small fires burn on the bow of each boat, and men pass to and fro preparing the evening meal. A huge bonfire blazes on the sandy shore, and strange shadows flit about it. Perhaps some mischievous boatman throws a large

bamboo into the fire; the hollow joint splits with a loud noise like the report of a gun, and scatters fire-brands among the bystanders. When all have had their meal the men are called together for evening worship, and passengers and crew are soon asleep, the former on a good mattress, between white curtains, the latter on the wet deck under a light bamboo screen.

[N. B.—The boat in the illustration is somewhat different from those used by the missionaries. It should have the deck roofed over at the stern to make the cabin described above, and there should be one long steering oar instead of several short ones.]

READERS AND READING IN SIAM.

We are indebted to Rev. N. A. McDonald, D.D., and Rev. J. W. Van Dyke, especially the former, for full information on the above topic, in answer to certain inquiries which we had addressed to them. As Dr. McDonald has resided in Siam for more than twenty-five years, and Rev. Mr. Van Dyke for fifteen, it will be seen how much more accurate their knowledge of the people must be than that of tourists or even of scientific or official travellers.

1. *What proportion of the population in Siam can read?*

At least nine-tenths of the men of Siam can read and write. The temples are the public schools of the kingdom, and the priests have hitherto been the schoolmasters. Every lad is supposed to spend sufficient time at a temple to learn to read, and on reaching manhood is expected to serve for some time in the priesthood, so that it is rarely one can be found unable to read.

Of the females scarcely one-tenth can read. When missionaries first arrived in Siam a woman who knew her letters was a curiosity. Little by little, as girls were taught in mission families and at length in mission-schools, this has been changed. Nearly two hundred girls are now in the mission-schools. The late king made an effort to have the women of the palace taught, and invited some of the missionary ladies to attempt their instruction in English. Another striking indication of the growing desire for the education of females is seen in the

fact that Lady Bhamakara Wongse, whose husband holds a high position in the government, has herself established a fine school for the education of girls of the higher classes. They are taught to read and write their own language, and also all kinds of fancy needle-work.

2. *How long does it take a bright boy to learn to read?*

The Siamese language is a difficult one. There are forty-five consonants and sixteen vowel points. There are also five tones. There is a long list of tables to be conned before one can read. These require no little "drumming" on the part of the teacher. It takes a month or six weeks for a bright boy to learn to read with any accuracy. Boys often find three or four months too short a time.

3. *Is the government doing anything in the line of common-school education?*

Scarcely anything worth speaking of. One of the objects of the school established by the king, which he placed in the hands of Rev. Dr. McFarland, was understood to be to raise up teachers for certain schools which were to be organized by law, and which also Dr. McFarland was to superintend. The king's school, however, has not come up to the expectations formed when it was opened. The government has continued to fulfill the pecuniary part of its contract; but it also engaged to supply fifty pupils annually from the higher classes. This it has failed to do since sending the first fifty, and the doctor has been obliged to gather up pupils as best he could. Prince Dis, the king's half-brother, is the superintendent of education. His plan for remodelling the temple schools and putting over each of them a teacher who had been himself trained for that position has been carried out to some extent, especially in and around Bangkok. The teachers appointed by him have been instructed either in the mission-schools, or in the king's school under Dr. McFarland. Whatever stimulus has been given to the government in the work of education has come mainly from the missionaries.

4. *Suppose that the Siamese should be made a nation of readers, what is there for them in their own language to read?*

Very little. The native literature is exceedingly limited. There is a concise history of the kingdom, beginning with legendary tales, and fairly reliable in its account of the last three hundred years. There is also a fabulous

history of China, translated from the Chinese. One other history of this kind, more or less fabulous, has been translated into Siamese by the late regent. These are quite popular with the natives. Mom Chow Kotai, a cousin of the late king, who was one of the ambassadors to England in 1859, has published a journal of what he saw and heard on his travels. It is well written. Then, there are the laws of the kingdom,—which, by the way, are mainly good, if only they were well executed,—reminding one very frequently of the laws of Moses. These various works have been printed at the printing office founded by one of the first missionaries, Dr. Bradley, and which is still carried on by the members of his family.

As for the remaining part of the Siamese literature, largely poetical or in the form of plays, although it occasionally presents some beauties of fancy or of diction, the less said the better. Its morality is about on a level with the worst of what is known in America as yellow-covered literature. So immoral and corrupting is it that the Siamese often urge this as a reason why they will not allow their daughters to learn how to read. In the Siamese language there are also a few medical treatises, an arithmetic—of the Oriental sort—and what might perhaps be called a grammar, giving rules for correct spelling and the construction of sentences.

It will be seen that the Siamese tongue itself gives the people very little to read, and that a large part of this is nearly as bad as it can be. Of this latter sort, sad to say, much has been published by persons from Christian lands, to the great disgust and grief both of missionaries and of all respectable Europeans resident in the country.

5. *What general literature have Christian missionaries given to Siam?*

Bishop Pallegoix, of the Roman Catholic Church, has prepared a large and rather comprehensive dictionary of the Siamese language, which was printed in Paris and is now in general use among the scholars in Siam. The American missionaries have prepared a number of small dictionaries and school-books. The principal are an arithmetic and geography, by Rev. Mr. Van Dyke; a Juvenile Philosophy, an Astronomy and a practical treatise on Chemistry, by Rev. Dr. McDonald. Recently, at the request of the king, the missionaries have taken part in the translation of a series of ten "Science Primers," of about one hundred pages each. Mr. Van Dyke translated the one on Physiology; Mr. Bradley, that on Botany;

Dr. McDonald, that on Political Economy; Nai Poom, a native Christian teacher, with Dr. McDonald's assistance, that on Logic. The rest of the series were translated by Rev. Dr. McFarland and his son, Mr. George McFarland. Nai Poom, with Rev. Dr. McDonald, has translated an extensive work on double and single-entry book-keeping.

6. *What has been accomplished by the missionaries in giving the Scriptures to the Siamese?*

The whole Bible has been translated into their tongue, and about two thirds of the translation has been carefully revised. The New Testament forms one volume. This translation, mainly by Rev. Messrs. Mattoon, Jones and Caswell, has been published for some time, and distributed both by gift and sale. The Old Testament, owing to its great bulk, resulting from the large and cumbrous letters of the Siamese language, will be published in three volumes. The first of these, comprising all the books as far as Ruth, has been revised and recently made ready for the press and for distribution. Of the two remaining volumes, 1st and 2d Chronicles, Ezra, Nehemiah, Esther, Job, Psalms and Proverbs have been revised and printed. The other books of the Old Testament have all been translated, and are accessible to the people in the form of pamphlets. Much labor yet remains, however, before all can be suitably revised and issued in book form.

Of the translation now in use, Genesis, Leviticus, Numbers, Deuteronomy, Haggai, Zechariah and Malachi were translated by Rev. Dr. McFarland; Exodus, Joshua, Ruth, Kings, Esther, Job, Psalms, Proverbs, Daniel, by Rev. Dr. McDonald; Judges and Samuel, by Rev. Mr. George; Chronicles, Ezra and Nehemiah, by Rev. Mr. Van Dyke; Ezekiel, Amos, Obadiah, Jonah, Nahum and Habakkuk, by Rev. Dr. McGilvary; Hosea and Joel, by Rev. Mr. Culbertson. The translation now in use of Isaiah, Jeremiah, Song of Solomon and Ecclesiastes was made by Dr. Bradley. Thus, little by little, often interrupted by sickness, and by other labors and duties thronging upon them, this great work has been resolutely carried forward by Christian missionaries.

7. *In addition to the Scriptures, what religious literature have the missionaries given to the Siamese?*

Many other valuable religious books, from the pens of the missionaries and of native

Christians, have enriched the once barren literature of Siam. Not a few of these are for the children, as "The Child's Book on the Soul," by Rev. Mr. Caswell—an admirable and very popular little volume, a favorite with both young and old; "Child's Catechism," by Dr. S. R. House, M.D.; "Gospel Questions and Answers," by Mrs. Dr. House; "Peep of Day," translated by Nai Poom, a native teacher and Christian. This last, like all the published writings of the native Christians, is of course perfectly idiomatic, and therefore very popular and effective. An Old Testament history, prepared by Rev. Dr. Jones and Dr. Bradley, M.D., and Rev. Mr. Caswell, interests the people greatly, especially the narrative of the creation, the lives of Joseph and Moses and similar personages. This is used as a reading-book in the schools. Volumes of sermons have been published, by Rev. Dr. McFarland and Mr. Van Dyke. Dr. McFarland has published also the Confession of Faith, the Shorter Catechism, a volume of church history and also one on the "Evidences of Christianity." "Pilgrim's Progress" has been translated by a native, Nai Naa, and a new and illustrated edition has just been issued. "Man the Judge of Nature" and "A Comparison of Christianity and Buddhism," two companion tracts, pungent and popular, are the work of Nai Maa. "Creator and Saviour" is an excellent tract by Dr. Bradley; "Faith and Practice" also, by Rev. Mr. Caswell. Miss Mary L. Cort has lately prepared a volume entitled "Stories of Jesus." Best of all the works of its class, perhaps, is "Golden Balance and Hints to the Wise," by Dr. Jones.

What a stream of Christian literature is here! Contrast the condition of a people into whose language has been poured all this wealth of Holy Scripture and Christian teaching with that of a population in whose literature there was not one message from God, and where well nigh every page was full of grotesque falsehood or of imaginations utterly vile! This Christian literature, these useful volumes of modern knowledge which we have enumerated, are wholly the gift of Christian missions to Siam. Their preparation, it is to be remembered, has constituted but one single department of the work of our missionaries. Parallel with this they have carried forward all their evangelistic, educational and medical labors. We have given its results with this fullness of details because we have believed that only so can Christian people at home appreciate the magnitude and value of the literary work wrought by their brethren in Siam.

SIAM AND BURMAH,

THE NEIGHBOR ON THE WEST.

There is great reason for thankfulness on the part of all Christian people in the fact that nearly forty years ago Lower Burmah passed under British rule,—1852 was the date of the last concession,—and has continued from that day to this a part of the British empire. Whether one is prepared to approve of the methods of English conquest or not, he need not shut his eyes to the immense advantages which have resulted from it. He may rejoice in these, and may even hope that it will please God, either through the righteousness or the wrath of man, to give into English hands all Upper Burmah also.

Lower Burmah during the thirty-four years of English rule (or since the conquest of Pegu) has enjoyed the only rest which the land has known for three centuries. About the time of the discovery of America, and indeed for fifty years after that, Burmah was an empire of great wealth and with a vast population. Some idea of its power may be gained from the fact that its king attempted the conquest of Siam with an army of three hundred thousand men. Twice that number of warriors he could place in the field. Then came a change. From about the middle of the sixteenth century for a period of fifty years, wars frightfully destructive, creating often utter anarchy, desolated and, to a great extent, depopulated the country. Cultivated provinces relapsed into jungles uninhabited except by beasts of prey. Vast forests extend to-day over the ruins of once populous cities.

The centuries following the year 1600 brought but slight relief from this desolating misrule. It was arrested, and the new era of order and prosperity begun, only when the southern provinces were subdued by British arms. In the brief period since the British occupation, less than half a century, the population of the country has increased *threefold*. Every department of trade and all the avenues of peaceful life have been filled with prosperity. Rangoon has risen to the rank of the third port in the Indian empire. Flourishing missions have been

established, schools multiplied, a useful and, to a great extent, a Christian literature has been created.

The same process seems likely to be repeated in Upper Burmah. Since the surrender of the bloody Thebaw, British soldiers like Prendergast, Macpherson, and Roberts, the commander-in-chief of the Indian armies, together with the first of English civilians, such as Mr. Bernard and Lord Dufferin, have been at work there, striving to unravel "the tangled web of brigandage, disaffection and rebellion." The progress is slow, but it is sure. English power and law bid fair to make of all Burmah a broad "highway for our God." Its rivers are filled with steamers on which the messengers of the cross pass safely to and fro. English engineers are already surveying the route for a colossal railway which, turning eastward from the valley of the Irrawady and crossing the Salween and the mountains dividing Burmah from Siam, will pass through the northern or Laos provinces of the latter kingdom, taking Chieng Mai on the way, and ultimately no doubt tap the mighty province of Yunan, in southwestern China, connecting all those remote regions directly with the prosperous sea-ports of British Burmah, and sure to carry into the now almost unknown country of the Shans, and even into western China itself, the books and the messengers of the gospel. The toilsome journey now accomplished by freighted caravans in three months will be performed in little more than as many days.

The subjugation of Burmah and its new peace and prosperity under British rule is powerfully affecting Siam, its nearest neighbor, in still another way. Burmah has been the great stronghold of Buddhism in southern Asia. Buddhists in all the adjacent lands have for centuries turned toward it as, in an important sense, the natural centre of their faith. They are asking now, What has Buddhism done for Burmah? It has not protected her from British power. It has never given her such peace and wealth and growth as she enjoys almost without interruption under the laws of this Christian empire.

Meantime also, in Siam, the conviction is forcing itself upon the governing classes, If we are to keep our hold upon Siam, we must show ourselves able to lift her up, and for her own defence we must make her strong. The misrule, the anarchy, cruelty, ignorance, debasement, of former years must be cast out, and the gifts of knowledge, science, commerce, must be invited in. The consequence is that missionaries are welcome in Siam. They are regarded with a singular confidence and goodwill by the highest officials. For one thing, they are recognized as the friendly representatives and teachers of western knowledge. This later knowledge, it is remembered, did not break its way into Siam, at least, by cannon. It was brought by peaceable and righteous men. The minds of many of the Siamese are venturing still further. Buddhism, they have learned, is powerless to build up the kingdom in thrift and knowledge and strength. It is equally powerless, they see, to prevent the ever-deepening debasement of the morals of their countrymen. Already they are beginning to say, Well, here are these men, the missionaries, the teachers of the religion held by these conquerors and builders of states. It may be as well for us just to examine its books and learn its creed. What is the result? Already, within two years, a new spirit of *inquiry* is abroad in Siam. Native preachers and colporteurs, once almost everywhere reviled and forced to retreat before the storm of foulest and most violent abuse which they encountered, are at least permitted quietly to pursue their work. They and their books are even treated with respect. The tracts, the Scriptures, once refused as gifts are beginning to be sought by purchasers and carried from Bangkok by the boatmen and the traffickers plying their business along the rivers of Siam, to its most distant villages and cities.

These lines of influence, extending from Burmah to Siam, form but one illustration of the broad movements of conquest and trade and material energy which God, in the sweep of his providence, is in our day bringing into alliance with the more spiritual forces of his kingdom—his consecrated mee-

sengers and his word. The very stars in their courses are fighting against heathenism. Certainly, so far as Siam is concerned, there was never a time when there were, despite all shadows and sorrows, so many signs of the morning as now.

SIAM AND MALASIA,

THE NEIGHBOR ON THE SOUTH.

When a man is agitating the question of becoming a Christian, he is apt to think inquiringly how it is with the man who lives next door. So a nation receiving the gospel is interested in adjacent nations. Siam is in a hard neighborhood. All her frontiers are frowning, unless it be on the side of Burmah. To the south she has no land boundary. Her territory dies away in the awkward peninsula which hangs like a lobe six hundred miles deep in the Indian seas. Nevertheless the Siamese has a neighbor in the Malay. When the Portuguese came with swaggering airs into these parts, about 1511, led by Alfonso d'Albuquerque, who captured Malacca, the Malay would have retreated northward, but the Siamese beat him back, and between the two foes he had to take to the sea and abandon himself more than ever to that piratical conduct for which he is renowned in nautical literature. But the Malay may not be so bad a man as he has been painted, and at any rate the race and the language occupy a place of influence. The cradle of the stock is on the peninsula, or across the strait upon Sumatra, or in the little archipelago which lies between. Thence the race spreads widely. In the far southwest the Hovas of Madagascar are of Malay blood. So in the distant northeast are the original inhabitants of Formosa. Between these two limits the predominant characteristics are Malayan on all the islands, great and small.

The Malay language is the "general medium of communication from Sumatra to the Philippine Islands, and it was so when the Portuguese first appeared in these parts 350 years ago." It is said to be "characterized by great simplicity and directness," and is

spoken of as "singularly well fitted to be the *lingua franca* throughout the Indian archipelago." It is not indeed everywhere the vernacular of the masses. Numberless dialects divide the people. Javanese alone is spoken by more tongues than all the others together. But the Malay overrules them in trade, in schools and in society. When the Dutch came they paid little attention to any other language, making this their medium of intercourse on all sides. In the best parts it is said that now the "various local dialects are rapidly being replaced by Malay, which is the language adopted for educational purposes"—"the intrusive Malay," as some one styles it. And this is doubtless a providential preparation for the diffusion of the gospel. When we have secured the ruling language of a region, we have the key to it.

There are some facts about mission work in these obscure parts which are less known than they deserve to be. When the Dutch supplanted the Portuguese, early in the seventeenth century, they came ostensibly as much for religion as for business. The Dutch East India Company was a sort of missionary society as well as a thrifty commercial scheme. It was part of its function to spread Christianity, establish churches and convert the nation. Before the Mayflower landed at Plymouth there was a Dutch church at Batavia, on the island of Java. During the seventeenth and eighteenth centuries the company furnished the money for the support of ministers and missionaries, and directed their work. The methods of conversion were indeed mechanical and formal, and Christianity never became vital in the native soil until better ideas began to prevail in the present century. But some good things were done a great while ago. Dutch missionaries in the East Indies translated the Bible into Portuguese for the benefit of their converts, who had learned it from their former masters. The work was published in 1744, and that is the way in which the Scriptures found their way into one of the modern languages of Europe. The translation into Malay was begun as early as 1685; completed in 1701; revised most carefully by a committee, 1722-28;

published in Roman character at Amsterdam, 1731, 1733; and in Arabic character at Batavia in 1758. When the Serampore press, in 1814, began to furnish the Scriptures in Oriental languages, it reprinted this text of 1731-33. Why did not Christianity then take root and thrive in Malay soil? The reasons are easy to find. The Dutch were content with a formal rather than a spiritual conversion of the natives; ordination could not be had without going to Holland, and this fact was enough to preclude a native ministry; the missionary affairs were managed by a corporation whose more fascinating aims were secular; and finally religious life ran to a low ebb in Holland itself.

But in spite of all these circumstances, Siam's neighbor has great advantage in the inheritance of the oracles of God, in having at the present time many thousands of sincere native Christians, and in coming up at last to a true conception of evangelical Christianity. Siam herself has felt her influence. It is not strange, accordingly, that by far the larger part of the sales of copies of Holy Scriptures in the Siamese language is made in the southern provinces of Siam, the portion nearest to the Malay peninsula. British influence, also, is felt there, as the English Singapore settlements approach those provinces on the south, and British Burmah lies near them on the northwest.

A word as to the names—somewhat similar to each other—by which a few of the principal mission fields of that part of the world are known:

Malasia is the area over which the Malay speech and traits predominate. Beyond it, toward the Pacific, lies the other insular region *Melanesia*, where the race is black or Papuan. This is the field so zealously worked by the bishops Selwyn and Bishop Patteson. *Micronesia* includes the groups of small islands, mostly north of the equator, well known for the enterprise carried on from the Sandwich Islands as a base. *Polynesia* is composed of the many islands in the mid-Pacific, where the London and Wesleyan societies have had great success. *Australa-*

sia includes the great south islands, which receive the gospel by colonization. These terms are becoming definite and settled.

Malasia, though least clearly understood by us, is by no means least conspicuous. Malasia is the Egean of the modern world. Through it run the maritime paths between the east and the west. "Month after month we see bands of missionaries passing us," writes one whose lot it is to be stationed there. So might it have been said by a person on the island of the Mediterranean archipelago in apostolic times. Our missionaries on the way to Siam may sight Malacca and Sumatra, will be sure to stop at Singapore, and cannot be indifferent to the toilers in Java and Celebes; for, in related lands, as in an organized body, if "one member suffer all the members suffer with it, or if one member be honored, all the members rejoice with it."

The British and Foreign Bible Society has been pushing its work in Malasia the last five years. Thirty thousand volumes were put into circulation in 1885, in twenty-seven languages. Transient coolies, from the east and from the west, took the most; the former in Chinese, the latter in Tamil. Then the Malays took two thousand copies, and the Siamese came in for a share. The agent writes:

Siamese is a new name on the list. The sales in Siamese were made in and about the island of Junk Ceylon, or Salanga, at the entrance to the Straits of Malacca. We could sell Scriptures there, and in the northern part of the Malay peninsula which is tributary to Siam, without in the least encroaching on work which the American Bible Society may do in Siam proper, if only we could get the books. But they seem to be very scarce in Siam, and there is great difficulty in obtaining any.

This difficulty will not continue long. Our missionaries in Siam are making steady progress in the publication of portions of the Scripture. The entire New Testament is published and a very large part of the Old. The colporteurs of Siam and those coming northward from the southern or Malasian fields will soon meet each other on the boundary line.

GENERAL ARTICLES.

WOMAN'S FOREIGN MISSIONARY SOCIETIES.

The "age of apology" for such societies is past. Their right to exist is no longer seriously challenged. They have so fairly won recognition and distinction by twenty years of patient and successful toil that neither apology nor vindication is needed. A word of explanation and information, however, may not be amiss, and may constitute a plea for the extension and more vigorous support of such societies. It is to be feared that, even in this age of intelligence and activity in church matters, many have but a vague and imperfect notion as to what these societies are, what functions they perform, what relation they sustain to the Board of Foreign Missions and what is the practical outcome of their efforts.

The Board of Foreign Missions is but a committee of the General Assembly, charged with the duty of organizing and superintending the work of the church in foreign missions. Its members are appointed by the Assembly, and its proceedings, together with a report from all its mission fields, are annually submitted to that body for examination and approval. It is responsible to the Assembly and is governed by its instructions. The various woman's societies are virtually auxiliaries of this Board. They are helpers in the great work within well-defined and well-understood limits. They neither claim nor exercise control of the business committed to the Board. In all matters pertaining to its work, but of course, especially in whatever concerns those departments in which the ladies are immediately interested, the Board encourages and receives valuable and helpful suggestions from the woman's societies, while reserving to itself the exercise of the authority conferred upon it by the General Assembly in determining all questions requiring official action. These societies have uniformly recognized, and cheerfully acquiesced in, this exercise of its legitimate functions on the part of the Board. Experience has shown that within the ap-

proved principles and general methods of the Board a large place remains for the exercise of those peculiar gifts and graces which are the crown and glory of the Christian woman. This place the woman's foreign missionary societies of the Presbyterian Church are filling to-day with honor to themselves and immense advantage to the work. To estimate the total benefit of these organizations to the cause of foreign missions, or to specify all the ways in which their influence is brought to bear upon it, would be no easy task. A brief summary must suffice.

Woman's foreign missionary societies do much to *create and strengthen a foreign missionary spirit*. No one familiar with the struggles of the missionary enterprise and the appalling indifference and inertia which must be overcome in pushing the work of foreign missions need be told that the foreign missionary spirit is not the spontaneous outgrowth of even a Christian heart. The germ of such a spirit does belong to the renewed soul, but it requires the most diligent and careful culture to develop it and bring it into vigorous exercise. Now, within the whole range of Christian appliances, what is better calculated to develop such a spirit—a spirit of devotion, consecration, self-sacrifice and intelligent activity—with reference to the outlying millions of the race, than the woman's foreign missionary societies, with their widespread system of auxiliaries and mission bands, numbering to-day over five thousand? These societies were born in prayer, and it is at once their charm and the pledge of their success that the devotional element continues to occupy a very prominent place in all their plans for work. Never has such a volume of prayer ascended to the divine throne for the multitudes who are sitting in darkness, as has been poured forth since the beginning of the movement which is known as "woman's work for woman." The church can never estimate its indebtedness to this movement for the spiritual culture it has brought to the moth-

ers and daughters of our Presbyterian Zion, and through them to the church at large.

Closely allied to the missionary spirit is *active missionary service*. "Whom shall I send, and who will go for us?" has often been an embarrassing question to the Board of Foreign Missions. It is not so to-day. Indeed the Board has ceased to ask it for the present, and is itself put to the test in turn by young men and women all over the church who are knocking at the door of 23 Centre Street, and asking, "Will you send us?" Whence this uprising among our covenant children? The causes which have led to it are doubtless many, but we do not hesitate to say that not the least among them is the influence of our woman's foreign missionary societies, through the diffusion of the missionary spirit just referred to. This much is certain: the church stands indebted to these societies to-day for some of the brightest, most devout and most efficient workers in the field. To extend and strengthen the missionary spirit must increase the missionary force, especially where so much pains is taken to interest and enlist the young.

Another and very important part of the service rendered by these societies is their *active interest in and sympathy with the laborers in the field, especially unmarried ladies*. Few greater mistakes can be made than to quietly assume, as is often done, that foreign missionary service is now largely stripped of its hardships and that privation in such service is a thing of the past. There are stations here and there, it is true, where, because of advances made in Christian civilization, and because of the presence of a refined European or American society, missionaries enjoy pleasant social advantages. But such cases are exceptional. And even with such surroundings the unmarried woman, dependent largely upon her own resources for the comforts of home, must still be thought of as occupying a position which needs all the good cheer which earnest Christian love and sympathy from the home land can furnish. Such cheer the secretaries do not fail to send, not only in general mission letters, but also through personal

correspondence. For no class of missionaries in the field is there a deeper sympathy in the Mission House than for unmarried ladies who in the spirit of a noble self-denial are toiling for the Master. No letters are more welcome to the Board than theirs, or are regarded as more important to a complete understanding of the work in which these ladies are engaged. Such correspondence with the secretaries, however, still leaves a large place for direct interchange of letters with the ladies' societies. It ought to be known that special pains are taken by these societies to know the lady missionaries before their departure for their fields of labor and during their vacations. This personal acquaintance, together with the natural fitness of things, makes the correspondence between the ladies at home and abroad mutually pleasant and helpful. It may add to the burdens of our missionaries, whose strength is usually quite sufficiently taxed, but it does much to comfort them in their loneliness and to gird them for their toil. Letters frequently reach the Mission House from unmarried missionary ladies, which bear unequivocal testimony to their high appreciation of the personal intercourse they had enjoyed with the ladies at home and of the letters they now receive from them. Moreover, such correspondence, conducted without reserve, helps to a better understanding of the work in its details and renders most efficient service to the Mission House by relieving it of no small amount of labor.

The church owes a large debt to these societies also for their *systematic and effective dissemination of missionary information*. The literature of foreign missions is yet in its infancy; but, young as it is, it comprises thousands of volumes, besides a vast amount of excellent material that is fugitive and fragmentary in form. It is safe to say, however, that few publications have done more of late years to inform the mind and stir the heart of the Presbyterian Church on this grand theme than those which have been issued by the woman's societies. The "Sketches of our Mission Fields," catechisms on various countries, leaflets on sug-

gestive and helpful topics, and the two magazines, *Woman's Work* and *Children's Work*, packed with fresh and interesting matter from month to month, furnish a fund of information well calculated to extend and strengthen an intelligent interest in foreign missions.

These societies *add immensely to the income of the Board*. Last year they furnished more than *one-third of the entire income from all sources outside of legacies*, and within \$55,000 of the aggregate receipts from church collections (including Sabbath-schools) during the same period, having paid into the treasury the sum of \$224,025.40. But the question is sometimes seriously asked, "How much of actual gain to the cause does this handsome exhibit show?" Would not most of the money have flowed into the treasury without the intervention of woman's societies? After a careful examination of the whole question we answer, unhesitatingly, No! Some of that money, no doubt, would have found its way to the Board. Where the Christian beneficence of a household is reduced to a system, and a certain portion of the income is solemnly set apart for the work of foreign missions, woman's work is not likely to add to the receipts from that household, save, perhaps, through some special gift now and then. But, as things are, it is believed that a comparatively small per cent. of the gatherings of these societies would otherwise be received. It is true that, for the past fifteen years, the *main* growth in receipts has been through these societies; but it is equally true that during the same period the contributions from churches repeatedly showed a decided advance over the year preceding. For the past three years these contributions from churches have stood with discouraging persistency at \$279,000, but at the same time for the past two years the receipts of the woman's societies have remained at \$224,000. No combination of figures can possibly determine how much the cause of foreign missions is actually indebted to the woman's movement for funds, nor is it necessary to determine the question with mathematical precision. It is enough to know that since

the inception of the movement, the income of the Board of Foreign Missions has been largely increased by it, and that the spirit of the woman's foreign missionary societies and the methods adopted are such as to warrant the belief that the income from that quarter is likely to continue and increase without seriously interfering with any other sources of revenue. These methods include a plan of *personal subscriptions* which contemplates an appeal to every Christian woman within reach of the several societies, and which more than anything else, perhaps, in the line of machinery guarantees a reliable revenue. It were well for the church at large if similar methods were pursued in our congregations with equal fidelity and zeal.

In addition to all this, it is to be remembered that woman's work for woman has for its immediate end *the evangelization of hundreds of millions of heathen women, most of whom are only accessible to ladies*. The condition of these women is for the most part one of ignorance, degradation and wretchedness. Only the gospel can elevate and purify the home, and emancipate these millions from spiritual, intellectual and social bondage, and that gospel must be received at the hands of Christian women.

Such considerations as these justify the belief that woman's work for woman in foreign missions is of the Lord, that it is rendering a grand service with good promise of increasing usefulness, and that, therefore, it is entitled to the cordial co-operation and support of every Christian woman who loves the kingdom of our divine Lord and longs for its extension in the earth.

CASTE OBSTACLES TO MISSION WORK.

In western India, outside of Bombay, the population may be said to consist chiefly of Hindus, a small per cent. of Mohammedans, a few thousand Parsees and Jews, half a million low-caste Hindus and 60,000 native Christians, including Romanists. To distinguish them from the Brahmins and middle-class Hindus, let us call the low-caste Hindus non-Aryans. These several anti-Christian classes have all

fortified themselves in some way or other against evangelistic effort, and hence the peculiar difficulties encountered in our operations among them.

Looking first at the *non-Aryans*, the question arises, Why are they not converted by thousands in the Maratha missions, as the Santhals, Telugus, Gonds and other aborigines in Bengal and southeast India? One reason doubtless is that there is not that federal unity among them which there is among those aborigines; they do not occupy whole villages or districts, and hence are not so independent. There are generally only a few hundred non-Aryans in a town of say 20,000 inhabitants. Moreover, though they themselves are out-castes, their dependence for a living on certain agrarian laws and Aryan customs leads them to uphold caste and bow to the will of the Brahman. Besides, their religion being derived from the Aryans, they both defend and practice Hinduism. The great majority of our converts are from the low castes, but the ingathering has not been large as yet. The shoemakers and tanners, despised by the Aryans, sometimes challenge us to tell who of them has ever become a Christian. Their pride and covetousness seem to have choked the seed sown among them here in Kolhapur. We have several converts from this class, but they came to us during the famine of 1877.

The Mahars and Mangs, who usually live outside the city walls, listen attentively to us, but when one is converted, the others adopt the methods of persecution employed by the higher castes, though not so severe and prolonged. By paying a few rupees the convert may be received back into caste.

It is very difficult for low-caste converts, except shoemakers and tanners, to earn a living unless in connection with the mission or the British government. Because of this, when one professes conversion it is a question how far he may expect lucrative employment and social elevation rather than spiritual salvation. But, notwithstanding these difficulties, we have some very good and industrious converts from the lower classes in our mission, and in the American Maratha mission there are many.

The lowest of the Aryans are called Shudras. These comprise the agricultural classes inhabiting the villages, and a portion of the artisans and day-laborers. It is a pleasure to preach and talk to this class, they are so ingenuous; but they are almost inextricably entangled in the meshes of caste. Because of this, if one is converted, the whole village puts him under social disabilities, forbidding him even the use of public wells.

The middle class, called *Marathas*, comprise about a hundred castes, according to their trades. The upper stratum of Marathas, which includes the chiefs descended from kings and noblemen, claim descent from the ancient warrior caste or Kshatriyas, and may be said to belong to the high class. Most of the middle classes resemble the agricultural class in their attitude toward missions.

By their traditional authority and intellectual activity, the *Brahmans* dominate all other classes and interpose the greatest obstacles to our work. Yet, while this is true, there is encouragement to labor among them because they represent the intellect of the country and are not so much bound by blind custom as the middle classes. They are the leaders in social or religious reform. The Brahmo Somaj in Bengal and the Prathana Somaj in Bombay are directed by Babus and Brahmans. The great mass of English-speaking Hindus belong to this caste, and from their position and education exert a wide influence. Uneducated Brahmans who firmly believe in their sacred books frequently confront and annoy us when we preach, and resent what they call ridiculing their religion. Educated objectors do not often listen long to street preaching, and they either put captious questions or, admitting that there are foolish errors in their own system, try to show that there are defects in ours also.

The *Parses*, or followers of Zoroaster, who settled in western India many centuries ago to escape the Mohammedan persecution in Persia, are almost entirely confined to the large cities. There are but three families of them in Kolhapur. They are very enterprising and intelligent, and foremost in western civilization as regards worldly matters; yet they are bigoted and pride themselves on their sacred books,

which are as full of absurdities as the Hindu *Shastras*.

The Mohammedans here, as elsewhere, stumble at the divinity and sonship of Christ. But the benign influence of English rule and contact with many native Christians, Christian officials and Hindu sects has made them less fanatical than their co-religionists in Turkey.

Such are some of the difficulties with which missionaries in western India must contend, in their efforts to reach the various classes of people with the gospel.

G. W. SEILER.

KOLHAPUR, INDIA.

CHRISTIAN EDUCATION IN JAPAN.

In all mission fields there comes a time when the question as to education must be asked and answered. In the end it is commonly agreed that the school is almost if not quite necessary to the church.

In some fields it appears that schools are needed in order to get an approach to the individual; without them conversions are impossible. Hence it comes about, no school, no church. Such, however, is by no means the case in Japan. The numerical increase of the church due to conversions in the schools is relatively small. The number of scholars converted is most gratifying; but compared with the number of those who enter the churches directly from among the people, it is but a fraction. Viewed, therefore, as a means of direct evangelization, mission schools in this country could only be regarded as a most costly instrumentality. In Japan, they must be defended on other grounds—chiefly two.

In the first place: They are of very great indirect advantage. They are agencies carried on daily in the eyes of all men, and therefore command attention. They exhibit Christianity as a religion that recognizes the intellectual as well as the moral nature of man; they therefore commend it to all thinking men. The school thus preaches a sermon which even the natural man can receive. It is like a hospital. That such is the case has been abundantly proved. It is an old story in the Japanese newspaper.

In the second place: A church without

schools is a church without leaders. In all ages of the church the great moulding men have been for the most part men of a trained mind. It needs only to mention Edwards, Luther, Calvin, Augustine, Athanasius, Paul. And what has been true elsewhere is equally true here. Nothing is more evident than that the men who are to guide and fashion the Japanese church are the men who have been trained—and trained in our methods. Six or eight years ago this was not obvious; now it is indisputable. The government institutions are turning out educated men who are *non-religious* or *irreligious*, and we cannot get along without men who are both educated and Christian. If there is to be a vigorous aggressive church, there must be an ever-increasing supply of ministers and laymen thoroughly furnished. In order to this, there must be well-equipped schools working in the interest of the church. This is clear to all the missions on the ground, and several are at work in this direction. Such is the case with the Congregationalists, the Methodists and the Episcopalians, as well as ourselves.

It was a part of the original plan of our union with the missions of the Reformed Church and the United Presbyterian Church of Scotland that we should conduct a theological school in common. The result was so satisfactory that it was determined some years ago to unite forces in academic instruction also. Accordingly the school connected with the Reformed Mission was removed from Yokohama to Tokyo, and united with the school connected with the Presbyterian Mission—a movement attended with only excellent results.

For a considerable time the question had been discussed of uniting the college and the theological school as two departments of a single institution. During the past year this was accomplished, the new organization taking the Japanese name, Meiji Gaku-in. Part and parcel of this advance was a new location out in the city away from the Foreign Concession, as well as increased facilities in the way of buildings, et cetera. To carry out this plan required at the start an expenditure of something like twenty thousand dollars, one-half to come from the Reformed Church and one-half

from the Presbyterian. This was no small matter. But the ready co-operation of the Board of Foreign Missions, a gift of three thousand dollars from a friend in Philadelphia, and one of two thousand from Dr. Hepburn, furnished our share of the sum. The greater part of the share due from the Reformed Church (chiefly the gift of Mrs. Sandam) had been for some time ready for use.

An admirable site, containing nearly eight acres and beautifully located, has been purchased. Plans for a dormitory and also for a hall to contain recitation rooms have been agreed upon, and the coming autumn will see the academic department shifted to its new quarters. It is quite true that this is but a beginning. Before long we shall need another dormitory, a library building, and especially a chapel to seat from four to five hundred. But we have made a good beginning; and we trust that the foundations are now laid of what shall be to our church in Japan all that the old log college has been to the Presbyterian Church in America.

But while we should provide for the boys of Japan, it is equally evident we should make provision for the girls. And Providence is now forcing the duty upon our attention with an emphasis that cannot be evaded. The simple fact is that no one can have been in Japan for the past year without seeing that the mind of the nation is now turned to the education of its women in foreign habits and modes of thought. For a dozen years, and to a greater and greater degree, the men have been studying our language and adopting our civilization; and now they are anxiously asking, What shall we do for our wives and daughters?

For a considerable time this has been a favorite topic for discussion in the public press. Recently a meeting was held at the house of the prime minister, at which two Japanese gentlemen became responsible for fifty thousand dollars toward the establishment of a school for girls belonging to families of the higher classes. The Church of England is reported to be moving in the same direction. It is in this general movement that the explanation is to be found of the fact that the various mission schools are now filled to overflowing.

If ever in the history of a nation opportunity was afforded to found institutions for the moulding of its men and women, there is such an opportunity in Japan to-day. That the Japanese will have well-equipped high schools for both their boys and their girls is beyond a doubt. Whether there will be Christian high schools and colleges among them will depend chiefly upon the churches in America. This is our opportunity. If we let it slip, it will not be for the lack of great signs.

WILLIAM IMBRIE.

TOKYO, JAPAN.

SIMULTANEOUS MISSION SERVICES.

Such services have recently been held within the bounds of two of the presbyteries of the Church of Scotland. On Sabbath, January 16, in the parish churches of the Presbytery of Dundee, the subject of foreign missions was presented at the regular services during the day and at several public meetings held in the evening. This was accomplished by the exchange of pulpits among the pastors and the aid of such outside talent as could be furnished by the various mission committees. Similar services were held in all the churches within the Greenock Presbytery on the last Sabbath of January. Here is a valuable hint touching simultaneous services, which are already engaging attention on this side of the Atlantic. Let presbyteries take the matter in hand and arrange to hold such services during the coming autumn. The Synod of New Jersey has already taken steps in this direction. At its last meeting a committee was appointed to consider and report on the matter of holding simultaneous meetings within its bounds in the interest of foreign missions. The wider the area covered by such meetings the better, provided such cordial co-operation can be secured as will make success reasonably certain. Much is gained to the cause of foreign missions when the attention of the people is fastened on the subject. How better accomplish this than by setting apart a specified Sabbath for its consideration within the bounds of a certain presbytery or synod?

A general exchange of pulpits at such a time would stimulate pastors to a thorough study of the subject, and, by the divine blessing, could not fail to rouse the churches to a more adequate sense of their obligation and privilege with reference to the unevangelized millions of the race. If, in addition to the services of the Sabbath, a series of general meetings could be held during the succeeding days, especially in the centres of population, the movement would be greatly strengthened and the benefit to the cause increased.

Will not some friend of foreign missions in each presbytery mature a plan adapted to the field covered by the presbytery and urge its adoption?

Since the above was in type the admirable article from the pen of Rev. W. H. Belden, of Bridgeton, N. J., has appeared in the April number of *THE CHURCH*. It is gratifying to notice that the committee of the Synod of New Jersey, of which Dr. A. Brodhead is chairman and Mr. Belden secretary, is addressing itself so vigorously to the work committed to it. Success to the "N. S. M.!"

THE MISSIONS OF OTHER DENOMINATIONS IN MEXICO.

Rev. Mr. Brown, of Mexico, sends in his recent report valuable information concerning the Protestant missions in that country conducted by denominations other than the Presbyterian. He writes:

The Methodist Church has a mission here at the capital, as large and flourishing as our own, with fine buildings, girls' school, printing press and a paper, *El Abogado Cristiano*, of the same size as *El Faro*, longer established and very popular with the people. They have other stations in such important cities as Queretaro, Guanajuato, Silao and Puebla. At Puebla they have had for a number of years a very excellent boys' school and theological seminary. The Methodist Episcopal Church (South) has missionaries widely scattered over the republic, and here at the centre publish on their own press two prosperous papers, one for children, both smaller than our own *El Faro*. They occupy San Luis Potosi, Leon, Aguas Calientes, Guadalajara and other large

cities. The American Board has work in northern Mexico, several stations having been opened, perhaps the most important that in Chihuahua, under the care of Rev. James D. Eaton. The Reformed Church is at work in the state of Tamaulipas, the centre being Tampico, where Rev. Neill Pressley is located. There is work also in Matamoras under Rev. Mr. Graybill. The Baptist Church has some of the oldest missions in the north, that in Monterey dating from the time of Miss Rankin. They also have work in the capital, but at present are without a native helper or preacher, and with no out-stations. The Episcopal Church has still a large mission in Mexico in and around the capital, though greatly weakened of late years by the trouble with Bishop Riley. During the past year the Friends also have opened a mission in Mexico city. Several of their missionaries have been obliged to return on account of ill-health, and the work is at present in the hands of Rev. Mr. Taber, who, as yet, uses an interpreter in preaching.

Our own church has occupied Saltillo, Monterey, Zacatecas, San Luis Potosi, Toluca, Vera Cruz, Merida and Chilpancingo, besides devoting itself mainly to the small towns and rural districts, such as Zitacuaro, where our efforts have met with most abundant success. We have in the capital two organized churches and three preaching places, ministered to by three regularly ordained men, one of whom, Rev. Arcadio Morales, is an installed pastor.

During the year past, strenuous efforts have been made to draw together more closely the various denominations; and it is now hoped that some time in January of 1888 a union assembly or conference will meet and adopt rules that shall regulate our work, securing still greater harmony and efficiency. The congregations of the city have had for several years monthly alliance meetings, held in rotation at the various churches, and this year, as heretofore, they observed together the week of prayer, the attendance being large, and some of the services of more than usual interest.

It may not be amiss to add that there are in Mexico city three English congregations, that of the Methodist Episcopal Church, under Rev. John Butler, the Episcopal, under Rev. Mr. Sherlock, and the Union Congregation, sustained by the missionaries stationed here.

ROMISH PRIESTS EXCITED.

We learn from Rev. Mr. Brown, in his report quoted elsewhere, of the effect the

many Protestant missions are having upon the Romish church in Mexico:

The former power of the Catholic clergy in Mexico, and the extent to which it has been gradually weakened under the republic, are matters of history. That church, however, is not in despair, but of late is apparently awakening to increased activity. This year has seen effort after effort to arouse popular interest in the great religious feasts, stir into life the superstition and prejudice of the ignorant multitude, and regain a firm hold upon the women of the country. A good deal of this excitement is fictitious, or still better, is an evidence of the growing influence of evangelical Christianity. A gentleman well known here said to Dr. Greene the other day, and with a smile, "You Protestants are responsible for all this." The occasion was the feast of Guadalupe, when the cathedral and many houses were illuminated in honor of the Mexican virgin. The priesthood made every exertion, and succeeded in calling out a large and very noisy crowd. The disgraceful character of the whole proceeding was well set forth by Professor Aguirre in an article in *El Faro*, in which he speaks of a trinity of a new stamp, the alliance between Bacchus, Birjan and the Virgin of Tepeyac, and characterizes the festivities as a pandemonium where drinking and gaming disputed the first place with religious rites; the church, the cantina and the roulette table co-operating to ease the miserable Indians of their hard-earned *llacos* and *cuartillas*.

The same bitter and vindictive spirit which aroused petty opposition in various quarters a year ago has fermented trouble in several parts of the field during this year also. In the out-stations of Ozumba, for example, at Ecatingo, priestly intrigues have worked the population up to such a pitch of fanaticism that our native minister cannot preach there with safety. An appeal to the proper local authorities has elicited, as yet, little more than fair promises. The magistrate is an ardent Catholic.

A Mexican correspondent writes, in an interesting letter, of the treatment accorded *El Faro* by a priest, who snatched the paper from one of his parishioners, tore it into pieces, stamped it in the dust, using meanwhile the most abusive language, and anathematizing all who dared to read such a heretical sheet.

The letters of Rev. Vicente Hurtado, who writes from Guerrero, are full and graphic in

accounts of the absurd stories freely circulated by the priests of that section. They are prophesying dire and speedy punishment upon Protestant temerity. One bishop was blasphemous enough to declare before his congregation, "The church, the saints, and I the bishop, are your gods. Yes, my dear children, I am your god, and when you sin come to my embrace, draw near me, little children, and do not fear, for a father, as tender and loving as am I, cannot bear to see you remain in your sins."

In the far north cruel and cowardly intimidation was resorted to. In Chihuahua the ladies engaged in mission work were openly insulted, and, according to an account copied by *El Monitor Republicano* from a local paper, Mr. Eaton's little boy was badly handled, returning home one day with his head cut and bleeding. The *Monitor* commented severely upon such barbarous treatment.

In view of such conduct it is little wonder that liberal-minded and thoughtful men turn from Catholicism in disgust. Too often they drift into indifference or avowed skepticism, and yet it is noteworthy that these men often desire to see a pure Christianity at work in the land. A colonel in the regular army said to me only the other day, "I'm no Protestant, and don't mean to be, but you missionaries teach the people good morals, and so I wish to see your influence extend."

▲ BUSY LIFE.

The following from the personal report of one of our missionaries in India illustrates the varied and engrossing labors of a missionary life:

(1) I have spent on an average about three hours a day in the main school, to which a college class has now been added. (2) I have preached usually three times a week in the native church, the union church and the union chapel in military cantonments. (3) I have also preached four times a week in one of the chapels for the heathen. (4) I have spent some time on the preparation and examination of matter for the press. (5) I have attended a good many meetings on educational committees. (6) I have attended to the repairing and improving of mission buildings, also the erection of a new native church.

LETTERS FROM THE FIELD.

AFRICA.

A PRECIOUS WORK OF GRACE.

KAWWA.

REV. A. C. GOOD:—When I compare the present status of our Ogove work with that presented in my report one year ago, the change seems like awaking from the dead. In spiritual things figures often lie and appearances deceive, and yet they are all we have to judge by. If we accept their testimony in this case, we must believe that the Spirit of God has displayed in a wonderful way his power to turn the hearts of sinners unto God. We began the year with a membership of thirty-eight. Three have died, and one has taken her letter to the Gaboon church. There have been added to the church on examination seventeen, and by letter two, so that we close the year with a membership of fifty-three. These figures are gratifying, but the number baptized seems insignificant when compared with the crowds enrolled as inquirers at every communion. Look a little at the figures here. We began the year with eighteen inquirers. During the year we baptized seventeen, and we close the year 1886 with one hundred and sixty-three in the inquiry class. And the indications all are that this is the beginning rather than the end. See how the work has grown and is growing! In June our hearts were gladdened by enrolling twenty-one new inquirers. In September we were utterly amazed when, instead of adding ten or twelve as we expected, the additions to the class numbered forty-three; and now at our December communion, when eighty-one earnest seekers after life and light came to be enrolled on the Lord's side, we can only be thankful, and acknowledge that it is the Lord.

MANY WOMEN INQUIRING.

The most encouraging feature of the situation to me is the number of women inquiring the way of life. At the beginning of the year we had in the church only three or four women, and in the inquiry class but two. This was always the most puzzling and discouraging fact. I felt that while we only got hold of the men, the customs and domestic life of the people could not be much changed for the better. During the year we have baptised the two women who were in the class before, and have received forty others as inquirers, and we

know of yet others who are not allowed or are not able to come to us, who seem to be earnestly seeking Christ.

"NOT OF MEN."

It looks as if the whole Galwa tribe were on the eve of a great spiritual revolution. It may not come, but if it does not it will be our fault and not God's. God has certainly shown himself ready to do his part; if not, what means this awakening? It has not come at a time when the mission was surrounded by friends. The Roman Catholic priests have been fairly roused against us. They have tried to break up our meetings. Whenever they have found the Scriptures, or our hymn-books or Catechisms, in the hands of the people, they have snatched them from them, and have torn them to pieces and burned them; and when the people complained to the authorities, they have in no case gotten any redress, and too often have been given to understand that, while they were friends of our mission, they need expect no help from the authorities. These people come to us in preference to the Roman Catholics, knowing that we have no schools and that the priests have; knowing that with us they may expect to incur the suspicion of the authorities, while with the priests they would be sure of protection. They come to us in spite of the priest's efforts to turn the people against us, although to do so he has travelled far and wide, painting us in Satan's own colors. They come to us in spite of the fact that he freely uses rum and tobacco—the two things dearest to the unregenerate African heart—to win their favor; in spite of all this these crowds have come to us, and the Roman Catholic mission has scarcely any real converts on the Ogove river.

NOT "RICE CHRISTIANS."

Nor has this awakening come when there was a prospect of obtaining worldly advancement by professing Christ. Not only do they get nothing from the mission, but we have begun to call on them loudly for help to carry on the work in their own land, and a glance at the General Assembly's report will show that we have not called in vain. And we plainly tell them that help from America will soon be withdrawn, in part at least, and they will be expected to build their own churches and support their own spiritual teachers.

Now, if these professions are not for the most part real, what are these people coming for? Are they in trade? they will probably lose their positions by refusing to deal in rum, or break the Sabbath. If they have two or more wives they are required to put away all but one, thus incurring a loss of the large dowries they have paid for them. Not a few have passed through that trial during this year. They get from the mission nothing but the gospel, and are called upon to pay for that by helping to support the work. They get the ill will of their own people. They are required to give up many sinful practices that are very dear to the natural heart; and that in a country where there is no approving public sentiment to sustain them in their fight with sin, but where public opinion brands them as fools for their pains. But with all this to face, one hundred and sixty men and women have this year decided for Christ in the Ogove.

JAPAN.

CHURCHES IN WEST JAPAN.

REV. T. T. ALEXANDER:—The churches on the whole have made considerable progress. One new church was organized during the year in Kanazawa. The whole number of churches is nine; whole number of converts (including baptized children) in churches and at out-stations 640, about 200 having been added during the year; total contributions for all purposes 1306 yen (U. S. gold, \$1080). Three ordained men and twelve licentiates are employed in the churches and out-stations, some of them supported directly by the mission and some by the Board of Home Missions in Japan, while others are paid by the churches to which they minister.

The church of Kanazawa continues to be self-supporting, paying the pastor's salary and all other expenses without aid from the mission, and at the same time contributing liberally to the Japanese Home Mission Board. It reports twenty-four adults and four children added during the year, with thirteen applicants for baptism. The Second Church also has a good showing, its membership being twenty, with twelve applicants for admission.

The First Church of Osaka is also independent of foreign aid, pays the salary of the licentiate who is acting as stated supply, and all other expenses, at the same time contributing to the home board. The chapel is now too small, and the members are raising money to build a larger one.

Including the amount contributed for this purpose, their contributions for the year were more than 600 yen. This sum does not include contributions from missionaries or other outsiders. There were more than forty-five additions to the church during the year. The Second Church of Osaka reports twenty-five additions and a large number of adherents. The church pays nearly one-half of the minister's salary, all incidental expenses, and also contributes to the home board.

The Hiroshima church has been growing slowly. Since July Rev. Mr. Hatton (ordained) has been in charge of the work at that place. A new church building was put up and dedicated in April. The building is a good one and very well adapted to the class of people who attend. The members raised something less than half the money required for building purposes, the rest being given by missionaries.

There are items of interest in connection with all the churches which might well be reported; but suffice it to say that while most of them are weak numerically, and weaker still financially, the outlook is everywhere and in every way better than ever before.

EVANGELISTIC WORK.

This branch of our work has greatly increased during the year. Everywhere the demand for the preaching of the gospel has been greater than we could supply, but we have done what we could to meet it.

A licentiate has been stationed at Komatsu, some twenty miles from Kanazawa, and another at Toyama, about twenty-five or thirty miles. Several persons have been baptized at each of these places and the nuclei of churches formed. The work has also extended into the neighboring towns of Takaoka, Midzasaahi, Matto and Daishoji. These places are all regarded as out-stations of considerable promise. If our missionary force in Kanazawa could be increased, the work could be pushed with greater vigor in all such places. Much depends upon the help that can be given by the missionaries, both by way of counsel and in preaching. Frequent visits to all the outstations are, if not absolutely necessary, very helpful to the work.

Work was begun in the spring at a town called Gose, about thirty miles southeast of Osaka. A licentiate is now stationed there and is doing good work. He is also preaching regularly at two other towns near by. The whole region is a populous

one, and hitherto but little has been done in the way of missionary work, except in places like Hara and Koriyama, some distance away. An interesting work has been going on also in a place called Odzu, on the island of Shikoku, about 200 miles southwest of Osaka. Nearly fifty people have been baptized there during the year, a few having been baptized the year before. They have applied to Presbytery to be organized into a church, and it is expected that the organization will take place before very long. The work in this place also has spread into several of the neighboring towns, and great interest is manifested by the people all through the surrounding country. It has been only a little more than a year since the public sentiment of the community was so strongly opposed to Christianity that no one in the town of Odzu would rent a house to our native helper, nor even a room for a single preaching service. But a member of our mission visited the neighboring town of Nakamura in December, 1885, and held preaching services, which were attended by some of the Odzu people. Two months later, when he visited the place again, he was cordially asked to preach in Odzu also. A short time since he made a third visit, and the whole town seemed ready to hear. Meetings were held two or three days in succession, and on the last evening nearly all the officials of the place, some 200 or more in number, were present at the preaching service. So that it is plain that public sentiment has undergone a complete change.

CHINA.

CONFERENCE OF NATIVE WORKERS.

SHANGHAI.

REV. J. N. B. SMITH:—During the Chinese New Year holidays I requested the native workers at our out-stations to come to Shanghai and hold a conference on mission work with the workers in Shanghai. All were present excepting one man. Two meetings were held, at which the following questions were discussed: 1. Is it best to pay native workers with foreign money? 2. How can we get all the Christians to engage in Christian work? 3. What salary should native workers receive? 4. How can we reach the largest number of heathen most effectually? The questions were all freely discussed, and I was pleased to see how thoroughly some of them understood the difficulties of these fundamental questions. Interesting accounts of the work performed at the different

out-stations and in Shanghai were also given. Sunday morning following the conference a third meeting was held which took the form of a prayer-meeting, the theme being prayer for the baptism of the Holy Ghost. The prayers were earnest and showed a growing feeling of the necessity for this baptism. The results of the conference are on my part an increased respect for and sympathy with the natives; on theirs, an evident increase in earnestness of purpose, as well as an increasing desire for the gift of gifts to all Christian workers—the baptism of the Spirit.

Our work here lacks the encouragement of immediate results. It is sowing time yet, and the soil is hard and unpromising. There is a strong incentive to the man who is fond of work to come and labor here, seeking to find a way to lead these people to a desire for salvation. Our great work here is to *convince the people of sin*. Like the Laodiceans, they know not that they are "wretched and miserable and poor and blind and naked."

The foregoing statements apply to all missionary work in and about Shanghai. Our own mission work is hampered by a lack of efficient superintendence. There should be at least two foreign families to carry on the work, and three could do it much better. The two boarding-schools are enough for one family to superintend. The seven day-schools and chapel preaching would keep a second family busy; while work for the women and the out-stations would furnish employment for a third.

SYRIA.

UNPARALLELED ATTENDANCE.

ZABLEE, Jan. 24, 1887.

REV. WILLIAM M. GREENLEE:—The attendance during the week of prayer in this place was something unparalleled in the history of the station. We began with an attendance of over two hundred and closed with an audience of five hundred and twenty.

Had a prophet foretold this a few years ago he could not possibly have been believed. In such a place as this, formerly the centre of bigotry and fanatical opposition, such audiences are unprecedented in the history of the work. Almost every night I had from thirteen to nineteen people crowded into the pulpit with me because of lack of room in the auditory.

Such multitudes coming together to hear the word of God speak volumes. They tell of much

patient and persistent toil undergone by the pioneers in the work here, two of whom in the short space of eight years have entered into their reward. They tell of much persecution triumphantly changed into love by the attractive power of Christian lives. Above all they tell of the presence and power of God's Spirit poured out upon this large population of nominal Christian people.

The ordinary attendance from year to year has been from one to two hundred. To have audiences three or four times larger than usual, in the face of such priestly opposition as occurred at the opening of our high school, indicates that the old order of things has passed away. It undoubtedly points to the dawn of a new and more encouraging era for our work in this place and throughout the entire field.

A special feature of encouragement connected with the progress of the meetings was the regular attendance of several of the most influential and bigoted of the Catholics of the city. Hundreds of people whom I had never before seen inside of our church came regularly night after night. An anxious desire to have the truth seemed to seize upon all suddenly and cause them to come in crowds to every meeting.

BRAZIL.

ENCOURAGING SIGNS.

SÃO PAULO.

HORACE M. LANE, M.D.:—The signs are most encouraging from all quarters; requests come from distant points for ministers to come out and receive members and help organize churches. One such from distant Cumpor Noror, beyond Botucatu, is unanswered. There is, alas, no one to go. The native preachers are fully engaged in constantly-widening circuits, making hundreds of miles on horseback monthly. Mr. Landes has charge of a province as large as Pennsylvania. Mr. Howell's circuit is altogether too large. I found Mr. McLaren working nearly fourteen or sometimes sixteen hours a day. If you could pay this field a visit you would see for yourself how hard it is for men who have the Master's work at heart to refrain from overwork, and I am sure you could plead the cause of Brazil in such a way as would wake up our people to the importance of immediate and adequate action.

Rev. W. J. White, of Canton, China, writes:

We have just concluded a series of meetings we appointed at our last meeting of Presbytery to be held in connection with the next meeting of Presbytery. We had a programme for a week, holding three sessions each day. There was a goodly attendance and an unusual interest manifested. We are all quite jubilant at the success of the scheme, and our native assistants have had their gospel enthusiasm well stirred up, and they all bid fair to do more work and better work during this year than last.

Rev. D. L. Lyon, of Soochow, China, in a recent letter says:

We held communion last Sunday and had the pleasure of receiving three adults on profession of faith. These are the first fruits of the week of prayer. We trust they are only the first fruits of a rich harvest. God is leading those whom he has ordained unto eternal life to know and trust in Christ. We are the ministers of this grace to those whom he calls to be his followers. God is with us. Let us rejoice in him!

FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America" the sum of _____ dollars, to be expended for the appropriate objects of said corporation.

The corporate name is "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board or containing remittances of money should be sent to William Rankin, Treasurer.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address C. Cutter, 23 Centre Street, New York city.

The postage on letters to all our mission stations is 5 cents per each half ounce or fraction thereof.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, JUNE, 1887.

EDITORIAL.

HOPEFUL AND CHEERING WORDS.

A letter has been received by the editor from a missionary in China, containing pleasant expressions, which it is not indelicate to report, because the letter, dated February 14, was written before the writer could have seen any number of this magazine later than that of January, in the preparation of which the editor had no part. This missionary says:

I have many things to be thankful for, and one of them is *THE CHURCH AT HOME AND ABROAD*. I am hopeful that it is the beginning of good things in our church.

He encloses a draft of the Hongkong and Shanghai Banking Corporation for a generous sum, as his contribution, to be distributed among the seven boards of our church other than the Board of Foreign Missions, to which he has "other and more direct ways of giving."

In this kind and cheering letter from one of the ministers of our church laboring in that distant country there are some things worth noting:

1. It is a good example of the interest which those engaged in the work of the church abroad are apt to feel in the work of the church at home. Every department of this work is dear to them in itself and in its vital relations with every other part.

2. This missionary was quick to apprehend the idea and purpose of this magazine. He finds it natural to ask its editor to "communicate" for him, "concerning giving," with all the boards of the church. He recognizes this magazine as representing the church in all her agencies, and as a natural and convenient medium of communication with them all. Let him be assured that this recognition gives great pleasure, and encourages to continued effort for the fulfillment of his generous hope that the establishment by the General Assembly of an organ representing, explaining and advocating all the work of our church in our own land and in other lands, in its variety and in its unity, is "the beginning of better things for our church."

An amusing story was lately told, in some one of our exchanges, of a little boy who had two small coins, one of which he had resolved to give to missions and to spend the other for candy. He lost one of them, and when asked by his mother *which* of them

was lost, he promptly answered, "*The missionary one.*"

The late Russell Scarritt at one time subscribed \$5000 toward the payment of a debt which was burdening and imperilling the church of which he was an elder. Soon

afterwards the business house of the firm in which he was a partner was burned. His share of the loss was estimated at \$5000, but he cheerfully said, "That was not the five

thousand which I've promised to the church, but that with which I hoped to build me a house." So he and his family contentedly remained in a plain hired house.

BOTTLES OF ENTHUSIASM.

In a foreign missionary convention at Indianapolis some fifteen years ago, Dr. Mitchell, then pastor of the First Presbyterian Church of Chicago, and Dr. Ellinwood, then as now secretary of the Presbyterian Board of Foreign Missions, had prominent part. They were listened to with great interest on successive days and evenings by an appreciative audience, gathered not from that city alone, but composed in part of delegations from churches of the region, some of us going as far as from Cincinnati. The amount of intelligence communicated by the expert speakers was large, and the consequent fervor of feeling was notable. At one of the conferences a minister of the vicinity somewhat facetiously expressed the regret, which it is so natural to feel, that the fervor of feeling awakened in such meetings is transient. "Oh that this enthusiasm could be bottled up and carried home!" he exclaimed. "If that were possible, I would take a bottle of it home; I would get my people together and seat them in a long semicircular row; and then I would pass around, along the whole line, carefully uncorking the bottle successively under the nostrils of each, giving him the enjoyment and the stimulus of the delicious and vivifying fragrance."

At a later hour Dr. Mitchell, to whom we were indebted for most instructive statements of facts in missionary history, for vivid picturing of missionary geography and explanation of missionary work, was speaking a few farewell words. Reverting to the facetious remark about bottled-up enthusiasm, and sympathizing with the speaker, he made an excellent suggestion, in harmony

with it, and well adapted to guard us against a misuse of it. He spoke impressively in words like these:

True indeed it is that fervid emotion, like effervescence from the mixture of chemical elements, is necessarily evanescent. It must be enjoyed in the few moments while it lasts, and its permanent value is in the effects which it has produced upon our souls. The enthusiasm cannot be bottled up and carried home, but the potent elements from which it is generated can be. These are the facts, the actual elements of truth concerning the condition and needs of unevangelized men and concerning our opportunities and duties in respect to them. This truth, these facts, this knowledge, must be sought and acquired by diligent, earnest, continuous study. When you get these in this only possible way of painstaking, patient, persistent research, then you have gotten something which is not evanescent—something that will keep—something that you can carry home. Going before your people with these elements well secured and prepared, just as the chemist goes before his class with his retorts and crucibles and the dull salts which he puts into them, you can generate the enthusiasm you wish for as he does the fragrant or the pungent gases that bubble up under his glass receiver, and which can then be smelled or inhaled by his auditors.

Learn the facts, brethren; acquaint yourselves with the great truths concerning the work of missions; fill your minds full of this knowledge, and keep them full, by perpetual reading and study, and keep filling the minds of the people with the same knowledge. This will generate the enthusiasm you wish for whenever you stir the knowledge with appropriate appeal.

What say the readers of THE CHURCH

AT HOME AND ABROAD? Do its pages, as they are distributed to the various departments of Christian work as conducted by the several boards of our church, and filled with material furnished by their secretaries out of their correspondence and from their other sources of information, furnish you elements from which enthusiasm, emotion, earnestness, can be generated?

As you read the statements and testimonies recorded on those pages, and ponder them, do not "your hearts burn within you"? And do not your musings move you to thoughtful, earnest, continuous endeavor to help, as God may enable you and give you opportunity, in all these forms of work for the world and for Christ Jesus our Lord?

MINNESOTA.

About midway between the Atlantic and the Pacific Ocean, and almost equidistant from the Gulf of Mexico and the Arctic Sea, lies the state of Minnesota. Set down your dividers with one foot at Minneapolis and the other at the north pole, and as you mark your circle, its southern rim will just touch the equator. Minnesota, therefore, is central to the continent; and its northern half embraces the Great Divide from which waters flow to Hudson's Bay, to the Gulf of St. Lawrence and to the Gulf of Mexico. As Missouri gathers in the waters of five great rivers, from all the four cardinal points of the compass, so Minnesota sends out her blessings by the Mississippi southward, by the chain of the Great Lakes eastward, and toward the Arctic Ocean by the Red River of the North.

Minnesota is a large state. Its northern boundary, touching the British possessions through its entire length, extends from east to west nearly 350 miles. It is narrower toward the south, but its length of nearly 400 miles gives an area of 83,365 square miles. The state of New Jersey has 7815 square miles. Minnesota would therefore make ten states as large as New Jersey. New York has 49,170 square miles. Minnesota would therefore cover New York, and overlap at the edges sufficient to give us a Vermont, a New Hampshire, a Massachu-

setts and a Connecticut, with something to spare.

Minnesota is a young state. It was not admitted to the Union till about twenty-nine years ago; and only twenty-five years ago it had awful experience of one of those incidents which we are apt to refer to the colonial times, an Indian massacre. Samuel W. Pond, who with his brother Gideon H. undertook a mission to the Indians before Minnesota was occupied by white men, is still living near the scene of his earlier labors; and the time is within the easy memory of not a few when the river steamers were the only public conveyance to St. Paul.

Now a system of railways connects the state with Chicago, and so with all points east; with St. Louis, and so with New Orleans and the Gulf; with Omaha, and so with the Central Pacific; with Winnepeg, and so with the Canadian Pacific; and with the Northern Pacific to Oregon. The great ambition for railways, indeed, at one time quite overleaped itself; but the reaction came in due season, and the railroad system of Minnesota as it now is, with the addition of her two great lines of waterway, opens this interior state to the whole outside world.

A young state is apt to be ambitious and enterprising. Youth knows little of caution, is full of self-confidence, and seldom lacks

very seriously in self-appreciation. And a state less than thirty years old is much like a youngster just come of age; so if there be unusual buoyancy of feeling, especially at the chief centres of population in Minnesota, and a disposition to say, like the Ice-lander, "This is the best land on which the sun shines," no one need wonder. And this element of hopefulness has had much to do with the rapid development of the country.

But this is not all. If anything is ever to be ascribed to climatic influence, something of the sort may well be looked for in Minnesota; for nothing so well expresses the climate of that region as the word *intense*. The intense cold of a Minnesota winter is understood by everybody, but the heat of a Minnesota summer is equally noticeable; and corresponding with this is the quick soil and the rapid progress of vegetation during the growing season. Abundant sunshine, an electric atmosphere and the natural enterprise of a new country have given a push and a spring to the progress of this state seldom witnessed in other latitudes. Think of two cities, within hailing distance of each other, in a state less than thirty years old, whose aggregate population is already more than 300,000, and still growing as rapidly as ever; while a third city, at the western point of Lake Superior, bids fair to overtake either one of them in a very few years.

The New England element has from the first been strong in Minnesota. The rule of emigration on parallels of latitude has held good in that respect; and it has reached over to Nova Scotia, and Newfoundland, and Prince Edward's Island, all of which provinces are well represented. It has even been extended across the sea, and the Scandinavian population is very large. Put with this now the Scotch-Irish of western Pennsylvania, who have taken large possession in the neighborhood of Minneapolis, and a good

sprinkling of Germans, and you have a combination that will give you a human stock of richer blood than has often been mingled. The typical Minnesotan, not yet quite developed but sure to appear, will be a wide-awake, intelligent, strong man. And if you can Christianize him, and that after the good, solid Presbyterian model, he will be a rare power in the church of God.

Minnesota has a fine system of public schools and a state university which is largely under evangelical control. And the Congregationalists at Nathfield, and the Episcopalians at Faribault, and the Methodists at Hamline, and the Presbyterians at Macalester and Albert Lea, not to mention the Scandinavians at Minneapolis and Red Wing, have flourishing colleges and schools under denominational care. Our own colleges both greatly need additional endowments, but the attendance already exceeds the accommodations, and each is well provided with capable instructors.

Our churches began with the incoming of the Indian missionaries. To accommodate their own families and those of the officers at Fort Snelling, these missionaries organized a church at Fort Snelling before the name Minnesota had been applied to the country; and that church, variously removed and occasionally reinforced by combination with other congregations, is now represented by the First Presbyterian Church of Minneapolis. The little seed thus planted has sent out shoots in various directions; and not only Minnesota but Dakota to-day blossoms with the resultant promise. Dakota, till quite recently included in the Synod of Minnesota, has one whole presbytery of Indians. The "color-line" occasions no sacrifice of ecclesiastical equality. The Synod of Minnesota as it now stands embraces four presbyteries, soon to become five, with 141 churches and 120 ministers, and an aggregate of 8768 communicants. The accessions

to these churches for the year closing April 1, 1886, were, by profession 849, and by certificate 791, making a total of 1640. The amount contributed during the same period for self-support was \$152,421, and for benevolence \$63,569. The Congregationalists on the same field, reaching much the same

class of population and doing much the same work as ourselves, give very nearly the same statistics, and may fairly be counted as duplicating the power which under God is to give to Minnesota a Christian culture of that special type recognized as both American and Presbyterian.

"A LITTLE CLOSER, PLEASE."

An elderly man had just stepped into the street-car. He stood just within the door, and looked along the seats on its sides. Both seemed to be full, and as he was not weary—it was his morning ride down town to his daily work—he was standing, quite content, and with no sense of wrong or discourtesy. He had no claim to a seat as against any passenger who had paid for the seat he was occupying, and he was not then thinking of the question (of which he does think sometimes) between the passengers and the street-car companies, whether the latter have any right to take pay from any more passengers than they can furnish with seats and comfortable conveyance. He was getting his ride, not so very uncomfortably, for he was the only passenger standing, and he has often been one of many crowding the standing place so full that the conductor had difficulty in pushing himself among them to collect the fares. He was having a pretty comfortable time, and no unpleasant thoughts.

But the conductor, a young man with a bright face, pleasant voice and gentlemanly manners, called to the seated passengers, "A little closer, please, on the right side."

The effect was instantaneous and pleasant. Every face "on the right side" of the car brightened as if with the light of a new idea, and every person made a slight move, half the number toward the front and half toward the rear, and lo! there was room for one more, and no one needed to stand.

There can be no reasonable doubt that all those people were glad to accommodate their neighbor as soon as they discovered that they could. But before the conductor spoke it had seemed to them, just as it did to the standing passenger, that their seat was full. Every one's clothes touched the clothes of the person sitting next. Each one of any two could possibly move away from the other a couple of inches, but the elderly gentleman could not sit on four inches. It had not occurred to any one to pass the question along the line—"Can each of you move two inches?" Two inches apiece, contributed by ten consenting passengers, so consenting as to bring the ten times two inches into one continuous space, makes that space twenty inches—quite enough for a not corpulent person. The conductor's eye had been trained. He was an expert. He did not know the multiplication table any better than every one of his passengers. He could not count ten and multiply ten by two any more quickly. But he had had more experience in applying arithmetic to street-car sittings. He was quicker to see the possibilities of the situation, and his clear statement of them transmuted the possibilities into a convenient reality. He did it so pleasantly, too. He did not growl forth, "Move along, you selfish brutes." He did not say peremptorily, "Make room for this passenger," nor "Give this old gentleman a seat." In tones fit for a parlor, he politely

said, "A little closer, please." That last one of those four pleasant words was perhaps the most potent of the four. Everybody felt it. Everybody did "please," and all found it pleasanter to sit "a little closer."

Is it not just so in this effort of our church to make room for all that her Lord is committing to her? Any more new churches, new academies, new mission stations?—any more disabled ministers, or widows, or candidates for the ministry?—can we make room for any more in all the boards which we have constituted to provide for them? Not unless we *all* move along, each of us a little—perhaps some of us more than a little—for in that car they did not take a rule and measure off exactly two inches for each. The conductor did some reckoning, a quickly-wrought exercise in mental arithmetic, and then his pleasant, cheery, encouraging voice gave a quick impulse to every passenger, and each one moved "impulsively" as far as he could. The "impulsiveness" and the "reckoning" worked well together. Nobody was hurt by the one, all were helped by the other.

If all our people would only hear the word, "A little closer, please," and a consenting, simultaneous, impulsive but not violent, move "all along the line" could be made, what a happy church ours would be!

The thought may be capable of application to recipients of the church's bounty as well as to those who give. If the standing passenger is to have a seat, each seated passenger must consent to have his seat made a little narrower. He must not be too careful to demand all the inches that his half-dime paid for. The standing passenger will grow tired, or will reach his destination before all such measuring and reckoning can be finished. If not, there will be no such pleasure in getting or giving a seat after such deliberate reckoning as in the way which

made arithmetic and generosity blend so quickly. Imagine a student for the ministry receiving one hundred dollars a year from the treasury of the Board of Education, and spending one-tenth of that sum for cigars. Perhaps he would think it ungenerous for us to intimate the obligation to forego that luxury so long as he consents to use such funds. Will he when he has applied his simple arithmetic, and seen that nine such as he, by that small self-denial, could make room for another "on the board," as they so significantly say?

Has he reflected—does he know—that many a ten dollars and many a hundred in that Board's treasury is made up of dollars and dimes and cents that have been saved by hard-working men and women denying themselves of things costing less and much more necessary than cigars? Ah! young gentlemen, you do not know this side of the matter so well as you will after being pastors a score of years, and learning that not from the affluent only, in large sums, come the funds which are helping you into the ministry. When you have had poor widows hand you half-dollars, and maiden seamstresses, who need spectacles to ply their tiresome needles, put into your hands small sums, but large percentages of their wages, asking you to send them to help the young men who are studying for the ministry, you will feel that these funds are too holy to be spent carelessly.

Exceedingly happy illustrations of our thought have been given in the columns of our Home Mission department, in several of its recent numbers. The churches hitherto helped by the Board of Home Missions, which have been making efforts and practicing self-denials (in which their pastors have gladly shared) to become self-supporting, are moved to this, in no small part, by their wish to make room "on the board" for other churches that need its help

more. Our readers must have noticed how happy they are in such efforts and self-denials. It is indeed "more blessed to give than to receive." Remembering that word of the Lord Jesus, we surely do not pervert it when we suggest that it is also more blessed to *give up* what we might continue to receive, in order that others may receive it, than it is to get all we can from a com-

mon source of supply, which is not sufficient for the needs of all.

This meditation, started in the street-car, has run on to greater length than was intended. Only with our pleasant car-conductor's contagious good humor would we call to all our thousands of readers, "A little closer, please." Let us try to make room for all.

HOUSE AND HOME MISSIONS.

In one of the Philadelphia churches, on a recent Sabbath, the pastor said, "We have agreed to make this a home missionary day. We will take a collection for the Board of Home Missions this morning and again this evening." Then, in a few plain words, he expressed his earnest desire for a generous contribution, and gave some reasons for it. His manner and tone were those of a pastor who knows that his people are intelligent upon the subject of home missions, and who has learned to trust his people, and knows that they trust him. He named \$2000 as the sum which he thought they might give, and suggested that there might be ten persons who would give \$100 apiece; perhaps ten more who would give \$50 apiece; and others smaller sums. He said that some had already promised to give such sums, and that one lady, who has control of a legacy, had promised \$250 from it. But he desired this to be in addition to the \$2000, which he hoped for from the living members of the congregation. He said that the morning collection would be taken after the discourse, which would be delivered by Rev. Dr. White of New York, who was in the pulpit, and who would speak to them of church erection, another branch of the home mission work than that to which they would make their contribution that day.

Dr. White's presentation of church erec-

tion was in the same calm, clear tone. He said that church erection had sometimes been called "the right arm of home missions." He showed how necessary houses of worship are to young and feeble churches, that they may have healthy and prosperous growth; how commonly, in all parts of our country, when they were new and their churches were young, they were helped to build houses of worship by older sister churches; how, in the rapid extension of our country and church westward, the appeals from individual churches for aid became so numerous as to be quite bewildering to eastern donors, and were prosecuted at too great expense, and with too little opportunity for donors to distribute their gifts intelligently. These difficulties had led to the organization of the Board to which the care of this subject had been committed by the General Assembly. He explained and illustrated the business methods of that Board, showing that it helps only to build plain and cheap houses where they are really needed, and when the people have shown a disposition to do what they can for themselves; that it guards against the church having any debt on it, except to the Board of Church Erection—a debt which never becomes due so long as the house is used for the purpose for which it was built. If ever perverted to any other purpose, or aban-

done by reason of the dissolution of the church, the property is so mortgaged that it can then be sold, and so much of the proceeds as will pay the church erection loan will come back into the treasury.

He spoke also of the Manse Fund, which has been made a graceful annex to the Fund for Church Erection, and which he thought commended itself especially to the women of the church, as it is meant to provide homes for the families of ministers.

We men may well admit that this is a specially appropriate work for our wives and sisters and daughters, though we shall hardly acknowledge that only feminine hearts are ready to be interested in it. We shall gladly obey the Scripture exhortation, "Help those women," "laboring with us in the gospel."

The discourse was an admirable one, and not less the management of the collections by the pastor. He has evidently so trained his people that he can count on their giving thoughtfully and conscientiously, and not merely under some vehement oratorical pressure. He had kept his people informed on the subject. They had it for the subject of earnest conference and prayer on the previous Wednesday evening. But he did not have a sermon preached on the work of

the Board of Home Missions, nor about its great opportunities, nor its great debt, and then take his collection for it under the stress of that appeal. He just calmly told them about how much he hoped they would give—a good deal more than their last year's contribution to that Board—and then left the money in their pockets, while they listened to a discourse about another Board, to the treasury of which he will ask them to make a contribution at another time.

On the next Wednesday evening, in a prayer-meeting at which his people filled the large chapel, the pastor expressed his thankful happiness for the liberal response to his request on the Sabbath, and his cheerful confidence, on that account, that his people would gladly aid the gospel work in Switzerland and France, of which Pasteur Dardier was present to give them some account.

We learn that the collection on Sabbath morning and evening amounted to \$2500.

We gladly record this good example of reliance upon food rather than upon spurs or whips—an example also of intelligent apprehension of the unity of our church work in its beautiful variety. The yoke-fellowship of these two boards may even suggest the question, Why might not they be one—The Board of House and Home Missions?

EDUCATIONAL ECONOMICS.

The thoughtful promoters of collegiate education are not a little troubled by its increasing costliness. Fathers whose sons are now in college find themselves sending to them two or three times as much money as sufficed for their own expenses when they were students, while some, who have prospered in business, are giving endowments to Alma Mater in sums which would have seemed fabulous a generation ago. Those who are able do this joyfully, and they

are thankful that their sons are not obliged to wear threadbare coats; to "board themselves," or board in very cheap clubs; to peddle books in vacation; or to "keep school" half the winter, studying hard and late to keep up with the class and be ready for the spring examinations. They gladly did all these things themselves, and would do them again rather than fail of a college education. They would rather have their sons scrape through as they did than not go

through (would the sons?); but they are happy to put them through with less privation and with better advantages. Do they always come through more manly or better educated than their fathers?

However this may be, there are boys now desiring liberal education as earnestly as did the boys of fifty years ago, whose fathers are poor. They would like to climb the hill of science on foot as their fathers and uncles did. Has the vastly-increased wealth of endowments in our older colleges made this climb any easier? On the contrary, the legitimate increase in the expense of living, and the greater increase which comes of college usages formed by the tastes of the wealthy, make the expense far greater, while the opportunities for earning money by manual labor or by "keeping school" are far less than they used to be.

More intellectual training and more knowledge can be acquired now in the public schools than formerly; but a collegiate education is not so easily obtained by youth who must depend on themselves.

One result of this probably is that we have a large and increasing number of well-educated men in other employments than those formerly known as "the learned professions,"—*well* educated, but not "liberally" educated, if we hold that adverb to its old meaning. They are not "college-bred." They have not studied "the classics." They cannot read Greek nor Latin. But they can speak and write English clearly and forcibly, and they have received the mental discipline of thorough study and drill in the public school—as thorough, if not as extensive, as are given in academies and colleges.

These men are teaching in the public schools; they are editing newspapers; they are managing factories, mines, railroads; they are Y. M. C. A. secretaries; they are mechanics, civil engineers, farmers. Some

of them are good speakers. In political meetings, in agricultural and horticultural societies, in Sabbath-school and Y. M. C. A. conventions, in prayer-meetings, they are listened to as men who have something to say and can say it, and can stop when they have no more to say, as men cannot who have learned to talk when they have nothing to say.

Why should not numbers of these be called into the ministry without a college education? Is this the way to secure an adequate supply of ministers for our multiplying churches and settlements needing churches? This question will be discussed in our pages, but not in this article. We ask here, Must classical education, the old-fashioned "liberal" education, with its Latin and Greek, be so expensive that so many who desire it cannot get it? From the disciplined manhood which mathematics and logic have strengthened, which natural science has enriched, which English literature has polished and brightened, must the peculiar balancing and refining of classical study be left out? Must we consent that an increasing proportion of our ministers shall not be able to study the Scriptures in the original? Is there no way in which, with only *rare* exceptions, ministers shall be learned in Greek and Hebrew as well as in English? In short, cannot classical collegiate education be made cheaper? We believe that it can. Not by larger endowments of the colleges. This does not have that effect. The richer the college, as a rule, the richer the student must be to be able to live in it. It may be worth while to consider whether conditions might not wisely be attached to endowments which would change this tendency, and make them reduce instead of enhancing the cost of education. But, apart from this, we would urge upon Christian young men in colleges a careful scrutiny of the social expenses to which they yield.

We use the word *yield* advisedly. Many a young man lacks courage to refuse expenses which he does not approve. Not daring to be thought stingy by his classmates, he is unjust to hard-working parents or sisters, or pinches himself in matters more important than those for which he lets others vote away his money. In respect to class banquets, ornamental printing, society rooms, etc., those who are "regardless of expense" are allowed to set the fashion oppressively to the men of smaller means. "Let your moderation be known to all men" is a text that may apply here.

A larger question arises. Cannot manual labor of a profitable kind be connected with study in the college course, helpfully to the pocket, and without damage to the body or mind? Is it quite certain that, with suitable arrangements, saws and planes and hammers and axes might not answer the same purposes as dumb-bells and ball-clubs, footballs and oars? If so, instead of increasing the cost of college life, they could be made to provide for a considerable part of its expenses.

A series of lucid articles has lately appeared in the *St. Louis Courier of Medicine* on "School Hygiene," in which we find this interesting statement:

It has been claimed by some educators, and they advance strong arguments sustained by still stronger experimental observations to prove their claims, that children will actually accomplish more and better work in three hours of school each day than in six hours. The "half-time system," which has been tested on quite an extensive scale in England, provides three hours of schooling each day for children of the laboring classes, and employs them during the remainder of the working hours in factories or workshops or on farms. The result has shown that children so employed make as rapid progress in school work as those who attend school six hours a day.

The "Manual Training School," estab-

lished a few years ago in St. Louis as a department of the Washington University, and similar schools in some other cities, make a similar report. The boys who spend half their school hours in the workshop make as good advancement in their studies as do those who spend the whole time at their desks with their books.

Dr. D. T. Lincoln, probably the ablest writer on these subjects in this country, states that in West Point Academy, where the young men are a picked class of most excellent physique, rigidly excluded from dissipation and general society, required to take daily an abundance of physical exercise and to keep regular hours, supplied with nourishing diet, and situated in a healthful climate, altogether in the most favorable possible circumstances, the daily time assigned to study and recitations is ten hours during the six cold months of the year and much less during the remainder.

In universities generally he has found the amount of study and recitation which is most profitable to vary between eight and nine hours daily.

Doubtless this shortening of the time of confinement to study is more necessary for children than for young men. But note the West Point experience. "The abundance of physical exercise" there is work, hard work with the tools of their life-work (if we should not call it death-work), the weapons of war, and in the exercise of which they are to serve their country and win laurels.

Why cannot young men in our colleges have the eight or nine hours of study and recitations, and four or five hours of exercise with hoes and spades, or ploughs and harrows, or saws and hammers, with advantage to their muscles and their pockets?

This experiment is in progress on a large scale in a western college. We are not unwilling to direct the attention of our readers to that experiment, and in a future number we hope to give a full account of it. We refer to Park College, at Parkville, Missouri.

THE SACREDNESS OF WOMANHOOD.

The *Missionary Herald* (March) gives an interesting account of a missionary journey in Africa. Mr. and Mrs. Sanders were journeying among a people who had never seen a white woman, and to whom therefore she was an object of no ordinary curiosity. They were amazed to find her riding in a vehicle, called a "tepoia," borne by men, while her husband walked. But the bearers explained, "Yes, the white women are sacred."

The same number of the *Missionary Herald* relates that when the English viceroy, Lord Dufferin, visited Madura, in Decem-

ber, a "grievance" was presented to him from "the body of dancing girls." The grievance of which these poor creatures complained was that "the dedication of girls to the Hindu temples" had been judicially declared "a criminal offence under the provisions of the Indian penal code."

The contrast between the "sacredness" of womanhood which inspired the tender reverence with which the missionary treated his wife, so amazing to the African savages, and the horrid "dedication" from which English law is designed to protect Hindu girls, is infinite.

GOOD ADVICE TO BOYS.

A wise man of business and a Presbyterian elder writes, in a private letter, as follows:

When our late war commenced a young man came to me and asked that I would speak to Governor Blair and get him appointed a lieutenant in one of our regiments. He was, with others, at Fort Wayne, being drilled. I said to him, "Henry, that is not the best way. Some one is there watching to see who will be fit to make officers. You go back, study and fit yourself for an office. About two weeks from this time, when you have done your best, come back, and if you then want me to go to the governor I will do it." Before the two weeks were out he had his office without coming to me. The tools to those who can use them.

General Grant once said:

I never dared ask for promotion. I was afraid that if I got into a responsible position by seeking it I might fail to fulfill its responsibility. I think it safer and better to take promotion only as Providence gives it, unsought.

Another great general having once spoken of that saying of General Grant, then added, "I never asked for promotion but once, and

then I was dreadfully punished for it." He explained that having asked for a larger command than he held before, it was at once given to him, and soon after, in a great battle, the men under his command fell into a panic, and fled before the enemy, disgracing themselves and him.

Yes, boys, that was first-rate advice given to the Michigan soldier lad. That was a wise course of General Grant. That was a mistake in the other general. He never repeated it, and he is now one of the half dozen most eminent generals of the United States army. He probably is quite willing to have the story told to keep his young countrymen from making the same mistake. It is a mistake which can be made in schools, in shops, in churches, just as likely as in armies, and it is just as foolish. Do thoroughly and faithfully the duties of the position you are in. That is the best way to "fit yourself" for any higher position in which "the Lord hath need of you," and you cannot be happy where he has no need of you.

One of our young friends writes that her mother gave her *THE CHURCH AT HOME AND ABROAD* "for a Valentine's day present"—"a nice valentine, for it lasts all the year." Having found it "so interesting that she read it through in a day or two," it came into her thoughtful mind that it might give pleasure and do good to somebody else, and so she wrote to the editor to

ask if he could tell her of "some minister in the West to whom she could send it, who cannot buy it for himself, but would enjoy having it." She would like also to suggest this "to other girls."

She shall have such a name, at the West, or South, or somewhere—does she care which?—and we shall be glad to hear from the "other girls," and from her again.

CHILDREN:—I quite forgot to put my initials, as I promised you, at the end of the first piece in the April number. I hope that this did not prevent you from reading it, and finding out what that queer Arabic word *TFUDDULU* means. Do you not think it a most convenient and pleasant word?

In this number you will find some Turkish

words that will amuse you. You will also find two pieces for children, written by two ladies: "*MY LITTLE MISSIONARIES*" and "*HELPING.*"

One of these ladies is going to write for you in future numbers, and you will find "F." at the end of her pieces. I expect you will soon learn to keep a sharp lookout for that letter.

H. A. N.

YANGI DOONYA DAN DL

We were riding from Geog Tapa to Oroomiah, in Persia, a distance probably of four or five miles. Our party consisted of Dr. Shedd of Oroomiah and myself, with his son William and mine. We were on horseback, the usual way of riding in that country, in which, except in a few places, there are no wheeled carriages, and no roads fit for driving them.

We saw a party of Persians riding before us, and, as we rode more swiftly than they, we soon came up with them. They were a khan and a number of his attendants. A khan in Persia is a great landlord, owning a large estate. The land and the villages over quite a wide circuit are his property, and the people are his tenants. He is very rich and lordly, and most of them are poor. He has great power over them, and is called their master.

This khan was finely dressed; he rode on

a handsome horse; and a good many men were attending him, all of them on horseback.

As Dr. Shedd knew the Turkish language, he rode up beside the khan and talked with him. I did not expect to understand them, but as I rode along on the other side of Dr. Shedd, I heard him use some words that had a familiar sound. So pretty soon I spoke to him, and said, "Dr. Shedd, what was it that you said just now to the man on the other side of you? It sounded almost exactly like 'Yankee Doodle Dandy,' and it seemed as if you were speaking of me."

"Well, I was speaking of you," he answered. "I said to the khan 'Yangi doonya dan di,' which means, 'He is from the new world.' And now he asks me why you go back to Yangi doonya. Why do you not stay in Persia?"

I said, "Tell him, my children are there."

Dr. Shedd gave him my answer, informing him, however, that one of my sons and one of his own were riding near us.

I then asked Dr. Shedd to tell the khan that I would be glad to see him in America. When Dr. Shedd had translated my words to him, he replied that if I would come to his house he would make me a nice present, and give me a horse.

Now a horse is a good thing to have anywhere, but especially in Persia, and I have no doubt that if I had accepted the invitation he would have given me a good horse. But then I could not very well bring him home to Yangi doonya. Besides that, how could I disgrace myself and my country by accepting such a costly gift from a generous stranger and not show myself as generous as he by giving him as handsome a present? Now I had no camel, nor any too much

gold, so I did not go home with the khan; but I guess I shall always remember him whenever I hear "Yankee Doodle Dandy."

That was one of many things which I saw in that old eastern land which reminded me of things which we read of in the Bible. That readiness to welcome a stranger as a guest, and that offer to give me a horse, reminded me of Abraham's hospitality, and also of Ephron the Hittite being so ready to make Abraham a present of the cave and the field which he wanted for a burial place. Abraham was too prudent to accept the field without paying for it, and remembering that and what else I had heard about Orientals, I thought it might be cheaper to buy a horse, if I needed one, than to have any Persian give me one as "a nice present." H. A. N.

MY LITTLE MISSIONARIES.

I am not a child. I have a great many gray hairs on my head. I suppose the children call me an old woman, but I do not think any child could read Dr. Nelson's Editorialette, in the April number of *THE CHURCH AT HOME AND ABROAD*, with more pleasure than I did. All the time I was reading it I wished I could have a chance to say something; so I thought I would do like the children, and write Dr. Nelson a letter, and send him a short story, hoping he may like it well enough to print it some time when he is too busy to write all the stories himself. Here is my story:

In a town where I used to live I had a Sunday-school class of little boys and girls which I loved to teach very much. There were just one hundred of them. Most of them could not read, so I had to teach them by talking to them and making pictures on a blackboard.

One day I tried to tell them that when Christ said, "Go ye into all the world and preach the gospel," he meant that children

could be missionaries as well as men and women. They thought that very strange, and did not see how children so young and poor as most of them were could be of any use, and were much surprised when I said they could begin to be missionaries that very day if they wished. They soon saw what I meant, when I explained how they could work for Christ by helping their mothers; by doing all they could to please their teachers at school; by being kind and gentle to other children; by getting others to come to Sunday-school, or by doing anything which they thought would be pleasing to God.

After we had talked about being missionaries at home, I told them of the poor children in heathen lands, and the little colored boys and girls in our own country. They felt so sorry for them, they wished they could help some of them right away. I then told them that if they would save their Sunday-school papers and bring them to me, I would send them where they would do a great deal of good. It was not long until my "Little

Missionaries," as I called them, had gathered enough papers to fill quite a large box. Some of these young workers practiced much self-denial in their giving, as their nice papers were the only pretty things they had.

Five Welsh children from one family came to my class. Their mother had to wash and do other very hard work to help provide for them. One morning one of them brought me a large bundle of papers, saying, "We told mother what you said about the black children in the South, and she said it was too bad they were so poor, and we must send them all our papers." Another child added to his papers a box of cards he had been saving for a long time, hoping to get enough to make a scrap-book.

When we told the express agent where we wished to send our box, he kindly said he would not charge anything for it; so off it went to New Orleans, to a lady who was there teaching the colored people. She wrote a letter to my "Little Missionaries," telling them how glad she was to get their gift, and what some of the black children said when she told them who sent the papers. This pleased them so much that they soon sent her another box.

I send this simple story to **THE CHURCH AT HOME AND ABROAD**, hoping that it will help the young people to see that we may do good work for Christ, even if we are not old or rich or wise.

MRS. A. B. MAXWELL.

HELPING.

I wonder how many of the children who read **THE CHURCH AT HOME AND ABROAD** have little brothers and sisters who always want to *help* when the older ones are at work. Perhaps your mothers can tell you some stories about yourselves when you were little, before you learned the difference between work and play. I know a little two-year-old girl who is never happier than when she is helping mamma or grandma with the work. She will go patiently back and forth from the sink to the table, carefully carrying the smaller dishes, one at a time; she will go all around the room with the duster, wiping the rungs of the chairs, which so many older workers slight; if she discovers a bit of mud or some scraps of paper on the parlor floor, she thinks it no hardship to clamber up the stairs for her little dust-pan and brush, "to sweep it all up clean." To be sure, mamma could often do it all in less time; sometimes the little toddler is only a hindrance; but baby likes to *help*, and she does the work as well as she can, so mamma accepts it all with loving thanks and kisses, and watches to see that the little feet do not get too tired, and that the little hands do not try to carry too heavy burdens.

I wonder if it is not so with the work that we all have to do for God. He could do it

all himself a great deal quicker and a great deal better, but he knows that his children like to help him, and so he gives us the chance. Paul says, "We are laborers together with God," and I don't believe that he meant only the ministers, but all the men and women and boys and girls who love Jesus; and not only those that lived in Corinth eighteen hundred years ago, but those who live in the United States to-day, because he says, in the beginning of his letter, that he is writing to "all that in every place call upon the name of the Lord Jesus."

Now what is the work that God lets us help him about? Why, he wants to make the world better and to make it happier; and what can you children do about that? You can, each one of you, each boy and each girl, make sure that there shall be *one* good boy or good girl instead of a bad one; one who does not quarrel, or say cross or untruthful or bad words; one who always obeys his parents; one who is faithful in school and at home. Will not that be making the world a little better?

Then when your mother or your Sabbath-school teacher or the leader of the mission band tells you about the children in so many parts of the world who know nothing about Jesus, does it not make you want to do some-

thing for them? I am sure that every time you do without candy, or walk instead of riding in the street cars, so that you can save your five cents to drop into your jug or mite-box, our heavenly Father sees and knows that it was because you wanted to help him in the work of making the world better.

He wants to make the world happier too, and so it pleases him when he sees you amusing the baby, or taking the little brother or sister for a walk; when the girls of the flower mission make up their pretty bouquets for the hospital; when you carry your orange or your kaleidoscope to the little lame boy who lies on his back all day; and you will be happier yourself too, even if you have to give up some of your own play-time to do it.

Children, it is not so very much we can do any way, but is it not a great honor to be God's helpers? I remember how pleased I used to be, when I was a little child, if my teacher asked me to do an errand for her; and oh, how sweet it is to know that God has errands for us to do!

If the baby worker is very careful and

willing, it will not be long before she can carry the larger dishes for mamma, and perhaps, some time, the great glass dish that sparkles so beautifully in the gaslight. And so, if you are willing and faithful in the little things that you are old enough and strong enough to do now, at home and at school and in the mission band, by and by he will have greater and more important work for you to do; perhaps such work as he gave to Bishop Hannington or to Elizabeth Fry or to Abraham Lincoln or Mary Lyon. He knows just how young and weak you are, and he is watching all the while with loving care to see that the way and the work is not too hard for you; but I am sure he is sorry if he sees that you are unwilling or unfaithful.

"Jesus bids us shine
With a pure, clear light,
Like a little candle
Burning in the night;
In the world is darkness,
So we must shine,
You in your small corner
And I in mine."

F.

"The Story of a Leaflet" in our March number (p. 235) has brought the following letter from a valued correspondent beyond the Mississippi. The few such incidents which are thus reported justify the belief that many similar ones occur which are never made public. They not only illustrate the particular utility of such little tracts and

leaflets, unobtrusively distributed, but they encourage every mode of diligent and prayerful and unostentatious endeavor to influence our fellow-creatures for good. "In the morning sow they seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

ANOTHER LEAFLET.

We often hear interesting stories of consciences awakened and lives transformed by the reading of a leaflet, and there seems to be a popular impression that unless some impenitent sinner is aroused and his conversion accomplished, the little voice in print has failed of its object.

But there is another mission which a leaflet sometimes fulfills, no less important in its way, bringing renewed courage and cheer

to those who long before had consecrated themselves to Christ, but who, under stress of care, have grown anxious and have forgotten their full privilege of casting *all* that care on him.

Becoming early a Christian, my sweet experience as a child of Christ had been a very happy one; but just as I graduated from the high-school such a combination of trouble darkened around me, such a

weight of responsibility was laid upon me, that for a time I could not go forward,—indeed at first it was almost more than I could do to stand up under the burden.

Just when confronted by disappointing puzzles, with every cherished dream of my girlhood's ambition turned to naught, and my steps forcibly directed into a path of drudgery and self-sacrifice, I was waiting the departure of a train from Canandaigua, N. Y. Lost in bitter, profitless thought, more disposed to arraign Providence for crowding me into such a dismal position than to turn trustingly to the hand that had selected this way of leading, I still prayed, half automatically, "O Lord, do help me—don't leave me in this dilemma!" feeling (as I now recognize) nothing but the hope that he would in some way "let me off" from this discipline. But that was not his blessing for me then.

As I brooded over my disturbed thoughts a bright young man, of perhaps eighteen or twenty, sprang lightly on the car, and moved swiftly along the aisle, deftly handing to each one as he passed a leaflet card. He hardly looked like a distributor of advertisements, and his courteous address secured that each one took and read his card. While I glanced at mine he disappeared, but though my eyes have never seen him since, my heart thanks him to-day as the bearer of good news to me.

My card said on one side:

LOOK TO JESUS.

We learn from the *Spirit of Missions* that the following prayer was "compiled for use in his family," by "an officer of the navy." Surely it is a prayer in which all Christians can unite. There is nothing in the ancient martyrdoms more impressive than that which has occasioned this prayer. "The seed of the church" is sown literally in Africa. "What shall the harvest be?"

PRAYER FOR THE PERSECUTED CHRISTIANS
IN UGANDA.

Almighty God, who hast knit together thine elect in one communion and fellowship

On the other side:

When tempted,
When afflicted,
When troubled,
When sick,
When in health,

When rich,
When poor,
When oppressed,
When forsaken,
When dying,

UNDER ALL CIRCUMSTANCES,

ALWAYS!

What had I been praying?—"O Lord, do help me!" Here came his blessed answer, reminding me that my trouble had not caused me to look to him for peace, for wisdom, for comfort, in the trial he appointed, but only in the dim hope that he would help me out of it. I was recalled to a sense of what he promises to do, and at the same time awoke to my own mistake, and in that hour came back to my Saviour's breast in penitence and submission.

It is seventeen years since that little card was placed in my hand. It lies before me now, having been carried all this time in the inner pocket of my purse, never failing to impart a glow of cheer whenever my eye has fallen upon it in the uses of the book. That bright-faced young man is now of middle age; perhaps he too has been at some time "heavy laden." As I look back upon those years, realizing, with grateful heart, into what usefulness to others I was led by the frustration of what were then my dearest hopes, and as I enjoy the blessed peace that came first from the suggestion his hand left with me, I thank him, and I thank God for the story of that leaflet.

E. A. N.

in the mystical body of thy Son Christ our Lord; and hast taught us to bear one another's burdens, and so fulfill the law of Christ; we beseech thee mercifully to remember these thy servants, our brethren, who are now suffering persecution for his name. Strengthen those who stand; comfort and help the weak-hearted; if any fall, raise them up; and we pray thee to forgive their enemies and persecutors, and to turn their hearts; that the blood of these thy servants may be effectual to the conversion of souls and of the heathen land in which they dwell; through Jesus Christ our Lord. Amen.

"THE STUDENT MOVEMENT TOWARDS FOREIGN MISSIONS."

Under this title, in the April number of the *Princeton Philadelphian*, President McCosh published an interesting communication, which has been copied into some of the weekly papers. President McCosh states that two young men, graduates of Princeton College, have visited a large number of institutions and invited students to declare themselves "willing and desirous, God permitting, to be foreign missionaries."

The whole number of students who have thus offered themselves in 92 institutions,—some of which are medical colleges,—exceeds 1500. Of these over 300 are young women. They belong to several different evangelical denominations of the church.

Dr. McCosh impressively says:

For years I have known the two young men who are visiting the colleges. I can testify that they are able and excellent students, and are consistent Christians. They are doing their work modestly, with no flourish of trumpets, trusting only in a power from above. Judging from those who have done so here, I believe that those who have offered to go to the mission field are sincere and thoroughly in earnest.

For myself, I feel that I have a part to take. I am willing to join with others in finding a way by which the students, the various churches, and all who love Christ may combine and work so as to take advantage of this great opportunity. Our first duty will be to inquire into the stability of the work. If it be genuine, as I believe it to be, there is an awful responsibility laid upon us in consequence. Has any such offering of living young men and women been presented in our age? in our country? in any age or in any country since the day of Pentecost? But I have said enough for the present. The work is going on, and we shall hear more of it.

We have observed this movement with no ordinary interest, and are glad to receive such commendation of it from one so favorably situated and so eminently qualified to judge. It is in accordance with the whole history of foreign missions, that the movement of God's Spirit is first felt in the hearts of youth, impelling them to go to the unevangelized. This is sure to reveal or develop the disposition to support them in the church at large.

THE JOY OF EARLY HARVEST.

A young minister in Iowa, in the first year of his ministry, sends a note of thankful joy to the "Dear CHURCH AT HOME AND ABROAD." He tells of a rich blessing upon "special services held by the Methodist and Presbyterian churches united for six weeks."

In March and April twenty-seven were received into the Presbyterian church, of whom twenty were baptized. The members of that church now number eighty-nine.

In connection with this church at Meriden, its pastor has a preaching station ten miles away, where he preaches once a fortnight. There, with the assistance of an evangelist,

he has lately held a protracted meeting for one week, and they have organized a new Presbyterian church with twenty-nine members and three ruling elders. "All these, except five, were received on profession of their faith. The people are all industrious and well-to-do farmers." We congratulate our brother on this early harvest, and trust that it will encourage him to continued diligent culture of his field and sowing of the good seed. Such patient and faithful work it is, with such divine blessing, that makes "the wilderness and solitary place be glad, and the desert rejoice and blossom as the rose."

THE CHURCH AT HOME AND ABROAD.

I did not at first like that name; I like it better now. When I first read it, Home sounded so near, and Abroad sounded so far off, that it seemed impossible that one mind could be interested in both schemes, or one church operated in both spheres. When one begins to think and ask, Where is Home and where is Abroad? the old trouble disappears. To a Boston man Home reaches to Florida, to California, to Alaska. Abroad, to him begins with Canada or Nova Scotia. To him a part of the home mission work is farther off than the foreign mission. So we see At Home and Abroad does not mean near and afar off, but is only indicative of Christ's one church spread over different countries. The little tree which budded in Bethlehem now spreads its boughs over all the earth. The lover of Jesus cannot help feeling an interest in the growth of his kingdom in all parts of the world. When our Lord told his disciples to go into all the world and preach the gospel to every creature, he seemed to have sent them on an endless journey. But

now communication by mail and telegraph has become so quick, and travelling so rapid that distance and time are nearly annihilated, and the world once seeming so large is now beginning to be all one Home.

And soon, when the gospel is familiar to all men, and its light shall cover the earth, all lands shall be Home, and the name of that Home shall be the old name *Eden*. There will be no need of home missions or of foreign missions then, "for all shall know the Lord from the least even unto the greatest." Then our whole world will be the beautiful home land for all men. Taking this view of things, no man will be able to feel otherwise than friendly to the work now called home and foreign missions. It is one work, and the same work; and he who works faithfully in either field upbuilds both. With this view once fixed in the mind, home and foreign missions will no longer sound like opposing forces, but as one power for good to all men.

DAVID BRAINERD.

OATS AND SAWDUST.

Deacon F. was an aged man. Age and partial paralysis had so weakened his mind that he did not always recognize his intimate friends. One day Judge P. called. The son, who was in filial attendance, said, "Father, Judge P. has come to see you; do you remember him?" The old man slowly replied, "Yes, I remember Judge P. He once told me what was the best feed for a horse—sawdust and oats; the less sawdust the better."

We are reminded of this by some recipes which are given for curing the church's delinquencies in respect to her various enterprises of benevolence. We think that Judge P.'s recipe would be—"information and scolding—the less scolding the better."

If any one should see fit to make use of this recipe in preparing his speech in the General Assembly, he will not infringe any patent.

[For more editorial matter see p. 541.]

THE CHURCH AT HOME.

HOME MISSIONS.

THANKSGIVING.

THE PAST YEAR.

We have the profoundest reason for thanksgiving to God for the way he has dealt with us through the year just closed. In debt and darkness and full of fears, depressed and repressed in our efforts, we find at the end of the year that, as usual, God has been better than our fears.

1. *We have received during the year \$653,456, which is only \$18,000 less than our total receipts of the preceding year, of which the total amount for the debt was \$117, and which has left our debt only \$21,000, or less than half what it was when the year began.*

2. *Our missionaries have organized 177 churches during the year. This has been done almost in spite of ourselves; at least, under strictest orders not to enlarge the work. People would combine and petition for organizations, and the presbyteries could find no reason to refuse. The number of Presbyterians and the amount of religious interest made it imperative. With less effort than ever before we have organized 37 more churches than the previous year.*

3. *Our missionaries have gathered into the churches during the year 10,812 on confession and 7046 by letter. This is unparalleled; but this has been the compensation of brethren who have labored hard and with too small a stipend. God has given them souls for their hire. They could ask nothing better. God has given a prosperous year. Let us praise his name.*

WHAT HINDERS NOW?

"The color line," "The negro question," "The freedmen," are brief expletives. More at length, the question is, "What shall we do with the negro?" Why not ask him? Why should we worry about it? The negro is a free man. He probably knows what he wants. Why not ask him what it is, or,

what is better, ask him what he proposes to do? We no longer own him; and yet there seems to be the greatest anxiety on the part of the North and the South to determine what shall be done for him. What if we should turn the whole question over to the colored Presbyterians in the South, and let them "wrestle" with the problem a year or two, and determine what they propose for themselves? They will determine the question for themselves in the end. Let them have it now.

Dr. Parkhurst, of New York, quotes approvingly the remark of one of his church members in regard to a congregation that insisted on being preached to in *German*, "that if that people want to be converted, *let them be converted by the American method.*" Ours is a much harder task. We seek the conversion of people who *do not want* to be converted. Shall we force them to conform to our methods and prejudices, or shall we yield to theirs in things not essential, that by all means we may save some of them?

In what a happy strain are all the reports written that appear in this number! How cheerful all the writers seem to be! Revivals, progress, growing strength and consecration and unity are their themes, and all are in harmony with the almost 11,000 gathered into the churches by these men during the last year, as noticed in another column.

Some people object to our Board for aiding in city evangelization, because the city churches are not full. Some object to our aiding any churches in such old states as New York, New Jersey and Pennsylvania, because there are so many churches there already. Some object to our extending our work in New England, lest we collide with the Congregationalists; or in Texas, lest we

interfere with the southern church; or in Florida, because it gives so little promise of a permanent population; or in Alaska, because it is so far off and the work is so costly and the people are so few; or in the Indian Territory, because nothing can ever be made of the Indians; or in Utah, because the people are a set of crack-brained fanatics; or in California, because the state is so rich and needs no help.

Nevertheless, the people have given the Board, as shown elsewhere, \$653,000, from whose use have flowed most blessed and satisfactory results.

DEATH OF REV. JOHN GERRISH, D.D.

This excellent brother and pastor at Hays City, Kansas, died very suddenly at the late meeting of his (Osborne) presbytery at Downs, Kansas. He had been all day engaged in the duties of presbytery; but was severely attacked with sickness in the night, and died the next day. Rev. Mr. Griffes makes tender mention of him in a letter on another page.

GEN. ANDREW J. ALEXANDER.

UTICA, May 4.

General Andrew J. Alexander, of Willow Brook, Cayuga county, who was en route from Atlanta, Ga., to his home on a train of the New York Central Railroad, died shortly before it reached this city this afternoon. He entered the regular army in July, 1861, as a lieutenant of cavalry, and distinguished himself in many battles. Since the rebellion he served on the frontier until 1884, when he was retired on account of disability. He was fifty-three years old.

The above calls to mind that it was while General Alexander was stationed at Santa Fé that his wife, a daughter worthy of the excellent Mrs. Throop Martin, of Auburn, originated a movement which was the forerunner if not the source of all the women's missionary work, home and foreign, which has now grown to such proportions.

Deprived of a little child by death, and no Protestant minister within five hundred

miles to attend the funeral, her thoughts were turned to the spiritual condition of the people, and the need of education for the children; and she sent out her appeal. Her mother and some others like-minded moved in the matter, and soon connected themselves with the society of which Mrs. Graham, of New York, was president, by which Rev. Mr. McFarland and his wife were sent out to Santa Fé, and a church and school were established which continue to this day.

"GIVE, AND IT SHALL BE GIVEN."

A young merchant in a New England city half a century ago learned so soon and well the lesson of Christian stewardship that early in his business career he solemnly resolved that by the grace of God he would never allow himself, however prospered, to become worth more than \$50,000. As time went on prosperity came, and profits multiplied at such a rate that he was repeatedly at a loss to know how to bestow wisely in well-doing the surplus which he could not and would not accumulate for himself. On one occasion his perplexity was such that he went to his pastor and asked if he thought it would be contrary to his vow to retain for awhile a large sum which had unexpectedly come in, until he could find a proper direction in which to expend it. He kept his vow to the last.

This incident, told us by an old pastor in the same city long ago, was recalled by a letter lately received at the office of the Board, of which the following is an extract. May the noble example incite a thousand imitators:

My business efforts of the past ten months or so have become very successful and gratifying, and accordingly I enclose herewith my check for \$2000 to help in the work of home missions. You may apply the amount either to debt or sustentation, as you think best. May the Lord bless and care for all the noble missionaries in our land who are laboring to make it a Christian land.

As to conflict with the southern churches, Dr. Little on another page speaks for Texas and the following for Florida:

In reference to the statement that in the South, "In cities and in villages may be found two churches side by side, both feeble and drawing much of their support from the home missionary treasures of their respective assemblies," the Rev. J. H. Potter, S. O., of South Florida Presbytery, writes: "With the exception of the city of Jacksonville, said to contain 80,000 inhabitants, there is not a city or village in Florida in which there are two churches belonging respectively to the North and South. In this matter we have been exceedingly careful. In a city or village where our brethren of the Southern Presbyterian Church have an organization we do not think of doing anything. We leave the field in such a case wholly to them. Until one year ago we had but one presbytery in the state connected with the northern Assembly, and I know that was our invariable practice in the Presbytery of East Florida, and it certainly has been so in South Florida Presbytery.

Dr. Monfort, of the *Herald and Presbyter*, writes:

Ten years ago we had only four churches, and now we have twenty-nine. The growth of the southern church has been greater. Ten years ago Jacksonville and St. Augustine were the chief points of the state; now the whole length of the state from the north to the south and from the Gulf to the Atlantic is open and rapidly yielding to cultivation and settlement. Railroads run in all directions. They are constructed with less cost and difficulty than in most places. There is little grading needed, and the dry, sandy foundation requires no ballasting. Railroad ties are cheap and abundant. Most of the roads, except the long lines north and south, are of the narrow gauge. Everything in Florida is favorable to rapid growth in the near future, and I am much mistaken if in twenty years the people do not prove to be equal to any other state in moral character, social culture, civil government and religious life.

SCANDINAVIANS IN UTAH.

We have a great number of Scandinavians in the country, and a full proportion of them in Utah. The only Scandinavian preachers we have in our church are in Utah. We wish we had twenty others in

the Northwest. One of these Utah missionaries reports as follows:

It is now five years since I forwarded you my first quarterly report from my field of labor in Utah. Considering this field as one of the hardest of the home mission fields, and the work done entirely among the Mormons, we cannot call the work done, a failure.

A farmer, R. P., a Mormon, has just left my study after a consultation with me about politics and religion. Five years ago he was looked upon by all here as an infidel and apostate Mormon. You could not then influence him to come to our services. We got his children at last to go to our schools, day and Sabbath, after which he and his wife came to service once or twice a year, that is, to Thanksgiving service and Christmas service. This quarter they have attended more than ever before.

To-day he said that he is not sympathizing with the Mormons, and will obey the law, and that he is willing to be instructed as for his soul's salvation. You see here a wonderful change in five years in one such a family.

The same thing holds good concerning another family, a good Mormon family, then our enemies, now our friends.

They are in favor of our church work and school work. Then there is a family here who came up about two years ago. The lady of the house came up as a Mormon, her husband and two children as Lutherans, from Norway. The lady is now a convert from Mormonism, and she desires to unite with our church when we organize. And then we look for two or more at M., and also at W., to unite with us, all conversions from Mormonism.

A boy at W. was stoning a notice which I put up at that town last year. In this way a Mormon's attention was arrested; he went to see and read the notice, came to church, has attended ever since, and is now one of those who desire to serve Christ and unite with our church. He was cut off from the Mormon Church in December last on account of believing as the Christians do.

Another family at W. was cut off February 7 for the same offence. They have attended our services for about three years.

We held a series of meetings at Hyrum, February 22-27, two meetings per day. In the afternoon a prayer-meeting, and at night regular service. Brothers Renshaw and Blohn being present, we had interesting services. Saturday night over thirty rose for prayer.

SPECIAL CONTRIBUTIONS.

HOME HEATHENISM.

REV. J. O. SLOAN.

If we seek to awaken a deeper interest in the home mission work, let it not be thought that we would have the church do less for the foreign work. It is only as we look at it from a long residence in the great West and acquaintance with the work there that we believe that great differences exist among Christian people in regard to this whole subject—we mean the work at home among the thousands of heathen that come to our shores and settle in our new territories.

Because this is a nominally Christian land, we imagine that there is not the same need of effort to give these people the gospel. They will come under its influence anyway. So we think. But not so, as results show. We have a worse heathenism among us than is found in the wilds of Africa, because infidelity, a hatred of religion, a want of respect for the Sabbath, anarchism and sin of every kind, exist where the light of the gospel shines. We sometimes hear it said, "America for Christ." We say, yes, America for Christ. But how will this be accomplished? Not surely by our remaining indifferent to the seeds of infidelity that the enemy is sowing broadcast all over these far western portions of our land. We may look away to other lands, and heart and purse open to the cry for help; but in the name of charity—that charity that thinks of the wants of home—let us hear also the cry that comes from the waste places of our own land.

All over the unoccupied portions of the West multitudes of all nationalities are settling. A majority of them care nothing for religion, know no Sabbath, have no more knowledge of the Bible than those in heathen lands. Now the gospel is the only means that can save us as a nation. Wealth, intelligence and all secular advancement will not do it. Unless there is the leaven of righteousness we have no hope or warrant that we shall continue and prosper as a nation, any more than those that have dwindled and gone out of existence.

The church must awake to this want at home. There is not a wider mission field anywhere, or a more urgent demand and call for the gospel and for the Christian minister, than on our own borders. Look at the Indian tribes. How much is the church doing for them?

During a recent visit East we heard many warm appeals made in behalf of the foreign field, much urging and many talks to awaken a spirit of giving. All right. We are glad to hear it. But we must say that we felt a little sad and disheartened, not to find an equal interest in behalf of the home work. A million of money this year would not meet the demands for fields that are unoccupied and the support of those already at work. Shall it not be raised, that the gospel may be given to all these waste places?

"The harvest truly is great, but the laborers are few," and the means to send the few very scarce too.

THE RELIGION OF THE ZUNI INDIANS.

JAMES H. WILLSON.

Last May (1886), during the trial of a Zuni Indian for murder, the agent of the Pueblo Indians of New Mexico, when giving testimony in court, was asked, "What is the religion of the Zunis?" He promptly answered, "The Catholic religion." To me, having lived some years among the Zunis, the answer seemed strange. The object of this article is to consider this claim. On what grounds is it based? And what, in truth, is the religion of the Zunis?

More than three centuries ago this tribe was conquered by the Spaniards. Franciscan missionaries came and labored to introduce the Catholic faith and to suppress the ancient religion. They used not only persuasion, but compulsion. To some extent the Zunis feigned submission, but they never gave up their old religion. They were wont to retire to the caves of the mountains and there in privacy and darkness practice their heathen rites. Thus

they handed down, through the period of Spanish and Mexican domination, the religion of their ancestors; and when the yoke of their oppressors was broken they returned to the public observance of their pagan superstitions.

At the present time but few vestiges of the Catholic religion are to be found among them. The priests, however, have continued to visit the pueblo; but for some years past these visits have been few and far between. When here they would administer baptism to the children of such as would consent to receive it. So much fear of their former masters remained that many yielded assent, and thus it has happened that most of the Zunis have received Catholic baptism. Within the last year some priests visited the tribe, ostensibly for the purpose of baptizing the children. For some reason none were baptized. It is said that the chief cacique objected, saying that they had an American agent now and were not under a Mexican, and that they did not wish to have their children baptized hereafter. Now, on this one fact, that many of the Zunis have been baptized by the priests, is based the claim that these Indians are Catholics and that their religion is the Catholic religion.

On the other hand, I affirm that the religion which the Zunis profess and practice is downright paganism. They are idolaters and worship and serve many false gods, but not the true God or Jesus Christ the Saviour. They recognize three principal deities: the sun, the moon and the ground. The first is the husband of the other two. He is not only the husband of the moon, but her brother. Besides these they have many inferior gods, some of which are deified ancestors. One of these is called Mushi. He is described as a very old man, blind, stooped, gray-headed, and having his arms folded. He has a sister, Shuta. She is not blind, but is very old and has short gray hair. These are supposed to have power to bring rain and to cure diseases. Only a few days ago a prominent cacique lay very sick. For his benefit, the Shu-ma-kwi, a secret order of medicine-men, entered upon the performance of special services, which were to terminate in a public dance. These were designed to propitiate Mu-shi and Lusa. Among other fool-

eries, the Shu-ma-kwi priest smoked and puffed the smoke upwards. They regard this ceremony as of great avail. On the morning of the day on which the dance was to begin, the sick cacique died, and immediately the services ceased.

To their imaginary deities the Zunis render service day and night, sometimes for weeks at a time without cessation. They have their pagan altars and images, around which they engage in idolatrous worship. They have their pagan priests and priestesses, who are supposed to have great power with the gods. They have their games and their dances, their sprinkling of sacred meal and their planting of consecrated plume sticks, their eating of fire and their dancing in fire, and numerous other propitiatory ceremonies which they observe, to obtain rain, fruitful seasons, health and other blessings. Such are the Zunis and such is their religion.

SOUTHERN DAKOTA.

CHURCHES DEDICATED.

REV. J. B. POMEROY, SUPERINTENDENT.

In January we intended to dedicate four new churches, but on account of a terrible blizzard, lasting three days, and blockading us nearly a week, the Wilmot church dedication was postponed till spring.

January 9, the church at Raymond was dedicated. No debt. Thank-offering taken. Thus in less than a year from the date of organization the church more than doubled its membership, and dedicated a beautiful church. The prospects are good at this point.

January 23, the church at Big Stone City was dedicated; \$320 in subscriptions was raised to pay the debt. The church is an elegant one for Dakota, and there are some excellent additions to be made to the Presbyterian force in the spring. Next day visited Sioux Falls, and conferred with Brother Craig.

The Sunday-school at Sioux Falls has grown from 35 to 85. Church lighted with gas; new members coming in; canvass of city being made; good prospects for this church under Brother Craig's fine leadership.

On a review of the quarter we have made some progress—three churches, three mansees. I trust

an increase in our contributions, as I have spent no little time writing and speaking on the subject, and shall continue during the two remaining months of the Board's fiscal year.

Brother Peterson informs me that the church at Sturgis, in the Black Hills, was dedicated January 23. Brother Sample, one of our missionaries, gave the church to the trustees. It is neat, seated with opera chairs, still needs carpet, lights and organ. Thus in the last three months we have dedicated three churches, and should have one more to report except for the storm the 16th.

SAN ANTONIO, TEXAS.

REV. E. C. SCUDDER.

The year has been one of steady growth. This is especially observable in the attendance upon public worship, the numbers at the Sabbath morning service sometimes reaching three hundred. We think the congregation small when it falls below two hundred. The church is gradually winning its way into the confidence and good will of the community. Great as was the misfortune occasioned by the storm, it has worked to our advantage at least in one way—in convincing the people of our stability. They see that we have life; that we are determined, by the help of God, to live, and our effort to plant ourselves among them is no longer regarded as a doubtful experiment.

The number added to the church during the year is 18, 13 of whom were received on confession. Nine have been dismissed, and two have died. This leaves a total membership of 74. A few of these, though still on the church roll, are either away from the city, or so unsatisfactory in their attendance as to be of no practical use to us. On the other hand, there are perhaps an equal number who, though they are permanent residents, hold pews, worship and commune with us regularly, are as yet not ready to present their letters. Some among them will doubtless do so in time. One of the drawbacks and discouragements to church work here is the fluctuating character of the population. There is a constant coming and going, and many that come with the expectation of making this their permanent abode, tempted by some new and seemingly attractive opening or offer elsewhere, leave as readily as they came. This, I suppose, is common to all new settlements; still it is at times disappointing.

Our Sabbath-school not only continues to keep up its numbers, but is gradually increasing. Its present strength, including officers and teachers, is 141. Many of the scholars are the children of non-church goers, American and foreign, who live in the vicinity, and who are unwilling to avail themselves of the privileges of the sanctuary. This, however, brings us more or less in contact with the parents, whom we hope thus to reach and influence. The school, in one sense a mission school, has, besides providing for its own wants, contributed \$10 each to the Home and Foreign Boards.

A Young People's Society of Christian Endeavor has during the year been organized. It has for its object, as is known to all, the promotion of the spiritual welfare of the younger portion of the church, and works through committees appointed to look after their various interests; and I am glad to say that our young people have entered into this with a zest and enthusiasm that promises large results. Meetings for devotion are held every Sunday afternoon in the church, in which all the members take part. These are well attended, forty being present at the last. In addition to this, there is an occasional gathering on week days for business and social purposes.

The weekly church prayer-meeting is kept up with a good degree of interest, though not attended as largely as we could wish. This is due in a great measure to the fact that we have no suitable or convenient place to hold it. The church is difficult of access at night, and unfortunately the pastor, in whose house it is held, is forced to live so far from the centre that a number who would attend are prevented.

Our mission band of Willing Workers is as active and interested in their work as ever. They have collected and contributed during the year \$100 for foreign missions and \$80 toward the repairing of the church, the latter sum through a combined effort with the Ladies' Aid Society. Their meetings are semi-monthly.

The Ladies' Aid Society and Ladies' Missionary Society are working satisfactorily and efficiently. The former has been of special assistance in the repairing of the church, having raised for this purpose \$647. These societies contribute largely to the life and energy of the church.

The question of building a parsonage is still before us. This is the one thing we need,—i. e., of material things,—not only to bring our church

nearer to the point of self-support, but to supply us with a suitable place for our church meetings and church gatherings. With this built, we think we could soon relieve the Home Board of the burden they are so kindly carrying for us. Had it not been for the disaster to our church, to restore which exhausted all our resources, we should in all probability have begun the work before this. As it is now, we cannot do much under a twelvemonth. The great desire of all, however, is to become self-supporting as early as possible, and we shall do all we can to this end.

Regarding our spiritual progress, while I am sorry to say there has been no marked religious awakening among us, still we have not been altogether without the evidences of life and growth. The steadily-increasing attendance upon the services of the sanctuary, the ready response to appeals for benevolence, the activity of the Sabbath-school and church societies, and the general interest manifested by all in the church and in the church work, are encouraging signs; and when we review the entire year, and see what we have done and what we have gone through, especially in restoring our church to a condition even better than that in which it was before, we have reason to say, The Lord hath done great things for us, whereof we are glad. Our prayer is that his spirit may descend and bless us more abundantly.

DENISON, TEXAS.

WORK IN THE SOUTH.

REV. H. S. LITTLE, D.D., SUPERINTENDENT.

Ought our church to have pushed her work in the states in which are the churches of the other Assembly? Many churches, such as Austin and Georgetown, in Texas, refused to abandon the old Assembly for the other when it was organized. Should we have abandoned them afterwards? And if not, was it not well for us to assist them in evangelizing the states where they were situated? Did there not seem to be a necessity for our work? And has not God smiled upon it with his blessing?

What are the facts? *Vide* Minutes of the two Assemblies for 1886.

All the boards of the other Assembly received last year,	\$214,023
The Synod of New York gave to home missions alone,	239,527
The Synod of New York gave to foreign missions alone,	213,070

That Assembly gave to foreign missions,	67,835
The Synod of New Jersey gave to foreign missions,	81,399
The Synod of Pennsylvania gave to foreign missions,	146,196
That Assembly gave to home missions,	87,760
The Synod of Illinois gave to home missions,	72,810
The Synod of New Jersey gave to home missions,	87,665
That Assembly gave to congregational expenses,	420,097
The Synod of Ohio for the same,	673,143
The Synod of Illinois for the same,	579,892
That body has communicants,	143,743
The Synod of Pennsylvania has communicants,	143,284
In Texas there are Baptists,	130,000
In Texas there are Methodists,	130,000
That Assembly has communicants,	8,237
Our Assembly has communicants,	1,988
Total of both,	10,225
We have communicants in the southern states,	62,000
They have more than twice as many,	143,743
We have Sabbath-school scholars in the southern states,	64,928
They have in the southern states,	88,963
We have ministers in the southern states,	557
They have ministers in the southern states,	1,085

From these figures we gather some striking facts:

1. The Synod of Pennsylvania is as strong as the thirteen synods of the southern Assembly, which cover an area eighteen times as large.

2. The Baptist Church in Texas is almost as strong as their Assembly is in thirteen states.

3. The Synod of New York gave as much to home missions alone as that Assembly gave to all its boards.

4. The Synod of New Jersey gave about as much to home missions as that Assembly gave to home missions.

5. The Synod of Illinois gave \$159,795 more to sustain her pastors and churches than their thirteen synods did.

6. We have nearly half as many communicants in the South as they have.

7. We have almost as many Sabbath-school scholars as they, and more than half as many ministers.

8. The Methodist Church is ten times stronger in Texas than both Assemblies.

Now is it not evident that that Assembly needs help and that her thirteen states are to be largely lost to Presbyterianism, unless we are justified in pushing the work in the South?

Furthermore, our church is not in the way of theirs, but has been a means of advantage to them. For instance: there has been one (and only one) point in Texas where we are charged with entering a field that they had occupied (unless cities of over 10,000 be an exception). In that one case we withdrew, because they claimed that their interests were greatly injured, and that too when we claimed that the field did not belong to them. The result was that they did not maintain as good a congregation or Sabbath-school as while we were there, or as good as we formerly had. Either church was doing more than the one now is, and the town has grown rapidly.

They have 224 churches in Texas, of which 85 are vacant. They occupy eastern Texas, where the larger towns are chiefly situated. We have but four churches east of the Central Railroad. Organic union would supply a large proportion of their vacancies within a year. If then we do not enter their field and they have 85 of their 224 churches vacant, it cannot be possible that we can injure their work.

In Kentucky one presbytery reports 200,000 people within its bounds, without a single Presbyterian minister, church or church building belonging to either Assembly. Surely earnest work there, even though it secured as many numbers as the other Assembly has in her thirteen synods, would not be an intrusion.

"It has been discovered that within the mountain districts of the states of North Carolina, southwestern Virginia, southern and eastern Kentucky, and eastern Tennessee, there is a white population of about 2,000,000, with a sprinkling of colored people. They are largely descended from that genuine Presbyterian stock, the Scotch-Irish, their ancestors having settled in that country more than a century ago. There they have lived much isolated from all civilizing and Christianizing influences. There is assuredly need to enter this field, which might well be termed one of *exceptional illiteracy*, for about seventy per cent. of this population can neither read nor write."

These people can be reached. One of our min-

isters had a church near them. He and his people had no acquaintance with them. However, the services of the church were greatly disturbed by the trip-hammer of one of these rude mountaineers. The session held a meeting. An elder suggested that the church ought to raise money enough to buy him out. It was done, only to find that this descendant of Scotch-Irish stock had a mind of his own. He would not sell out. The preacher suggested that a better plan would be to seek to secure his conversion. "You might as well pour water on a duck's back," it was answered. The minister, however, believed the gospel was sent to the most hopeless. He visited the man's house the next Sabbath, only to see him rush out the back door into the field. He went a second Sabbath, with a like result, leaving kind words, pretty pictures, a Bible and an invitation to come to church. The third Sunday this man came within a few yards of the church and looked into the windows. A few more weeks found him a church member, his children in the Sabbath-school, and 100 other such men sitting at the Lord's table with a hope of eternal life inspiring their thoughts.

Then, too, the South is growing. Vast numbers of people are going there. Thousands of Presbyterians, scattered far and near, are being identified with other churches. Who will send them ministers? "For example: Texas has received an increase of population during the last decade of over 763,170; while Iowa, one of the most favored states of the Northwest, increased during that period only 430,595, and Minnesota 341,000." "During the past winter over 100,000 people visited the state of Florida as invalids, tourists and speculators, many of whom will make Florida their permanent home."

Within thirty days after the middle of January the coal and iron interests of Tennessee and Alabama secured an investment of \$45,000,000. There are vaster coal fields in Kentucky than in Pennsylvania, and the splendid coal of Tennessee has half the area of all that is found in both England and Ireland. Why should not Tennessee run as many spindles as England? Her iron ore is inexhaustible and is of the best quality. What is to hinder successful competition with Pennsylvania in the iron business?

All this means vast population. Not only so, our church will be as welcome among them as others. Indeed, thousands of them will have been

members of churches belonging to us. At least as much work in the next decade as was done by the Board in the whole country the past decade ought to be anticipated in the South alone.

To confirm this opinion look at the progress of railways in the South. And for brevity's sake, take Texas as an example. There are three through railroad lines from the North already—the St. Louis, Arkansas and Texas, the Iron Mountain and the Missouri Pacific. Others are being constructed—the “Frisco Line,” or the St. Louis and San Francisco, the Atchison, Topeka and Santa Fé, and the Rock Island. Then the Fort Worth and Denver is being built from Texas through the Panhandle and northward, so that four lines are to be added, and three of them come into Texas with two branches each. Others are talked of, but these are supposed to be certain. All through northern Texas, in spite of the drought, property is enhanced 50 per cent. It is curious to notice the strangers that throng the towns. They represent all the states of the Union. Is our church equal to the opportunity?

And it is so, and more so, in the coal, iron and timber regions of Kentucky, Tennessee and Alabama. “Many shall run to and fro, and knowledge shall be increased.” “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

THE MIDDLE SOUTH.

REV. S. E. WISHARD, D.D., SUPERINTENDENT.

This is a somewhat indefinite phrase; but for present convenience let it designate Kentucky, Tennessee, northern North Carolina, with West Virginia and the regions east and west in this belt. The Cumberland river, with its valleys, forms the central portion of this region. Rising on the northwestern slope of the Cumberland mountains, traversing the southeastern portion of Kentucky, it passes through an extensive region in northern Tennessee, then returns to our state, crossing it, and reaches the Ohio river midway between Evansville and Hickman. The Tennessee river, rising in the eastern portion of that state, passes through northern Alabama, then returns across the states of Tennessee and Kentucky, entering the Ohio river a short distance below the Cumberland. These two rivers, running from east to west by north and almost parallel with each other, yet

sufficiently remote from each other, form invaluable carrying ways for all the vast regions which they drain.

Perhaps it is not known that the resources of this middle south land surpass all other regions of our common country in richness and variety. In agricultural resources the blue-grass portions of Kentucky, the valleys of the Cumberland and Tennessee rivers and their tributaries, are almost without limit. The whole of western Kentucky and Tennessee is capable of a high state of cultivation; and even in the mountain regions there is sufficient fertility to reward careful cultivation, while both climate and soil offer the very best facilities for grazing. The mild winters, early springs and prolonged autumns are most favorable to the care of flocks. Of course in such a climate and soil, so thoroughly drained, and yet with an abundant supply of rainfall, labor and skill produce the finest fruits and in abundance.

The mineral deposits of all this region are the sources of wealth that are now attracting the largest share of attention. Having given attention to these deposits in our own state, I am prepared to say that the latest and best geological surveys of the state are such as to insure the future early development of her wealth. A glance at the coal fields, covering an area of 14,000 square miles—larger than the coal fields of Pennsylvania or of Great Britain and Ireland together—will indicate the future of our state as to material values. Then the fact is to be noted that almost unlimited iron deposits are found in immediate connection with these coal fields.

RAILROAD DEVELOPMENT.

It is only in recent years that the railroad development has attracted attention. There has been a steady but somewhat slow progress in the past; but the last two or three years have witnessed a marked change in this regard. The Louisville and Nashville Company have recently been developing several branch roads in connection with their main extended lines. The Bardstown road is now being pushed out to Springfield, in Washington county, linking an important part of the state with the traffic of Louisville. The Cumberland Valley branch will leave the Knoxville division of the Louisville and Nashville Railroad at Corbin station, Whitby county, 171 miles southeast of Louisville, passing through Knox county to the Cumberland river at Barbourville. Thence

the line passes on up the Cumberland valley to Pineville, in Bell county. This much of the line will be completed early in September. The present terminus will be near Cumberland Gap, through which an entrance must soon be made, tapping the great through lines beyond the Cumberland mountains. The new road from Ashland, on the east, to Cincinnati, on the southern bank of the Ohio river, with the Louisville and Cincinnati Short Line and the Louisville and Texas, now well under way and to be completed this fall as far as Henderson, will form a continuous rail from Ashland to Henderson. At the same time both the Eastern Kentucky and the Chatteroi roads are pushing their way southward and eastward into the mountain counties, where are the coal and iron treasures of the state. There has been no such movement in the past as the present year has shown in railroad development. Within a very short time the treasures of these immense forests and mines will be linked with Louisville and the Northwest. The present development of the Middle South exceeds anything that has been witnessed in the past. I would scarcely venture to put on paper the facts concerning the rapid development of Kentucky, Tennessee and northern Alabama. Hence let me refer the reader to *Bradstreet's Review* in April, to the secular papers, to the reports of exchanges of real estate in the main cities of this region, for solid facts which indicate the movement and investment of money. The *Review* states that "the activity in real estate within six months has been very conspicuous. . . . The greatest activity has ruled in the more recently-settled regions of the West, and in those portions of the South which have shown marked progress in manufacturing. The proportions of the movement have caused some uneasiness, owing to the extent to which money has been drawn from financial centres to enable speculative and building operations to be conducted. Of late borrowed money has been returning in good volume." This indicates that the development has been healthy and of a character that will last. It is stated that "the demand for real estate and appreciation in values in the iron and coal districts of the South is especially noteworthy."

THE LOGIC OF EVENTS

distinctly calls our church to move forward at a time like this. The new mining regions which

are opening up, the new cities that are springing into being, and the old cities that are taking on a new life, must have the leaven of the gospel thrown into them. Into all these growing populations there comes an element of Christian life and character. This element needs to be crystallized into church life, and set to work to conserve and perpetuate all that is valuable in society. Our home mission work in Kentucky and farther south imperiously demands vigorous prosecution.

Our methods must conform to the necessities surrounding us. In the growing cities and the new mining towns we can enter at once, and succeed by preaching the gospel, as in other parts of the country; but in the mountain districts, where illiteracy prevails, we must introduce the teacher with the preacher. There are communities in which the teacher is an absolute necessity. The missionary's power will be more than doubled by the aid of the teacher. Without this adjunct, this right arm in the midst of the illiteracy of some of the old mountain settlements, we shall never overtake our work.

These are the fields to which the Mormon missionaries are giving special attention. With a shrewdness that has characterized the Mormon delusion in the past, the missionaries of that ism are making vigorous efforts among the illiterate people of the South. Every convert to Mormonism in our own country can walk up to the polls and vote, while those who come from foreign countries must be naturalized before they can be utilized for political purposes. The fact that the stringent laws against polygamy have embarrassed the business of naturalizing foreign polygamists has turned the attention of Mormon leaders to proselyting American citizens. They have discovered also that the illiteracy of some portions of the South furnishes an inviting field for their delusions; hence they have two hundred missionaries now in the South propagating the vile delusions of the system. Two hundred converts recently gathered at Chattanooga and took their departure for Utah, and still the work goes on. The missionary of the gospel and the school teacher alone are the instrumentalities to destroy the hunting ground of the vile system of pollution called Mormonism. If we send our missionaries and teachers to Utah to convert and instruct the deceived followers of Joseph Smith, it will certainly be a large economy of men and money to put in our work at the source

of the evil, to cut off the possibility of recruiting Mormon converts, to meet the enemy at the point where we can enlist against this iniquity those who are in danger of being won to it. The old adage applies here emphatically, that prevention is cheaper than cure.

There is room, demand, yes, urgent call, for hundreds of consecrated teachers in the South. The young people are hungry for an education; but in some of these old mountain settlements,

where there has scarcely been a change for a hundred years, the people are helpless. Hence now is the time to move. The locomotive is pioneering among the mountains, the capital of the country is finding a lodgment there, the busy toilers will follow these new investments. The mines must be worked, the mills must be kept busy, new populations must come in; and this is the time to transform all this new development, and give it gospel form and life. Send the missionary and the teacher.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

January.—The evangelization of the great West.
 February.—The Indians of the United States.
 March.—Home Missions in the older States.
 April.—Woman's work.
 May.—The Mormons.
 June.—The South.
 July.—The Roman Catholics in our land.
 August.—Our immigrant population.
 September.—The Mexicans.
 October.—The treasury of the board.
 November.—Our missionaries and missionary teachers.
 December.—The spiritual condition of the whole country.

ON THE SOUTH.

This is the topic for special consideration this month, and particularly at the monthly concert.

Before the war the Presbyterian Church was one throughout the United States. Then the division took place. A large number of ministers and churches along the border maintained their old connections and relations; so also did some of the largest and oldest churches in Florida and Texas, the extreme southern states.

Objection has been made to our attempting to advance our work in Florida, on the ground that it is not a land of permanent settlements, which is sufficiently answered by Rev. Messrs. Sproull and Lyons.

Objection is also made that to advance our work is to collide with churches of the other body, which is sufficiently answered by Dr. Little as to Texas and Rev. Mr.

Potter as to Florida and Dr. Wishard as to Kentucky.

While on this subject, it is impossible not to speak of reunion of the two churches. This Board placed itself on record on that subject years ago. *We are for union.* "In union is strength" is never more true than in church work. We propose to wait patiently and to pray fervently for the times to be ripe for such a blessed event. We count it inevitable, and think the sooner it comes the better. As so conspicuous a blessing fell on the reunited branches of our church in 1870, when 53,000 members were added, so we can but believe that a similar blessing might crown this reunion. Conventions and conferences have been held; newspapers, North and South, are discussing the question; prominent men are comparing views, and in God's good time we expect the union to be consummated.

One who has been a wide observer at the South writes as follows:

AS TO THE MATERIAL DEVELOPMENT AND PROSPERITY OF THE SOUTH.

Doubtless much might be said especially with regard to the unexampled way in which new railroads are being built; but there is danger of very wrong conclusions being drawn from these facts—of generalizations being made that the condition of the South will not warrant.

E. g., take the immense coal, iron, lumber and marble resources of the South. These have heretofore been unknown. They are now beginning to be developed; but by whom? By

northern and foreign capitalists. The possessors of this wealth, thus employed, will become richer thereby; but the condition of the natives will not necessarily be improved. I have not had the privilege and benefit of foreign travel, but I understand that the intellectual, moral and spiritual condition of the people in the mining regions of Great Britain and the continent is very far from being enviable; while as to property, they, by their labor, make others rich, but accumulate nothing themselves.

In such "booming" towns as Birmingham, Chattanooga, *et al.*, values are largely speculative and prospective. In their rapid growth these towns are furnishing a magnificent southern trade for northern manufacturers and wholesale houses, but are doing little for the country about them. Perhaps nineteen twentieths of all the goods sold in southern stores come from the North.

Recently a writer in the *Atlanta Constitution*, in a letter addressed to the commissioner of agriculture of Georgia, says, "I fully agree with you as to the absolute necessity of devising some means to relieve our embarrassed agricultural interest. . . . It is now a sad fact that a large majority of our agriculturists are working hard and living harder. We hear it said on every hand that farming, which has ever been the great source of wealth and trade and prosperity, does not pay, and a widespread discontent and depression prevails among the farming classes. Many are giving up in despair, and seeking a living in various other avocations. They flock to our cities and towns, and many finally make vagrants and tramps and criminals. This applies to whites and negroes. Our records are filled with liens upon dilapidated farms and poverty-stricken stock. Our children are growing up in ignorance. Our sturdy yeomanry, as we call them, go shivering in the cold blasts of winter, and writhing under the scorching blasts of summer, and are forced to live in tumble-down houses and on a wretched diet. Debt, debt, inexorable debt, contracted for his scanty supplies, haunts the farmer by day and by night, like a horrid nightmare, and a general, sickening business mildew is settling down upon all his aims and hopes. A gloomy picture, but too true, as can be proved by any man who will travel through the country and note its general condition. Talk about a renewed South springing up, phoenix like, from the ashes of the war, with renewed energies, renewed prosperity and wealth increasing like magic! Outside a few moneyed centres no such condition can be found."

I have quoted this voice from the people somewhat at length, because I think it speaks a truth not often heard. Most northern travellers and writers stop only at these business centres to which allusion is made. Their interviews are largely with the enterprising, successful, prosperous class, who have little interest in or knowledge of the much larger class living in the country in those long stretches of desolation that lie between the prosperous towns. Yet there, and not in cities and towns, is where the bulk of the southern people, both white and colored, live. The true condition of the native southern people is therefore best judged by the condition of the agriculturists. This, as declared, almost with passion, by the writer quoted, is very bad and growing worse.

I have recently sought to obtain a knowledge of the condition and prospects of our work among the freedmen, as judged by the missionaries themselves; and to this end have addressed to each of them a series of printed questions. The answers to these are quite uniform in stating that the financial condition of both the freedmen and of the whites among whom they live is not as prosperous as ten years ago. This is owing to poor soil, requiring expensive fertilizers, poor crops, and low prices for their produce. They live humbly, yet are unable to get or keep out of debt. Many who, a few years ago, bought farms for homes have finally, after a long struggle, seen them sold under the mortgages that covered them; and others in large numbers are likely to have the same experience. That is one reason why our work among the freedmen does not progress as does home mission work in the West. Very few of our churches do or can become self-supporting, though we are constantly urging them to it. Churches ten or fifteen years old, while they may have grown in membership, are as poor as in the beginning and as absolutely dependent upon the Freedmen's Board to sustain their minister. This to some would seem discouraging. It certainly does make our work more anxious and difficult. It also makes its necessity more apparent. When we see that the condition of the whites is largely the same, we learn that it is not because of special deficiencies in the negro's character that he does not amass wealth, but because of his environment; and we should feel called upon, with that patience and faith that have ever characterized the Presbyterian Church, to prosecute the work among them that our Lord and theirs has so evidently given us to do.

White illiteracy is caused by the fact that, until recent years, free public schools, supported by taxation, have been almost unknown. The vast majority of the schools were pay schools. They were few in number, and the poor were of necessity excluded from their benefits. Now the free public-school system prevails through the entire South, and is rapidly increasing in efficiency, power and popularity. In the not distant future, I trust, it will be found reasonably sufficient.

The writer takes occasion to argue for the education of the colored people, in which we entirely agree with him. But he has shown in what we have quoted that the white people—agriculturists and farmers, that constitute the bulk of the people—are almost as poor and illiterate as the colored people. Increased school funds are available for whites and blacks alike. If outside aid for the colored people *for a season* is necessary, it is also for the whites. While they are trying to rise, let us *for a season* lend a helping hand, especially to start their schools of a grade sufficiently high to prepare the teachers to know how to use the school funds provided or to be provided in the several states. It seems to be the little aid at the start that is needed to set the whole machinery in motion.

WORK IN THE SOUTH.

Evangelical piety as well as enlightened patriotism demand that no portion of our population shall be without the privileges of a pure faith and of Christian education.

It is only a few years, however, since a distinct and numerous class in the South remained untouched, almost undiscovered, by our northern churches. These people were accessible—almost at our doors—and they were American citizens. The religious bodies of the South did little for them, partly because there were other claims they deemed larger and more imperative. These people were left chiefly to the occasional ministrations of colporteurs or to the pernicious influence of preachers who prided themselves on having no “book-learning” and of school teachers who were poorly prepared for the work.

All through the mountain districts of Kentucky, east Tennessee and North Carolina, and hidden in the pine woods and among the sand-hills of Georgia and both the Carolinas, as well as in some other southern states, such people can be found.

Our church has begun to do its share in carrying into these neglected districts the blessings of an unobscured gospel and of sound education. So far the effort has been chiefly confined to a limited amount of colportage and to planting or aiding a few schools or assisting students in two or three larger institutions. This educational work has been under the charge of the Woman's Executive Committee, and has been growing in importance. Something more extended and permanent seems now to be required.

A small boarding-school for girls was established five years ago near Concord, N. C., and has done excellent service in the immediate district and also as a pioneer in demonstrating the possibility and hopefulness of reaching in this way a people not easy of access. By taking the girls of such families away from their old surroundings, and keeping them for months or years under the stimulating influence of an orderly Christian household and of systematic teaching, many of them carry back to their homes habits and knowledge that prove quickening leaven in those communities. A few of them become teachers and grow into even wider usefulness.

The way has recently been providentially opened to establish a still larger school of this character at a more desirable and central point.

An extensive and valuable property at Asheville, N. C.—the widely-known health resort—has been placed, without cost, at the disposal of the Board on the condition that it be used for missionary educational purposes. The premises consist of a large and thoroughly-built house, capable of being made to accommodate one hundred and fifty pupils, two brick cottages, barns and other out-buildings, and some thirty acres of finely-located land. The property is estimated to be worth more than \$40,000, and it is annually increasing in value, as it lies just outside the limits of an enterprising and attractive city, resorted to in winter by travellers from the North and crowded

by southern visitors in the summer. Many who come for health remain as permanent residents, and the city is growing rapidly. This new boarding-school for girls will give instruction in the higher branches to those only who manifest ability to become teachers. Other pupils will be confined to the simple practical studies, but all will take part in the work of the family and be thoroughly trained in household duties of every kind, which will partly pay their way. This will be a marked feature of the school. The daily study of the Bible will also be made especially prominent.

Rev. L. M. Pease, who labored so long and successfully in connection with the "Five Points House of Industry" in New York, will have the general oversight of this work. He has resided at Asheville the past seventeen years, and is known and trusted throughout that entire section of the country.

It is also believed that an institution offering such advantages, and especially giving attention to home industries, will attract scholars who will be able to pay a moderate price for board and tuition, thus helping to meet some of the expenses of the school and greatly increasing its usefulness. This new step in the development of the work of the Board has peculiar promise in its character and location. It apparently needs only to be vigorously sustained to prove one of the most effective agencies of our home missions in the South. The public schools there, even if adequate funds are ever provided by the state or national treasuries, cannot be relied upon to impart religious instruction. But this is the element most needed and this is what the schools of the Board are established to supply.

It must not be forgotten that the Mormons are quietly and effectively at work throughout all these regions. The recruits sent to Utah annually have already increased to several hundred. In 1884 the number was more than two thousand. A recent report shows that in east Tennessee alone some twenty-five female emissaries are busily spreading the doctrines of this debasing system. Mormonism comes

to these people with the assertion of a divinely-appointed faith and yet with a professed reverence for the Bible. It has immediate and substantial gifts for proselytes and offers free transportation to a land of plenty. Our church should certainly supplement its work in Utah by endeavoring to stem at its very source this American tide of Mormon emigration. Nothing can aid the work more directly than to scatter widely the blessings of a Christian education.

FLORIDA.

REV. J. L. LYONS.

WALDO, FLA., April 4, 1887.

Your letter of inquiry of the 23d ultimo was duly received.

First.—I think that the *permanent* population of Florida has increased the last five years about thirty per cent.

Second.—My impression is that seven eighths of the towns in east and south Florida, where our work lies, have grown in population the last five years from fifty to two hundred per cent.

Third.—I should say that the extension of railroad lines in Florida would amount in the last five years to seventy per cent.

Fourth.—A good many new towns have sprung up, and numerous new districts cleared and brought under cultivation within the five years.

Fifth.—Although Florida received a severe setback by the freeze a year ago last January, yet it is acknowledged to have been an exceptional season, and having got through the past winter comparatively without harm, the people are taking heart again, and the prospect is that there will be a new impulse given this year to the growth of towns and the cultivation of an additional acreage.

As I wrote you in my last, Waldo suffered severely, and I lost one third of my church members; but, on the other hand, Hawthorne seems growing, and my church has three times as many members now as it had when it was organized less than three years ago.

Taking east Florida, that is, all that part of the state which lies east of Lake City and Columbia county, my conclusions, with my present knowledge and means of observation, are as above given.

NEWS FROM THE FIELD.

TACOMA, WASHINGTON TERRITORY.

ROMANIST HINDERERS AND INDIAN HEARERS.

REV. M. G. MANN.

I am thankful in being able to say that while the trials of faith have been many, yet the encouragements have been still greater. Our greatest danger threatened us from the Romish Catholic quarter. Nearly all the Indians on the Sound having either been baptized or come under their semi-heathenish influence, the Jesuit priests are making strenuous efforts to regain what they have lost through the preaching of the pure gospel. Thank God that after a hard struggle to keep my flock together, the crisis is over and a safer era is reached. After General Spot left the Roman Catholic church, another sub-priest was appointed to take his place, and he with various helpers, through intimidations and threats, tried to shake the faith of some of our people. Whenever an Indian who had been baptized by a Romish priest became sick or was about to die, they would send for a neighboring priest, and thus commence a regular assault. The object was to make a great display with their ceremonies. To thwart them, our elders and other Christian Indians would, as soon as they heard of a sick member of our church, sit up with him, alternating, and never leave him until he either died or got better.

It was a hard-contested battle. Our elders worked hard and nobly. I feel thankful for and proud of these elders. How they sing and pray and edify and console in the sick room and in the prayer-meeting! With funds from abroad the Catholics had built a church a year ago, and had it dedicated with great pomp and ceremony. Now the sub-priest is discouraged, and wants to give up the office, and I have been assured a few days ago that their church is about, to quote the Indian's exact language, "burst," i. e., broken up, demoralized.

A great danger had threatened us in a new form. Our agent's commission, the time for which he was appointed, will expire this summer. There will most likely be a new appointment, as Mr. Eells in his political profession is a Republican. The next incumbent in office will be a Democrat, and fears are entertained that the Roman Catholic church will try to get an agent appointed who can be

used to further their church. They have an agent in Washington, Father Broulliet, who watches all appointments and congressional actions regarding Indians. The effect of such an appointment would be lamentable, directly and indirectly, upon our Indian missions. The agent gives prestige and support to the church to which he belongs or favors, which amounts to a great deal with the ignorant. As now the Sabbath-schools are carried on in the interest of our church, the whole school with teachers attending our services, and evening and morning prayers are conducted in the schools by members of our church. You can see what a change there would be by the appointment of a Catholic agent. I want Rev. Mr. Cleveland, a Presbyterian minister, brother of President Cleveland, to understand these dangers, so that he might influence the President in making an appointment in harmony with our mission work.

I want to say of our two Sabbath-schools that they are the best conducted that I have ever attended. They are the admiration of all visitors. Mr. and Mrs. Campbell, the principal and superintendent, are Presbyterians, and they drill the pupils and scholars not only in understanding but also in *remembering* the golden texts, truths, leading thoughts, persons, places, etc., of the lesson. The smaller Catechism is not taught, because the other teachers belong to other denominations.

I feel encouraged by the kind and friendly, yea, the Christian spirit and courtesy of all the employés. I will give you an idea how my time is taken up Sabbath days. Usually morning service from 11 A.M. to 12.30 P.M. Church prayer-meeting from 12.30 to 1.30 P.M. Service with prisoners in jail from 2 to 3 P.M. Sabbath-school from 3 to 4 P.M. After that visiting the sick.

On last Sabbath I had a meeting of the session at 10 o'clock, where two were examined as to their faith and readiness to unite with the church. Morning service from 11 A.M. to 12.30 P.M.; funeral service at the church, 12.30 to 1.30 P.M.; another funeral from 1.30 to 2.30 P.M.; from 2.30 to 3 P.M., performed a wedding ceremony at the church, then with a soda cracker in my hand started for the Sabbath-school, where I made an address, it being review day, while usually I have a class, unless I happen to be away at some other mission points.

Our prayer-meetings are interesting and well attended. It is not an uncommon occurrence that out of 20, 15 to 18 will take part either in an address or in prayer. There is where we press home the truth preached on the Sabbath. Visiting from house to house, when the roads are almost impassable even to an Indian, and when the rain pours down so as almost to cause a flood, you find people at home, and they call you thrice welcome. I was thus kept three days in the field, on my horse covered with a rubber blanket, until the water ran into my boots, because I could not recross, as the river had swollen to a seething flood. Of course an Indian meal, an Indian bed and Indian shelter were a welcome treat. Sometimes it happens that I come to an old-fashioned Indian slab-board and cedar-bark hut, with a fire burning in the centre, the smoke issuing through the roof, and find a number of friends gathered to hear some old man discoursing about the ancient braves, their wars and heroic deeds, with all his native eloquence and dramatic power. Then I get a chance to speak. I tell them not of legends, but of Christ the *truth*, and the facts of salvation. I tell these men and women of the Old Testament worthies, who fought in the name of the Lord, of the patriots and prophets and apostles and martyrs, our ancestors in the faith. They listen with a great deal of decorum and with evident interest.

Last week Mr. and Mrs. Hamson Hermus, the evangelists, concluded their labors in Tacoma, and then paid us a visit. Having less than twenty-four hours notice, I nevertheless gathered an audience of fifty, and when after preaching they were asked how many were loving witnesses for Jesus Christ, and believed on him with their hearts, they all rose to their feet, thus signifying their assent.

This is such an interesting work I could fill pages of facts and incidents, but I am afraid I shall tire you, so I will close my report for this quarter.

VINITA, INDIAN TERRITORY.

MISS ALICE M. ROBERTSON.

I reached St. Louis in due time Wednesday morning, tried to do my duty at the annual meeting, which I attended faithfully for two days. From there I came Thursday night, reaching Muskogee on Friday night. I went immediately on on Saturday to Okmulgee, spent the night with my mother, and right on, Sunday morning, twenty

miles further to Nuyaka, and arrived in time for morning service. I can never be thankful enough that I was allowed to go, for in all my life I never knew a moment of greater happiness than when I saw seven of the Indian boys receive the rite of baptism, and then sat down to the Lord's Supper with fifteen of the pupils. Less than two years since these children received their first Christian instruction, and now the wonderful change! I could only say over and over to myself, "What hath God wrought!" Many more of the pupils have shown evidences of hopeful conversion, but in their cases, as before with these just received into the church, they were held back for longer instruction. I was filled with astonishment and delight with what I saw and heard. Not a word of Indian spoken by the children, their wonderful progress in books, in civilization, their Bible knowledge, their Catechism recitation, their good behavior. The school exceeds all my expectations. The teachers are doing good work, are faithful and devoted. Miss Snedaker I would especially commend.

I left Nuyaka at eight o'clock Monday morning, spent three hours with my mother, and then drove through to Muskogee. From there I came up here, and am now waiting for the cavalcade to start for the "Delaware Payment," on Lightning Creek. The agent has some \$30,000 dollars to pay out to about eight hundred Indians. He says I am the only person in the country upon whom he can depend for papers up to the government standard, and by going I can earn enough to nearly cover the expense of my trip home.

Now about Muskogee. The whole business portion of the town is destroyed. The block directly in front of our school is clean swept. They are preparing, in building up, so to change locations as to make the main business of the town just across from us. If this is done I see no way but for us to move. We cannot have a school for girls on the street which will be what Main Street was.

I can count four murders on one block in the last year. We could not have the girls' school facing the stores. To build under these circumstances would be the wildest folly. Aside from exigencies that may, and in all probability will, arise as to location, there are eighteen stores and shops burned, besides seven or eight dwellings and two small hotels. All this is to be rebuilt. The building "boom" will send prices up. The two

men who were figuring on my plans cannot be got now at any price; so the Muskogee cottage must wait.

Now cannot \$1500 of that money be used at once at Nuyaka? I am going to do all I can to raise it in Michigan and anywhere else I may be sent, and I have come back from Nuyaka so overflowing with what I have seen that I expect to beg with a pathos and eloquence I have never had before. In any event, there is at least a thousand dollars beyond Cousin Loring's twenty-five hundred. Let them begin with that. The money will be forthcoming, I am sure it will.

The way for immediate work at Muskogee has been providentially closed. Let it go on at Nuyaka.

OOWALA, INDIAN TERRITORY.

REV. DAVID N. ALLEN.

In making my statistical report, I find only three additions upon a confession of faith and three by letter; and yet my work here has been very encouraging. When I began the work of organizing last September a year ago, the prospects were not bright, and the only and great inducement was the utter absence of any desire among the people to have the gospel preached to them. Every church at work in the territory had tried it and abandoned it, and I was advised to go elsewhere; but here was a community of good citizens and influential people; and trusting in the power of God, I believed he would direct, and to-day we are proud of our church and our community.

On March 20 a communion service was held, and the congregation was larger than could get in the house. Parents offered their children in baptism to the Lord, and all renewed their covenant. We are entirely hopeful.

Our congregation at Claremore is interesting. We have seven members of the church there not reported, as we have not ordained an elder, and the organization therefore is not complete. Average attendance about forty-five. We are raising money to build a house of worship.

At Caney, west of Oowala, we are holding meetings, and there is a prospect for a church and school. Average attendance about forty.

Since Christmas I have preached seventy-six sermons, being engaged all the while, and the Lord has owned and blessed his word, and I am encouraged.

It seems that the way is open for us here now as never before. Every neighborhood is begging for the "gospel of the grace of God," and wherever we go a welcome awaits us, and we are solicited to come again. We need workers who are willing to go into the country and labor for the glory of God without a hope of fame, where they can work all the year through without once seeing their names in the newspapers.

The Osages are still without any work, and under Catholic teaching are living in ignorance and superstition.

We thank God through our Lord and Saviour for his care and love, and pray that his may be the directing hand, leading his church to greater victories.

SAN XAVIER, ARIZONA.

PAPAGO INDIANS.

Three years ago I found this place a fertile valley so far as it could be irrigated. The Indians were very industrious, quiet, friendly and moral as compared with other Indians; but having been for years under the influence of the Catholic Church and a class of Mexican neighbors whose pastimes were horse races, bull fights, gambling and drinking, the Indians naturally took to the same ways. Their church services have in them more idolatry than divine worship. They appear deeply interested in performing their ceremonies; but as soon as church duties are over, they repair to their amusements, often winding up with a drunken fight, sometimes with a fatal termination. The Indians had been without a school for about twelve years. Several could speak Spanish, but only one could speak any English. He had been at school at Hampton, Va., but came home sick, and has since died.

I rented a house, which was a poor excuse for a school-house, but the best here, put up some seats, and started a school with fourteen scholars. I was not furnished with an interpreter; and not being able to speak Spanish or the Indian dialect, I found it very difficult to get on. However, I began by object teaching. I taught them the names of objects, and in turn learned their names for the same things. Verbs, adjectives and adverbs were harder to manage. Discovering that some of the scholars could speak Spanish, I began learning Spanish, which aided me vastly.

It has been a matter of time and the progress

slow; but now, at the close of three years, I am able to speak Spanish freely and the Indian dialect fairly well, and, what is more valuable than all the rest, some of my scholars can understand and speak English well enough to understand the wishes of others and make their own wants known. I have felt from the first a great need for a boarding-school, at which the children could receive clothes and food and study continuously. As things now are, they are frequently obliged to stay out of school to gain a living. Some are away more than half of the time, and several of the larger ones who came during my first year have wholly given up coming, just when they were well started and prepared to advance rapidly.

I have a Sabbath-school every Sunday. Often there are but few scholars, the others being tempted away to witness or join the Sunday pastimes.

When I came here I could do the work alone. Now my duties, both for the government and among the sick, have increased until I have more than I can manage. There is work enough for two. I had an assistant four months. He was an exemplary Christian young man, but was taken sick and had to go home. I now have hired a man, at my own expense, to cook for me and help me keep the work up. There are now more scholars than my present building will suitably accommodate.

I understand that plans are under consideration to build and establish an industrial school at Tucson (nine miles from here). Such a school is very necessary to the best advance of these Indians. There is much necessity for woman's work among these girls, and a better knowledge of various kinds of work among the boys. To Christianize these people was the principal object of my being sent here. This is harder work than it would be if they were in their wild state.

When I arrived here Catholic services were held every two weeks in the old church here, while now these are irregular and infrequent.

The present Indian agent seems to be disposed to help our work. In every way it appears that the fields are white for a harvest, but the laborers are indeed few. My present building will but poorly accommodate thirty scholars, while I have fifty on the roll and an average of over thirty children daily. Rev. T. C. Kirkwood has just been at Tucson to forward the work on the new

school buildings. I am greatly pleased with the decision, as it will materially advance our work. I have just been requested by the government to estimate the cost of erecting suitable buildings here for school use. If such buildings are erected, they will greatly advance our facilities for work, and make it necessary to have two laborers here instead of one. I would earnestly request that the Board furnish me with an assistant to take hold next fall. If this is thought best, give me an opportunity to name the man.

CASSVILLE MISSION, FORT GAY, W. VA.

REV. N. E. KIRKPATRICK.

Our mission is located at the forks of the Sandy River, thirty miles from its mouth. Our village is small. Just over the river is the old town of Louisa, Ky., population 1200. It has three churches: Methodist Episcopal, Methodist South and Baptist. None of them strong. The river is navigable for steamboats the greater part of the year. We have also railroad communication. The country is rough and mountainous, abounding in timber, coal, iron, oil, gas and other valuable products. The general government has commenced the improvement of the Sandy River. Large sums have been invested in mineral lands. Railroads and other great works have been projected. Enterprising capitalists are energetically testing the extent of the oil, gas and other material resources of the country; and, altogether, it seems as if the day of development were at hand, and the wheels of progress were about to move.

The native population are generally strongly southern in their sympathies. Throughout this entire mountain region the illiteracy of the masses is sad to contemplate. The standard of qualifications of the common-school teachers, on the average, is low. Many of the preachers, even, are very illiterate. Some of them, in fact, are hardly able to read the text from which they attempt to preach. Preachers and places of preaching are numerous, but church buildings are scarce. School-houses generally are used as the place of their "monthly church meetings." From these facts the character of the preaching and the kind of life it produces are easily inferred. "There is something strange about the Presbyterians," said a gentleman to me, who came here from old Virginia, and had some acquaintance with the usages of the Presbyterian

church there. "They are all so much alike. They keep the Sunday. They go to church regularly, and live differently from other people."

Presbyterianism takes root in these mountains, and, with culture, will grow. I know there are among the better classes here many who are yearning for something better than they have had; something more evangelical; something that enters more deeply into the inner life, and is better calculated to satisfy their spiritual wants. If we cannot say, "The field is white already to the harvest," certainly it is time the fallow ground were broken up and the good seed sown. The Ebenezer Presbytery has been extending missionary work through the mountain region of Kentucky, but, with the exception of our work at Cassville, I know of nothing being done by the Presbyterian Church in all this southern part of West Virginia. It is literally a land shadowed with darkness, and the question is, What can be done for it? We have about twenty-five reliable members in our church, about sixty Sabbath-school scholars, and a Wednesday evening prayer-meeting usually very well attended. Our women are not formally organized as yet, but they have not by any means been idle.

Our situation is central, and when the day of material development has fully come, this will be the centre of an influence for good or evil. May I not hope that we will yet be able to hold the position for the Presbyterian Church and for the kingdom of our Lord and Saviour?

CALDWELL, KAN.

At a congregational meeting held on Monday evening, April 4, 1887, it was decided to try self-support for this year. We are not yet strong in numbers or means, and are not able to raise quite as much as was promised in our call (including what was asked from the Board), but knowing the great need of money to enable you to organize and help new churches, we have taken this action.

We were appointed by the said meeting to write you this fact, and in their behalf to tender the Board their sincere thanks for your timely and continued aid through these years of weakness and struggle. We shall deem it a duty and privilege to remember our obligations, and return in some measure the sympathy and support you have rendered us.

JAMES W. ROSS, *Elder.*

ROBT. T. SIMONS, *Trustee.*

BEECH, N. C.

REV. A. M. PENLAND.

Our labors are abundant—abound more and more—labors in great variety, for the family, for the school, for the church. As to the past, I know what is meant by eating bread by the sweat of the brow. We have a family of nine, including my mother. Our eldest is in Mayville College. Beside these, we have with us four boarders, all Presbyterians. Two of these pay their way by assisting in the domestic affairs of the house and farm. A third is an orphan boy, that I board and school as an object of charity. The fourth, a Presbyterian young lady, pays us seventy-five cents from Monday to Friday. Many other such could be taken, but our ability is already overtaxed.

Our school is doing well. No. 39 had a public exercise to-day; recited Scripture, Catechism, declaimed and sang, to the delight of all present. A native old gray-headed man arose at the close, and said that he was delighted and never saw such an orderly, well-behaved school in his life. A Baptist preacher said at the close of a good speech that he had eight children, some of whom should come to school as long as he had bread and water at home and the school was continued. Tuition is fifty and seventy-five cents per month, and this is taken in everything else but money, and sometimes never. Our scholars are advancing well. One young lady of fifteen has gone through algebra. Others are finishing Davis' arithmetic.

Now as to labors for the Master more direct in preaching the gospel. The quarter has been one of great interest chiefly in the Reemsbreck church. The whole church has been alive to the work going on among them. There have been about ten professions. Five additions were made to the church, all of whom are promising help to the church. We have also elected and ordained two new elders and one additional deacon; so that the church is in a more active and hopeful condition than for many months. There is now a general desire to do something that will give evidence of the revival of the church.

I had a delightful meeting at Beech last Wednesday, when Mrs. P. and her girls, twelve or fifteen, assisted in the exercise by giving missionary information and by reciting the Scriptures. Tears fell in the audience as the dear girls repeated the words of the Saviour and his apostles. Other meetings are appointed, of like character. The

church is indeed revived, and many would like to do something for the Master, but have never had the training which the young folk are now receiving, and are therefore slow to undertake work. We look for better times here when the Lord's people come or send over and help us.

As to the benevolence of our people, they would give if they had anything to give. You cannot measure the extent of our inconvenience, and I will say even suffering, from the financial pressure that is upon us. Some of us do not know from day to day what will feed us, and literally pray, "Give us day by day our daily bread," and the Lord still provides. *Thanks to the good Lord for the promptness with which your Board has forwarded payment.* Small as it has been and is still, this has been our chief reliance, and is now, and we do not see how we can go much longer without larger resources. But we do believe that the work is the Lord's, and that he will carry it on, and we will not "give up the ship" till we hear his word of command.

The increasing needs of our dear children give us anxiety as to whether we can continue our school. And yet we are not willing to ask the Board, whose treasury is more than exhausted, to come to the relief of these starving multitudes as long as there is hope elsewhere.

WHITE BEAD HILL, I. T.

CHICKASAW NATION.

REV. W. J. MOFFATT.

Many in the Chickasaw Nation take the paper printed at Paul's Valley called the *Chickasaw Enterprise*, the first published in their nation. March is one of the months in which these churches decided quarterly to observe the Lord's Supper, and I thought it a good time to take up a collection for the Home Board, which was done with the following result: Paul's Valley, \$3; Johnsonville, \$3; White Bead Hill, \$5. Total, \$11. It was the intention to have taken up a contribution on last Sabbath at the Fred and Alexander preaching stations, fifty miles west up the Washita, where the fourth Sabbath of each month is given, but such a northern blizzard prevailed that the attendance did not justify doing so. From Fred's on Monday I visited Silver City, thirty miles due north, on the South Canadian, to see what openings there were there and at settlements between that and the rail-

road crossing some forty miles below—near the mouth of Walnut Creek—for our church.

Settlements are being rapidly made in the region named, owing to the building of the Santa Fé and Gulf Railroad through the Oklahoma country and this valley, which crosses the South Canadian some eight miles above the mouth of Walnut Creek. A new town is laid out on the bluff here—at the end of the division—where it is reported machine shops are to be built by the railroad. This point is some 25 to 28 miles northwest of White Bead. It is to be the Paul's Valley's rival. There is some good farm land on the Canadian, both above and below the railroad crossing, which will sustain a fair town. Some of our Johnsonville members are making improvements up there, and it is not unlikely that in time we might move thither the organization at the former place.

Silver City—only a store with post-office, blacksmith shop and three dwellings at present—has some of the material on hand and will build a school-house this spring, to be used also as a place for preaching. The Southern Methodists send a man there once a month and to the settlements below. The people would be glad to have the Presbyterians occupy the field with them. Silver City is seven or eight miles east of the 98th meridian—about the same as Fred or Cook's, on the Washita, in regard to that line—and south 22 to 25 miles from Fort Reno.

The Rock Island Railroad have obtained a right of way through the territory, Fort Reno, Wichita Agency, and Fort Sill being objective points; their engineers, I was told, were nearing Reno last week, running lines. I think there is but little doubt of such a road being built. With the Santa Fé in operation by next month at most, how can one man occupy all or half of these points with any measure of justice to them? It is simply impossible. The distances are killing to man or beast. I have visited these points, determined to know their location and distances. Hitherto with the Paul's Valley region work of these churches I have attempted only to hold with the Methodists, Alexander and Fred, on the Washita, 40 and 50 miles away. Then here is a wide expanse of country between the Washita and Red River on the south, with settlements on Rush, Rock, Wild Horse and other creeks. We simply must have more men, who can visit the people at their homes and arouse them from their awful indifference to their spiritual interests. Talk

about heathen abroad! We have them here of the worst, least impressible type—the very offscouring of the earth; men schooled to violence and crime, who will sell their souls for gain—subtle Jacobs without the grace of repentance.

I want to urge upon you, and through you upon the church at large, the imperative need of a minister to labor among the nine tribes of what are known as the semi-civilized or blanket Indians of the Wichita Agency. These, composed of the following tribes and numbers: Comanches, 1564; Skiowas, 1161; Caddos, 550; Apaches, 332; Wichitas, 196; Fornacornias, 162; Delawares, 79; Sheches, 76; Wacos, 39—in all, some 4159, occupying the country from the Red River on the south to north of the Washita, and westward from 98th meridian to 100th—are without a solitary white educated minister to teach them the way of salvation, and most of them without even the pretence of a spiritual teacher of their own. A wide and ripe field is here open, with promise of great return. The few good men among them who are nobly doing what they can to lead souls to Christ, I am fully persuaded would welcome such a one for their own and the people's good.

Where is all the consecrated wealth of our great Presbyterian Church? Where her love, the pledge of her espousals, to deny more than 1000 of the children of these even the alphabet of an education? For I am told more than 500 Comanche children are out of school. The two government schools at the agency—the Skiowa and Wichita—open to all, offer accommodation to but 250. Then who is to plead for the 3376 Cheyennes and Arapahoes on the north, equally or more needy? And all these now are to receive their land in severalty. Who will send? Who will come? Meanwhile we can only go on dropping a kernel here and there at long intervals and in varied soil, praying that some may take root downward and bear fruit upward. I have written, as requested, to Mrs. Marshall, that noble patron of the Home Board, of the field work. Our heart is full, our hand weary; our one desire is that the work may prosper and be enlarged.

SPRING CITY, TENNESSEE.

REV. D. M. WILSON.

Reports of new railroads in these parts have furnished the occasion for considerable excitement. The Presbytery of Kingston is to meet at Spring

City in a few days. It has never met nearer than fifteen miles from this locality. We hope the occasion will be one of interest and profit.

Last Sabbath, March 20, was a season of special interest to the church at Grandview. The new Piney Falls church edifice was dedicated in the forenoon, and in the afternoon the Lord's Supper was celebrated, at which time six persons united with the church by confession. The three ministers taking part in the exercises had all labored in the foreign field—one in Siam, one in Persia, and the other in Syria.

We had used the church first on Christmas day, but owing to various hindrances the work upon it was not completed until the day before the dedication.

It is to us a great joy that we can now drink waters out of our own cistern, and running waters from our own well. Good line fences have their use in promoting good neighborhood. We have a neat house 24 by 34, with portico and steeple, well seated, with lamps, etc. As yet we have neither bell nor organ, but we have room for them both. The ladies have a live missionary society, and our Sabbath-school we propose to make the best one in the county. The church cost nearly \$800. Of this sum the Board of Church Erection gave us \$225, outside friends gave us \$130, and the remainder the people managed to supply. Thus the house dedicated was free from any incumbrance so far as the church is concerned. "With grateful hearts the past we own."

WILLMAR, MINN.

GROWING INTEREST AND NUMBERS.

REV. C. T. BURNLEY.

We are all greatly encouraged. The outlook for our little church in this place is becoming bright. At our last communion service in December we received three new members by letter. We have also ordained and installed another good elder, giving us three instead of only one as was the case when I came here.

Our services are all well sustained. The Sunday congregations were never as large as they are now. Especially is this true of the Sunday evening service. We use chairs in the aisles, filling up all available space, yet some must stand and others are turned away for want of room. Generally, about half an hour before the time for the evening

service the students from the Norwegian Seminary fill up the body of our little church, and so about half of my regular congregation is crowded out. We are all glad to have these young men come. They are the most attentive and eager listeners that I ever preached to. I fear, however, the habit of staying away on account of the crowd is not good for those of my resident congregation who find themselves obliged to do it. I wish that we were able to build larger. If our house of worship were twice the size it is, it would be filled. But we are too poor for that.

Since the week of prayer, which we observed, there has been going on among us a deep work of grace, and it still continues. Though the results of this will come properly in my next report, it is right to say here that at our next communion we shall receive certainly fourteen and very likely twenty new members. All but three are heads of families, with their wives. Two are lawyers, one a banker, another the principal of the high school, and two are well-to-do farmers. The others hold good positions in town and on the railroad. Though the wealth of the church pecuniarily will not be greatly changed by this addition, yet it will assume at once a greatly-improved social standing. In this respect we shall be more than double what we are now; and that means a great deal to us.

All our church agencies—the Sunday-school, the Mission Band, the Band of Hope, the prayer-meeting—are in a remarkably good state of health and activity, considering our means and facilities.

ALAMOSA, COLO.

A BRIGHTENING OUTLOOK.

REV. J. J. GILCHRIST.

I have been permitted to accomplish quite a good deal of important work.

1. By making two trips to Saguache (200 miles drive in all), I have looked up that much-neglected field and find it very encouraging for the *right* man, if we can *find* him. Probably the work can be best accomplished by putting a man in my place for Monte Vista and stations, and letting me take partly Mexican work along with Saguache. While look-

ing up our work there, I worked up a county organization for Sabbath-school work.

2. Last August I started into a new field—a farming community where in June there was only *one* house—the first service having sixteen present. The population has increased—largely by a church-going people—until we have had fifty-three at service. In January we bought a store building—old, but good and strong—and moved it down to the middle of the settlement for a church. We have service alternate Sabbath mornings. We will organize a church soon after the next meeting of Pueblo Presbytery (April 20).

3. A little over a year ago I extended my work by holding service in the little railroad town of Monte Vista on Sabbath evenings every two weeks; meanwhile keeping up service in the afternoon at the Rock Creek school-house. We changed the name of our church to Monte Vista Presbyterian Church. In July we began a building, which should have been completed in October, but we did not get the use of the building until yesterday (March 20). The Methodists had the use of the same building for morning service every Sabbath morning, so that we could get no opportunity for morning service. I was hampered terribly by these drawbacks. Now the way is brighter; we have a building of our own and can dictate as to times and seasons, while the Methodists have the foundation, six months old, of a \$6000 building. We were able to “heap coals of fire on their head” by offering them the use of our building for half the Sabbaths.

We have spent over \$1500 already on our building and furnishings—over \$800 of which has been contributed in and about Monte Vista—and have over \$475 of good subscriptions to collect to be used in further improvements.

The outlook for growth is good, several persons having expressed intentions of uniting on confession of faith and others by letter.

The financial outlook is remarkably good. I cannot see why the field should not be self-supporting within two years. As we were drawing heavily on the community for home work, I could not urge giving to the Boards, but asked a contribution, March 13, at Valley View, and received \$1.15; March 20, at Monte Vista, \$7.85. Total, \$9.

COLLEGES AND ACADEMIES.

THE CLOSE OF OUR FOURTH YEAR.

These lines, in order to be in time for their place in the June magazine, must leave Chicago some days before our treasurer's books are closed for the year. It is therefore impossible to state in them the exact amount of our income, and thus of our percentage of payment upon our appropriations. One thing became manifest some weeks ago: that our positive promise of 65 per cent. on all appropriations was sure to be met. The anxiety over an impending debt, which a year ago drove the Board's officers to besiege personal friends and the friends of our work for their exceptional subscriptions, has this year had no counterpart. Indeed, if such income as we were having in March could have been received through April, our appropriations would have been paid in full. The prospect to-day is that that excellent result will not be reached. Yet who knows? It would require the benevolent purpose of only one good man or woman to balance our books. Among recent letters was the following:

... I am pleased to learn that the Board of Aid for Colleges and Academies has had the wisdom not to incur a debt during the present year. I am in hearty sympathy with its views, and consider such systematic assistance of deserving institutions to be vastly better than the spasmodic gifts accorded to individual requests. I have the pleasure of enclosing herewith a draft for — as a gift to this Board.

Perhaps some other letters as appreciative of our work as that may be on their way to our secretary or treasurer at this moment. There are about a hundred and fifty teachers who will suffer more or less if such letters do not come. If they do come, and if the teachers are relieved, who will be the happiest—the teachers, the Board and its officers, or the thoughtful givers? Christ has answered that question. May that superior "blessedness" of which he spoke

come upon all those whose "giving" has this year brought us so near to the fulfillment of our purposes of aid.

LONGMONT COLLEGE.

Longmont lies on the same elevated slope with Denver, a little more than thirty miles north of that city and therefore east of the Rocky Mountains, which lie in very near view. Long's Peak towers up, with its mass of snow, very nearly west of the town to which it gives its name. The site of the city of Longmont is notably elevated above the general slope; and the college building, which is finely located, shows from the country round, a marked feature of this "city set upon a hill."

The college was incorporated March 7, 1884. On the 16th of October following the Synod of Colorado accepted and organized it. The original promise of the citizens of Longmont covered \$15,000 in cash, together with two blocks of land and perpetual water-rights (for this is the region of irrigation) guaranteed by the town of Longmont and valued at \$6500. The Synod, on its part, recommended the college to its churches for aid to the amount of \$10,000 for general purposes and of \$25,000 more for the endowment of the president's chair. Indeed the citizens had stipulated in their subscription paper that a cash addition of \$10,000 should be made to their own \$15,000 above named, and that it should be raised by October 1, 1885. But by September, 1885, it was discovered that only \$3500 had been added to the Longmont subscription; whereupon the citizens of Longmont, determined not to lose their subscription and their college, themselves came forward and made up the deficient \$6500 with good interest-bearing notes. October 12, 1885, the trustees elected a president and prepared for opening the college in temporary quarters. The Board of Aid, appreciating the spirit and liberality thus manifested, pledged the need-

ful help for current expenses; and November 24, 1885, the college opened. So late an opening allowed but fifteen students for the first year.

The present college building, a wing of the intended structure, was erected during 1886, at a cost of nearly \$12,000. The secretary of the Board has visited it and greatly admired it, both without and within and from top to bottom, for its wise planning and honest workmanship. The policy of the college from the start has been to carry no debts. So far this policy has been adhered to.

The new building was occupied last fall, and the enrollment of students has reached seventy-three. There are four members in the faculty, and three courses of study: first, a normal course for the preparation of teachers (no other school in Colorado gives professional training for teachers); second, a scientific course, leading to the degree B.S.; third, a classical course, leading to the degree A.B. There is also a preparatory department. Next fall (two years from the first recitation) true college work will begin with a freshman class of six or eight. All this visible advance is greatly increasing the interest which the college has commanded through all the region, and many more students are expected at the fall opening.

Trustees are elected from nominees made by the Synod. All real estate and property, having been conveyed to the Synod, are by it reconveyed to the college, with a reversionary clause returning the property to the Synod in case of its diversion from the uses defined by the by-laws which the Synod has adopted for the institution. No change of by-laws can take effect without the Synod's approval.

To this conservative, vigorous and hopeful advance one step now needs to be added. In western towns most houses are made just large enough for their occupants, and board and lodging for students cannot be found as at the East; therefore the college that is to bring in young people from other communities must provide a home for them. Longmont College and its local friends are pushing, with their characteristic vigor, for a dormitory; and one of the most respected

pastors of that region, having been commissioned by the college for that purpose, will carry with him the Board's certificate and best wishes in a brief canvass for personal subscriptions which he intends to make in the cities of New York and Brooklyn. Those whom he may approach are asked to remember kindly that the Board has had no canvasser in either of those cities for many months; that it will authorize no other canvasser for either of them during this year of 1887.

If in some coming year a Colorado boy bent on study makes his way to Longmont College and finds a dormitory there, and is made at home, may not just such a case as that come within the scope of those predicted thrilling words, "I was a stranger, and ye took me in"?

PIERRE UNIVERSITY.

The Board asks of each of its institutions a "spring report," from which are made up the tabulated statistics of the annual report of the Board to the General Assembly. The spring report made by President Blackburn, of Pierre University, was accompanied by a very interesting letter, a good part of which is here given, as arranged by the writer under several heads:

II. It may be remembered that my estimates for carrying on our work this year were made on the presumption that the grant by the Board of Aid would not be less than it was last year, \$1500. . . . The facts are, the amount received from the Board is less and the liabilities more than I expected. And the very severe winter has increased some of the current expenses.

III. And yet, if we shall receive the full \$1200 from your Board, as I am sure you desire, and if tuition and pledges do not fail us, we shall come through the year almost clear of debt. I am rather surprised to find it so, or would be if I had not faith and hope, for this has been a year of depression and poverty in all this part of Dakota—poverty more general than I ever saw anywhere else, owing to the newness of the country, the last summer's drought and the severe winter. My wonder is that we have received as much tuition as we report; and our gratitude is due to him who has raised up some friends for us in unexpected quarters, and kept in our old friends a good

heart toward our college. . . . There is evidence that the college has gained in reputation, and that, if there be "good crops," there will be increase of students next year. . . .

VI. In February it was a question whether to close the work April 1 or to go on at the risk of incurring further debt. To close would be a serious injury to the college. Our best students would probably go to other institutions. I have assumed the risk, and, unless urged to do otherwise, I shall go on into May, at least, if I must borrow funds on a mortgage of my own little property. But my confidence is that the needed funds will come, so that we may go on to about June 1-10, when we hope to *send out the first college graduate in all Dakota*. Yankton will have two this year; so that the *Presbyterians* and *Congregationalists* will have this honor.

VII. And now, dear doctor, when I say that I have taught and am teaching six and sometimes seven three-quarter hours each class day, and also have charge of our little church here, in order to "hold the fort" for both church and college, you will not think that I am *rusting out*. Whether I am *wearing out* may be another question. [An allusion follows to *insomnia*, that bane of overworked men, but he asks pardon for referring to it.] The college is the greater subject for the consideration of your Board. And let me say,

VIII. We have not been disposed to "lie down" on your generous Board and be carried passively, although our college must depend so much on it. We have tried to secure all possible aid from the people of our south Dakota churches. They have heavy demands at home—all the heavier when the Home Mission Board is so embarrassed.

On the whole, then, we are not discouraged. Last June the college seemed to some of our trustees to be stranded on a cliff, "high and dry." The plans to save it have been successful in the educational part of the work beyond my expectations, and the planning was left chiefly to me. As to the financial part of it, I have confidence that it will not fail, but will have God's help and the aid of his people.

We have called that letter interesting; though probably the interest which it awakened in the receiver of it will hardly be shared by all who may read it in print. For the "plans" of economical work here recorded as accomplished were talked over by Dr. Blackburn with the Board's secretary at the beginning of the college year; and to

the secretary it appeared hardly possible that the feat of economy could be achieved. When, after such a conversation, the Board was obliged by the number of its applications to cut down the appropriation from the \$1500 allowed the former year to \$1200, and with no positive promise of more than 65 per cent. of that, it was evident that great hardship must be suffered at Pierre. Above is the recital of the year's achievement. Nothing is more noticeable in it than its tone of purpose and courage, unless it be the exacting call for purpose and courage.

Now such as this are the cases of self-sacrifice in this pioneer work of Christian education, which inspire and warrant our constant appeal to the men that have means. Why should Dr. Blackburn, himself half-paid for his work, mortgage his property in order to hold together, till the natural end of the college year, the students who at Pierre University, a college of the church, are fitting for the church's work? Four or more in this young college are on their way to the ministry, right upon the home mission field. Will not some devout Presbyterian, who has as much as three or four hundred dollars in no way needed in his business or for his table, carefully consider that question?

SUMNER ACADEMY.

A letter from Rev. George F. Whitworth, of Washington Territory, on the "Educational Needs of the Northwest," was printed in the editorial department of the last issue of this magazine. The following from a trustee of the Sumner Academy, bearing date of March 30, earnestly seconds Mr. Whitworth's appeal:

I do not see how we can hold the property of Sumner Academy unless Rev. Mr. Whitworth shall be successful in procuring funds at the East.

The Episcopal Church has money enough for the establishment of its schools here. The Methodist Church is caring for its schools, and is preparing for the founding of a college. The Congregationalists have secured \$10,000 for a school on Whidby (*sic*) Island, which they are now pushing with good prospects of success. But the Presbyterian Church leaves her

schools to drag heavily on. Our Sumner Academy property ought to be saved. Don't give us up.

Faternally,

W. B. LEE.

OLYMPIA, WASH. TER.

A month later, April 20, the same writer says:

I am sorry, but I can do no more, nor say more, in order to awake our church in the East to a sense of our needs, and of what the East might now effect for our good in all coming time.

A Board that represents the purpose of the Presbyterian Church in behalf of Christian education ought to be able to save that Sumner property by summary payment of its indebtedness. In explanation of the debt, see Mr. Whitworth's letter. But the Board's means have not enabled it quite to meet the appropriations which it made for the past year to the support of the teachers in its schools. Of course, then, it cannot pay debts on property. That is a work for liberal individuals. Will none of them do it? Our denomination has but two schools in Washington Territory. Shall one of them go for lack of three or four thousand dollars? Mr. Whitworth's address is 1334 Chestnut Street, Philadelphia.

THE RIGHT POINT OF VIEW.

Great things seem greater when not seen too close. The Catskills are grander from College Hill, Poughkeepsie, than from Katom, just at their feet. And Mont Blanc, seen in glimpses from as far as Geneva, is more sublime than when scanned from Chamouni. The duty and opportunity of a great church in behalf of the Christian education of such a nation as this is a large matter, and admits of an imposing view from a distance. That, no doubt, explains the fact that every church in Corisco Presbytery, Africa, sends a contribution to this work of aiding American "colleges and academies!" Think of it! Out of what strange African products did those swarthy givers at Benita make the two dollars, and those at Gaboon the three dollars, which they have put into the pulses of this work for American youth? Ogoe sends its two dollars, and Batanga and Corisco churches one spieca. Of course

their missionary teachers approve this giving. They expect Africa and the whole heathen world to get it back. Perhaps they reason that even if no future American missionaries should go to Africa, Africa, in spite of her wrongs, already owes a debt to American schools which she cannot overpay. Perhaps just such a land as Africa is especially favorable to a true estimation, even by American missionaries, of the place which the influence of Christian schools holds in God's scheme of gracious providence. At any rate, our treasurer has the money, and it came from Africa. If it had come in the shape of pennies, there are so many of our churches that have omitted to crowd our coffers that such foreign copper would have found room and to spare. Somebody has blundered: either the men who, being in Africa, thought it duty to Christ to further this movement in our American church in behalf of our future nation, or the men who, being in America, have had no such thought.

Great things do look great at a distance. The cross of Christ will look greatest when seen from heaven. And many of us, when we get there, will see that the exaltation of the cross before the youth of a nation like this is a grander matter than it looks to be even from Africa.

We are getting very welcome proof that the matter printed in behalf of our work in these pages is attracting the attention and the conscientious interest of new readers. Some "Farmer's Son" said in our last issue, "Nothing in the pages of *THE CHURCH AT HOME AND ABROAD* interests me more than the things about colleges and academies." That same man backs up his interest with his money. Another interested reader and giver was spoken of in the May number. It is too soon to predict the issue of other correspondence that has germinated out of the new magazine, and that looks to substantial assistance for one of our struggling colleges. More and more of the Lord's "own servants," who mean that he shall have "his own with increase," will be putting out some part of his entrusted talents into such banks as these Christian schools of the West.

PUBLICATION.

THE DEATH OF DR. DULLES.

While the May number of *THE CHURCH* was going through the press, the Rev. John W. Dulles, D.D., General Secretary of the Board of Publication, passed to his rest. His long service in connection with the Board and the great value of his work therein render his death an unusually sore loss. First in the New School branch, and then in the reunited body, he has for thirty years had more to do than any other man in moulding the literature that has gone out with the denominational imprimatur into the homes and Sabbath-schools of the church.

As an editor Dr. Dulles was painstaking, conscientious, wise and impartial, possessing fine literary taste and discrimination and the wide and varied culture and extensive information requisite to the best work in this profession. Some idea may be formed of the value of the service rendered by Dr. Dulles as editor of the Board of Publication when we think of the progress and development of this department of Christian work in the past thirty years. The entire system of uniform Sabbath-school lessons, with the present immense diffusion of lesson-helps for teachers and scholars, has grown into shape within the latter half of his editorial life. The great Westminster series, which now reaches wellnigh every Presbyterian Sabbath-school and home in this land, and goes into many foreign countries, has been under his guidance and direction from the beginning.

The wonderful increase in the making of books during the period covered by his editorial service illustrates the value of his work in this department. Our present system of Sabbath-school library books is largely the growth of the past thirty years. Few men anywhere have done as much as he in fostering this growth. How much he has had to do in giving character to the books sent out by the Presbyterian Board we shall see when we remember that all the books issued by the Board since the Reunion, in 1870,

as well as those issued by the New School branch during the thirteen years previous to that time, have passed through the hands of Dr. Dulles, first for examination and approval for publication, and then again to receive the benefit of his editorial revision.

For most of the past year Dr. Dulles has had charge also of the missionary work of the Board, filling the places of both Editorial and Corresponding Secretary; and shortly before his death he was elected the General Secretary. In all these positions he showed the same wisdom, conscientiousness and fidelity. There was a rare charm in his personal character which endeared him as a man to all who knew him. He was a perfect Christian gentleman. In all relations in life, and amid all experiences even the most trying, he bore himself in such a way as to honor his Master and illustrate the sincerity and the reality of his religion. As an author Dr. Dulles is best known by his last book, "The Ride through Palestine," to which special attention is called in another column.

His life has passed from earth, but his work will live long after him. His name may not appear on many conspicuous monuments, but his influence will last while anything that he has touched remains to bless the world.

THE RIDE THROUGH PALESTINE.

The death of Rev. Dr. Dulles calls attention anew to his admirable book on Palestine. Several years since he visited the Holy Land, travelling leisurely over its sacred fields, and when he returned he prepared a volume giving the results of this journey. The book is written specially with the needs of the Sabbath-school teacher in mind. The author takes his readers with him and lets them see through his eyes. The style is simple, vivid and graphic. The scriptural associations with the various points visited are called up and all available in-

formation is given. There are many books on Palestine, but there is not one that is better adapted to the ordinary use of Sabbath-school teachers than "The Ride through Palestine." It is fully illustrated, and the price is such (\$2) as to bring the book within the reach of all. As an illustration of the style and character of the volume, a few paragraphs are here given from the chapter on "The Mount of Olives and Bethany."

Many are the attractive points about the Holy City, but our hearts call for a visit to the Mount of Olives, enriched with memories of the Master so many and so tender. Shall I say that it is sacred beyond all places on the globe? Bethlehem makes me pause. Was it not there that the Son of God became a babe for us? The Sea of Galilee, too, where Christ wrought his mighty works? But we will postpone comparisons between places, each so redolent with blessed memories. At present it is Olivet that awaits our eager coming. The horses are saddled and impatient to be off. Let us mount and start. But shall we pass through the city or go around it by the north? The longer way is the shorter if time and comfort are considered; so by the north let us go. The road is soon traversed and the northeast angle of the wall turned. Our horses walk down the bridle-path that descends the eastern slope of Moriah, formed of the accumulated rubbish of centuries, and cross the stone bridge spanning the bed of the Kedron. Immediately on our left, after crossing the bridge, is a stone-walled enclosure, in which is the Gothic-arched entrance to the cave where tradition has placed the tomb of the Virgin Mary. The place is attractive and venerable. Let us go and look. Entering beneath the pointed arch, you find before you a long flight of stone steps leading down to a dark, cavernous chapel and an empty tomb. In this tomb, it is said, the mother of our Lord was buried. In two side grottoes are pointed out the graves of Joseph and of the parents of Mary. But it was eight hundred years after these good people were laid to rest that these tales found mention in history. It is as well that we need not believe them. This doleful underground chapel, hung with tawdry drapery and the scene of childish mummeries, does scant honor to the worthies whose sanctity it would take to itself.

When we visited the tomb-chapel an ignorant priest, standing before a trumpery altar, was performing a service in tones painfully nasal and with a manner most slovenly. The responses came from one small, dark-skinned boy

in shabby robes. Neither priest nor boy seemed as much interested in his worship as in us.

And now we have just before us the spot which has so long been pointed out as the Garden of Gethsemane. True, it is impossible to identify the locality, yet that need not prevent our entering into the spirit of the sacred scene. It could not have been far from here that the garden lay to which Jesus retired with his disciples after his last passover in the city. The present Garden of Gethsemane is just at the foot of the mount, on the east side of the Kedron. It is enclosed by a wall, which, though recent, is not an unwelcome enclosure, for it secures the visitor from interruption by troublesome native gazers, as of old the garden-wall was a protection to the Master's privacy. A gentle monk admitted us, and left it to our choice to enter his little room or to stay without and first look upon the venerable olive trees. In his room are stored the seeds of flowers grown in the garden, from which the visitor may take what he chooses, making such return as he chooses. The trees are eight in number. Their trunks, thickened and gnarled by the growth of centuries, and in some cases hollow within, are supported by heaps of stones. Flower-beds are about them, and paths divide the garden into four parts. All is neat and quiet. A fence of wooden pickets surrounds the trees, leaving between it and the wall a space for a pathway and for "stations" in remembrance of the sufferings of our Lord from his arrest to his burial, at which the devout may stop for prayer. The effect of the whole is tenderly impressive. The walls of Jerusalem, the gate, the descent, the Kedron, reaching Olivet, and these venerable trees, recall the night when Jesus came "unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." The silent moon silvered with her beams just such olive trees as these, at the foot of this Mount of Olives, whilst "he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt."

THE YEAR'S MISSIONARY WORK.

Not all the people know how great and how far-reaching a work is wrought by the Board of Publication through its missionary department. It keeps its colporteurs in destitute fields, and these good men go from place to place, carrying benedictions with

them. Their work is different from that of any other class of missionaries. They do not settle down in one place, as do our faithful home missionaries, but are house-to-house evangelists. They carry the gospel into the people's homes, and their reports show that in very many cases they are means of great blessing to families as well as to individuals. They oftentimes come upon households in which a prayer has not been made for years, and their visits not infrequently result in the rebuilding of long broken down family altars. No one can estimate the value of the visit which brings a careless mother back to a sense of her responsibility, and leads her to enter upon the neglected religious instruction of her children.

Many times these missionaries come upon persons who are suffering, and are permitted to minister consolation. Old people who were once accustomed to the enjoyment of religious privileges, but who, by removal to new homes remote from churches, have long been deprived of the public means of grace, welcome our missionaries with great gladness, and are spiritually refreshed by their visits. Children who are growing up in ignorance of Christ and of the Scriptures are instructed, and receive Bibles and other books, and thus in many cases their entire life and destiny are changed. For these missionaries, besides speaking of Christ in the homes they enter, carry with them printed pages of truth which they put into the hands of those whose minds and hearts are hungering for knowledge, and thus leave behind them influences of good which prove permanent and enduring blessings.

Besides this personal and house-to-house work, Sabbath-schools are organized in fields destitute of religious privileges, thus providing for the instruction of old and young in the Word of God, and for the weekly telling of the "old, old story" to a whole community. In most cases these Sabbath-schools ultimately become permanent churches.

Thus it is that this work goes on in as many different places as there are men in the field. It makes but little noise and cannot even be reported, for its benefits are

such as cannot be put into figures; yet of its great value and efficiency there can be no doubt.

It is matter of deep regret that during the past year it has been necessary greatly to reduce the number of missionaries in the field. The missionary department is suffering from an inadequacy of contributions to carry on its work. Its treasury has been overdrawn, and the Board has been compelled to cut down its number of colporteurs. Many fields have been left vacant, and men employed in the good work of house-to-house visitation and in organizing and aiding Sabbath-schools have been sent to their homes to engage again in other pursuits. Applications for aid in grants of books and periodicals from needy Sabbath-schools and churches and home and foreign missionaries in many cases have had to be met at best with but a stinted dole.

Still with all these discouragements the work of the last church year has been one of great value. The missionaries have been gladly received, the help in books, tracts and periodicals has been joyfully welcomed by pastors and missionaries at home and abroad, and by churches and Sabbath-schools, and much good has been done.

The Board had in the field for the whole or a part of the year closing at the end of March, 51 colporteurs, laboring in 21 synods and 63 presbyteries, extending from New Jersey on the east to California on the west, and from Montana, Dakota and Washington on the north to Texas and Florida on the south. Through its colporteurs and by grants of its missionary committee the Board has distributed by sale 22,941 volumes and gratuitously 33,166 volumes, making a total of 56,107 copies of various good books. During the year 3,984,419 pages of tracts and periodicals have been gratuitously distributed. These figures represent good influences the worth of which cannot be stated. The stories of single leaflets which have been told in these columns during the past few months give hints of what widening circles of benefit and blessing may result from each volume and tract distributed. The colporteurs have also visited 55,252 families during

the year, and in the majority of these have held religious conversation and offered prayer. They have also visited and encouraged 1308 Sabbath-schools, and have organized in entirely destitute places 59 new Sabbath-schools.

This brief summary of work done shows the importance of this missionary department to which contributions of churches and individuals are exclusively devoted. If larger gifts can be received proportionately, greater results can be accomplished.

REPORTS FROM THE FIELD.

In illustration of the general statement concerning the missionary work of the Board of Publication in this number the following extracts are given from reports of missionaries. This from Dakota gives a picture which though very sad is not overdrawn:

I travelled during the last quarter among people scattered over four counties in which there is not a Presbyterian minister. The spiritual destitution is very great, and many are hungering and thirsting for some religious services, and complain very bitterly because the church neglects them so long. You will not be surprised, however, to learn that the results are in many cases a growing indifference to the gospel of Christ, a disregard of the Sabbath, and a general falling away from the teachings which the people have been under in the East. Add to this the indefatigable efforts of free-thinkers, infidels and others of similar spirit, to undermine the truths of the gospel, and the lavish expenditure of money to accomplish that purpose. In view of all this, it is sad, indeed, to find our dear Presbyterian Church folding her hands and withdrawing even the small assistance which *one* colporteur could render to the people of these thirty counties, of whom a great proportion have been brought up in, and are members of, our church.

You can thus catch a glimpse of the sad picture which I have drawn of the condition of the people scattered over these prairies; but "the half has not been told." Many of them live fifty miles from a railroad, with coal at \$12 per ton, and many with no horses. Many live in holes dug in the side of hills, or on margins of dried lakes and creeks. Such is the sad con-

dition of many a lady brought up in refinement and accustomed to all the social culture of eastern society.

The following from Minnesota shows the value of one particular part of the Board's work:

There is no feature of the colporteur's work more interesting and encouraging than that pertaining to the organization of Sabbath-schools. It is the culmination, the crowning point, the finishing up of preparation for something greater. We visit from house to house, distributing religious books and tracts by sale and gift. We read the word, converse and pray where we can, and many lives have been reformed and souls saved by God's blessing upon faithful colporteur work. It reaches away out into eternity. It is impossible for us to know here all the good it has accomplished. It is inestimable. But, before taking leave of a needy district, if the colporteur can succeed in organizing a Sabbath-school, he plants an institution which, if looked after, matured and strengthened from time to time till permanently established, will be a continual check to the evil doer, and an encouragement to those who do well. Merely as a civilizing force, I know of no other agency more powerful. But above and beyond this, it is an evangelic effort, and so contains the germ of everything needful "to make ready a people prepared for the Lord."

These faithful workers often prove very helpful to the pastors in home mission fields. A missionary in Oregon writes from the midst of a precious revival:

There has been a wonderful revival in progress, and it still continues. This has created an unusual demand for our literature. Our "Confession of Faith," and such books as "Presbyterianism for the People," are eagerly sought and read. I have distributed many tracts in the town, and I know they have aided inquirers and young converts. I am beginning now to gather the fruits of my work. In one family the mother said to me, "I am so glad to see you. I wanted to tell you that the book you sold my little girl was the means of her conversion." I meet people nearly every day in places where I have seen them before, who tell me that some tracts I gave them, or a book, have given them new ideas of a Christian life, and greatly aided them.

CHURCH ERECTION.

THE YEAR'S WORK.

The year that ended with March 31 was in several respects an eventful one in the history of this Board. Its opening was signalized by the death of the venerable Dr. Wilson, for so many years the honored secretary of the Board. His acquaintance with the needs of the churches, his familiarity with the methods and resources of the Board, and his personal influence, were so great that his loss was deeply felt. So long had his name been associated with this work that it was hard for those who had been accustomed to turn to him for counsel to realize that he was gone. From distant parts of the field, even now from time to time, letters reach us addressed with the name so long familiar to the writers, and the answer giving information of Dr. Wilson's death calls forth fresh expressions of sympathy and sorrow.

Fortunately, under his guidance and that of the Board the work had been so systematized that it could be carried on by his successors without interruption and without detriment to its best interests.

The year was notable as the first in which the manse work had been undertaken. The propriety of establishing this department of the Board had been considered by several Assemblies; but the funds, to make the work in any degree a success, were not forthcoming until a little more than a year ago. During the year lately closed this branch of the work has attracted wide attention. From almost every state where our church is established, applications have come for help to provide the pastor with a home. These applications to the number of forty-seven have been responded to by the Board, and in almost every instance the church has gone forward, raised the funds necessary to complete the house, and enjoyed the satisfaction of knowing that their pastor and his family were at last comfortably settled in a home from which they were not liable at any mo-

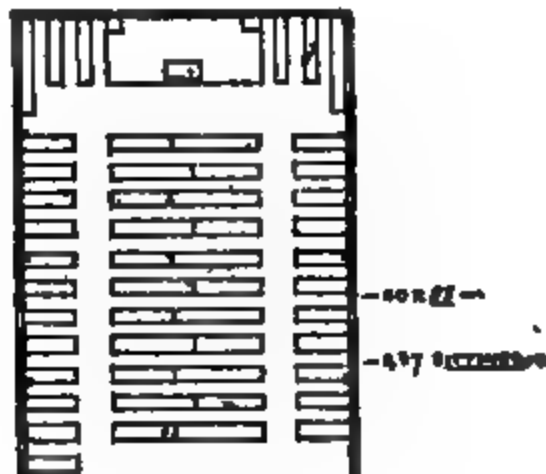
ment to be turned out. The letter in another column from a Michigan pastor gives a vivid picture of the rueful estate of the man who has to depend upon hiring a house in a town where population presses upon accommodation.

Another noticeable peculiarity of the year was the promptness with which the churches fulfilled the conditions necessary to claim the appropriations granted them. A much larger proportion of the grants than usual were thus paid within the same year that they were voted. This fact we think is interesting as an indication that the year was not only marked by earnestness and self-sacrifice, but was also one of genuine temporal prosperity in our younger states. In this connection, we are reminded that more than once a church to which an appropriation has been made has expressed some anxiety to know whether there will be delay in its receiving the grant, either because of insufficient funds or because others who applied later have been in advance of it in claiming their appropriation. Once for all let it be said that no such danger need be feared. When an appropriation is made and the church is so notified, the requisite funds to pay such appropriation are set aside. They are no longer counted among available funds, but simply await the claim of the church to which they have been granted.

This new year, now two months old, bids fair to witness larger demands upon this Board than last year. But last year we were at times perilously near the point when we should have had to choose between declining applications for lack of funds, or violating all the time-honored traditions of the Board and running in debt. The balance with which we commence the year is not large; and as, in the early months, applications far outrun receipts, it is probable that by the time these words reach the eyes of our readers, the balance will be entirely

exhausted. We are very grateful to the churches that in the *closing* hours of the year come to our rescue. We shall be

equally grateful to others—and the more the better—who will relieve our anxiety by filling up our treasury in the *opening* hours.



The above sketch represents a building plain and simple in its exterior, but providing at a comparatively moderate cost accommodations for a congregation of from 200 to 250. The small room in front provides a comfortable church-parlor or prayer-meeting room. In our judgment, in the case of small, inexpensive churches, it is a mistake to attempt an ornate exterior which too often only suggests cheap finery. The architect says:

This is a frame building, 30 by 55 feet; seat-

ing capacity 210 in main audience-room; small room at front, 11 by 22 feet 6 inches, arranged with large doors to be thrown into one room with main audience-room. Gallery can be put over the front room and vestibule, increasing sittings by about 40. Posts of building 14 feet, and whole height to peak of roof about 35 feet.

This church was put up in Massachusetts in 1878 for \$2250; finished in chestnut inside, narrow tongued and grooved ceiling in panels of framing of roof, and the main roof trusses exposed to view. Lath and plaster would be much cheaper for finishing walls and ceiling.

A CHURCH WITHOUT A LECTURE-ROOM NO "MODEL."

The Rev. Mr. Wight, whose bright and sensible suggestions upon church warming and ventilation we published last month, writes criticising one of our church plans which we referred to as a "model." What he says is entirely true and well worthy of being noted, and yet he must remember that "a half loaf is better than no bread," and that there are many young congregations that, doing their very best, are unable to raise more than enough money to complete one small building. To divide it into two rooms would be to spoil both; and to say that they will not build until they can plan larger things would be disastrous. Indeed, many of the churches first built are so small that virtually it is the lecture-room that is built, and they wait for the church until they have grown older and stronger. These reservations do not prevent us from agreeing heartily with Mr. Wight in regard to the value of a lecture-room whenever circumstances will permit. He says:

The February CHURCH has a plan of a church which is very highly commended. It is called a "model" church. To my mind it is not by a long ways a "model." It is pretty, tasteful and convenient as far as it goes, but it is a bad, very bad, "model."

It has no lecture-room, nor any hint of any place for one, nor any place where one could be properly tacked on. And any plan that does not provide for a lecture-room ought to be condemned at once; it never ought to get into print with the sanction of the Board.

My ministry has been among the weaker churches in this and adjoining states. Every one of them that has had to depend on heating up the audience-room for a prayer-meeting has failed to maintain one. It costs too much. And when a fire is built and they sit around the stove, cold chills run down the backs of all who come. I have had a constant cold, winter after winter, from this cause. Besides, they are too widely scattered for the best results, even if the meeting is held. And the weaker ones will not and cannot come, to take cold and be sick.

Cottage meetings do not "fill the bill." The young, unconverted folks will not go to a neighbor's house, who can be induced to come to the lecture-room.

The time to build a lecture-room is when the church is erected. It can never be built as cheaply as then. And it fastens the church in the way of maintaining a prayer-meeting. The habit is formed of attending when the glow of consecration is called out by the sacrifices necessary to build, and it carries them on into the habit of attendance; and worldly trustees cannot object on the score of expense in heating and lighting the room for the meeting.

This letter is called out by the fact that many plans for cheap churches fail in this particular, and by and by the churches fail for lack of spiritual life. And spiritual life is cultivated at the prayer-meetings more than at the church service.

WORK AMONG OUR FREEDMEN.

The Rev. H. N. Payne, Field Secretary of the Freedmen's Board, writes:

The Board of Church Erection is a strong helper in our work among the freedmen. Scarcely one of these congregations of God's poor would now have a sanctuary had it not been for the timely and generous aid of your Board. By reason of this aid our work has been greatly blessed, and is now in a very hopeful condition.

THE LOCATION OF CHURCHES.

W. M. BLACKBURN, D.D.

The severe winter is teaching the people in some of our towns a lesson on the location of church buildings. The lesson comes rather late for congregations which have placed their houses of worship on out-of-the-way lots, on streets rarely trodden, in blank suburbs, or on bleak, unpeopled hills. Distance is a relative thing, and twenty rods from the centre of population may be far out of town. It everywhere seems farther from centre to suburb than it does the other way. In summer heat and winter storm the paths to them are long and weary when not relieved by a sidewalk or a shade tree, or a cottage on the way. . . .

The prosperity of a church so located is apt to be inversely as the square of the distance from the population. To grow, it must extend beyond the faithful band who do not measure their religious privileges by fractions of a mile. It must reach the larger public, and attract those who have no heroic zeal for the house of God, nor for the denomination it represents. The site of the church does not aid the spirit of the pastor. He cannot draw the people to it, for it obeys the rigorous law of attraction,

and loses its power on the length of the road. If it were nearer they would attend its services. The best movement for him to make is to move the church into town. It is the old story—the mountain would not go to Mohammed. The denomination that builds nearer the homes of the people will draw them.

It is not difficult to account for these unwise locations. The founders of a church in a new town thought they could not afford to buy a lot where building and business were most lively; the town-site men donated one in the prospective centre of residences; the scheme looked well on paper, and the choice was made in the high hope of booming times. The church was built, and lo! the town did not grow to it, or around it, or beyond it, but crept off the other way. If the Board of Church Erection contributed to it, the best intentions are too nearly defeated. The funds were not wisely placed where they would do the most good. If the Board of Home Missions must pay the most of the pastor's salary, the payment must be expected for long years, because self-support is hardly attainable by a church whose unfortunate site makes it hopeless.

The two boards herein named have a large interest in the location of churches. There is reason to know that their secretaries are awake to it. They may not remedy past mistakes, but they have a right to give advice that may prevent such errors in future. It will pay their boards to do it. Their investments in buildings and salaries will have the surest outcome in the best locations, even if the cost be greater at the start. And still it is really the business of the people who propose to rear churches to secure sites for them. Their wisdom will have its reward at home. They cannot afford to take any lot that is cheapest, for they do not wish to lead a church out of town to die on the prairie. A kindly supervision of Presbytery is also needed. With it there should be the utmost sympathy for the little band of earnest men and women who build a church in a new town, for their self-denial and liberality are sublime. It is the monument to their devotion. If well located, it is to the town a light uncensuring, and a blessing forever.—*Northwestern Presbyterian.*

A MINISTER IN PURSUIT OF A HOUSE.

—, MICH., March 17, 1887.
"St. Patrick's day in the morning."

REV. E. N. WHITE.

DEAR BROTHER:—I wonder what condition your manse fund is in—whether you have any on

hand to loan, and if so, how much you loan *one* church, etc. Will you please send me a line on the situation, with blanks if you have any on hand?

This church is just about paying off the last of its debts, and is in great need of a parsonage. Before I was here nine months my landlord ordered me out, though I had oral lease for a year. As he failed to sell he let me stay, but put up my rent two dollars a month higher. I had fallen into the wrong man's hands. Then later I was ordered out, as the house was *actually* sold. I had thirty days' time.

I rented a house, had a written lease, when the owner concluded he would not move. I rented another house. Then its owner had a chance to sell and sold. In the meantime two women in my home fell sick, and the new owner harassed me with "How soon will you vacate?" until he was a nuisance. Fearing I would not get out before the thirty days were up, he had the sheriff serve notice on me. Well, I was obliged to take what I could get, which was a poor, miserable house.

I'll not burden you with the trials of this house. I am sick of thinking of them. Yet, bad as it is, it too has been sold, because the location is desirable. Now we must move again by or before the 1st of June. I have been house-hunting for two weeks. Last Monday I rented a house for \$15 per month. Written leases were signed yesterday. Then the owner thought she had a chance to sell, and would not hand over the key or give possession. I would have no quarrel about the matter, and now I am very much annoyed over the whole matter. Could we secure a good loan, I think I could readily induce my trustees to build immediately, so we could get in it near the middle of June.

Truly yours,

LOUISBURG, KANSAS, March 26, 1887.

REV. E. N. WHITE, D.D.

DEAR SIR AND BROTHER:—Your remittance came to hand in due time. Thanks for your kindness. We enter our new house of worship tomorrow, and hope to dedicate soon, as we have some furniture to secure yet. The noble Board of Erection has done well for us. We hope our relation will continue, as you will find my name away back to Clear Water and Belle Plain. Please pardon this reference, but this makes my third in Kansas. Truly and fraternally,

A. McMANUS.

MINISTERIAL RELIEF.

HONORABLY RETIRED.

The Ministerial Relief pages of the last number of THE CHURCH were occupied by an appeal from the secretary on behalf of "The Fathers." The article was mainly intended as a protest against the too-prevalent view that the Board of Relief is merely a charitable institution for *the relief of the poor*, and not the agency by which the church discharges in part its *sacred duty to the ministry*. One unhappy result of this view was specially dwelt upon,—the mortification and pain to which these honored servants of the church are exposed in being thus regarded as objects of charity. Very many who are sadly in need of help, and who have a just and righteous claim on this fund in view of their services to the church, choose rather to suffer great privation than to have their names placed upon our roll. Some in their sickness or helpless old age have entirely consumed their own means and have drawn largely on the resources, often very narrow, of their children, in the natural shrinking of refined, cultured people from being regarded as such objects of charity. Only when all other resources fail are they willing to be "recommended" by Presbytery for aid from this sacred fund. The kind, tender sympathy and thoughtful consideration of the standing committees and of the brethren in the Presbytery may do something toward lessening this pain, but cannot entirely remove it.

During the past week many letters have come to the office from chairmen of Ministerial Relief committees, forwarding the recommendations voted at the spring meetings of Presbytery. Not a few of these refer to the reluctance and pain with which these blessed men are compelled to apply for aid. Let me quote from one of these recent letters, which reveals the pain of the warm-hearted chairman, as well as that of the venerable and honored man for whom the Presbytery is asking aid:

Brother ——'s case is touching. He is a noble man, and has not his superior as a theologian and preacher in the Synod. He has been Honorably Retired from the work of the ministry, and is no longer able to preach or perform any ministerial labor. His friends and children have aided him—the latter as far as within their ability—in order to comfort him in his declining years; but with great hesitancy and reluctance, and with almost a crushing of the tender sensibilities of his nature, he has been obliged to ask for relief. It pains me to see a brother who has maintained an honorable record in the church for so many years—more than forty—and so able a man, compelled to ask aid in his old age and amid his affliction,—a man of so sensitive a nature, and with the kindest and truest of hearts.

Oh, brethren, cannot something be done and speedily by which the well-earned "aid" from the church can reach these aged, honored men without this "crushing of tender sensibilities"? Has not the church too long borne this reproach? Old age will come to these faithful ministers, when the grasshopper is a burden. To its many infirmities sharp pain and wasting disease may be added. The home may be bare and comfortless. All this is hard to bear, but it does not crush tender sensibilities. Must this be done by the way in which the church, full of loving sympathy and respect, hastens to supply some comforts in the declining years of its honored but needy servants? If in view of the many other demands upon God's people; of the low views that too generally prevail as to the consecration of wealth and as to the obligation of the church to Christ for his ascension gift of the ministry—if in view of all this, it is too much to hope that ample provision shall be made for all the wants of these Honorably Retired servants of the church, dare we not hope that some way shall be devised by which the modest sum really sent to them, and which in many cases only takes off the sharp edge of extreme want in helpless old age, may be placed in their hands without adding a new sorrow?

There would not be this wounding of tender sensibilities of any who receive aid from the Board of Relief if the true ground on which appropriations are made were recognized by God's people; and we may look forward hopefully to the day when all who are upon the roll of the Board shall be regarded as "the wards of the church" in a sense which includes something more than the sacred claim of those whose appeal to Christ's church (never to be disregarded) is because they are his poor! But it may be many slow years before this high ground is won for the Board of Relief, and the question was asked in the article in the May number of THE CHURCH, already referred to:

Meanwhile, is not the church ready to devise some plan, in the methods of the administration of the Board, by which at least one class of its beneficiaries, *the old ministers*, most of whom by vote of the Presbytery are "Honorably Retired" from the active duties of the ministry, may be clearly recognized as the *honored recipients of an annuity which they have earned?*

On reading the editorial pages of this same May number of THE CHURCH, it was with devout rejoicing and many heartfelt thanks to Dr. Nelson I saw the "motion" made by him which if "carried" will answer this question as it should be answered. In his editorial under the heading "Honorably Retired," he has gone to the very heart of the matter, and I must beg his permission to quote some paragraphs from it. They cannot be read too often.

—The Honorably Retired are men whose time for such service is presumed to be past. Their position in the church is analogous to that of retired officers in the army or navy, or judges retired from the bench. No class of citizens are held in higher honor by their countrymen than those who are thus retired. The nation, represented by Congress, has made comfortable and honorable provision for the maintenance of these aged public servants. A sufficient salary is paid to them from the public treasury, and in some instances a pension is settled upon their widows. The church has not made such provision for her Honorably Retired ministers. She has only made provision for "relief" to such of them as may be duly certified to be in

actual want. The pages of this magazine which are devoted to Ministerial Relief are worthy of diligent study with reference to the question, "Is the provision made for *relief* of actual and painful want as liberal as it ought to be?" We are willing to move the further question, whether there ought not to be a church fund provided, out of which a modest but competent *salary* should be paid to every Honorably Retired minister. We merely offer this motion now. If it shall be seconded, we may ask to be heard in a few remarks upon it.

I have taken the liberty of italicizing the word *salary*. This very thought, which Dr. Nelson has so well and so vigorously expressed, was in my own mind as I wrote the remainder of the article for the May number of THE CHURCH, which, though in type, was returned by the printer as exceeding the four pages allotted to the Board of Relief. It is given now as a "second" to the "motion" made by my dear and honored friend.

Most of the aged ministers on our roll have been by vote of Presbytery "Honorably Retired" from the active duties of the ministry. Their days for active service in the pastorate are ended—not indeed their days of usefulness. Very blessed is the presence of these Honorably Retired men in the congregations and neighborhoods where their declining years are passed—the silent influence of their high character, their occasional help in the pulpit, at the prayer-meetings, and in the Bible-classes which many of them still teach. But these venerable men are not wanted any longer in the pastorate, and rarely as stated supplies for vacant pulpits. They cannot, therefore, any longer earn a support in the exercise of their sacred calling, and they are too old to learn other ways of making a living, even if they had the strength. Why should not this "super-annuated" relation to the church be with us, as it is with our Methodist brethren, one of grateful and special respect? Why should not the title "H. R." in every case carry with it an annuity of a certain amount, graded, it may be, according to the number of years the Honorably Retired minister has served in the pastorate of the Presbyterian Church? This sum may not be as

large even as the modest appropriation which is now the maximum of the Board (\$300), but it will be an incalculable relief for the aged minister to draw it, as he formerly drew his salary, without the necessity to which Dr. Nelson refers, of being duly certified by Presbytery to be in actual want!

What! it will be asked, in every case? to the Honorably Retired minister *who has means* as well as to those *who are poor*? And the large number who will ask this question shows how general and deep-seated is the conviction that *poverty* and not *service to the church* is, after all, the basis of appropriation to these veterans; that the Board is exclusively for the "relief" of the minister, and not a relief to the conscience of the church as the agency through which its just debt is paid.

The Honorably Retired ministers who have means of their own for a comfortable support are very few; and they may be safely trusted for their few remaining years to make good use of the modest annuity they may not need, but which they have fairly earned, and which the great and wealthy Presbyterian Church is abundantly able to pay. Doubtless many of those not needing this annuity would return it to the common treasury, to supplement the amount given to those who really need more than they receive. Such thoughtfulness is not unknown among those now upon our roll. (See the February number of *THE CHURCH*, p. 153.)

But there is one thing sure: if such an annuity is withheld from even one Honorably Retired minister because he has some means of his own on which he may be able to live, it will throw back the whole subject into the painful confusion which now exists. The Board of Relief will still be looked upon only as a charitable institution. Its provision for the old age of the servants of the church will still be regarded as alms, and the Honorably Retired minister will still shrink from having his name appear on our roll.

A letter just at hand from one of these venerable men presents a case just in point. "I have entered," says he, "upon the sixty-first year of my ministry and the ninety-first of my life;" and he writes with a natural

solicitude to ask for some information as to his next remittance from the Board. This case would interest you more if you knew fully the particulars of this long and useful ministry of more than sixty years. Let me quote a few sentences from a previous letter received from him during the past year:

When I had entered my eighty-third year, I learned that there was but one Protestant minister in the counties of — and —, and I volunteered my services to supply as far as possible. I had nineteen places at which I preached more or less frequently, two of them one hundred miles apart, and with no compensation but collections taken on the occasion. These were very small and inadequate for my support. When I had reached my eighty-sixth year, I thought I was entitled to repose; but a lady called upon me to go out every other Sabbath afternoon, eight miles from here, and assist in a Sabbath-school and preach a short discourse. I went for a year and a half. I have labored in some capacity ever since.

To this honored patriarch—who was doing all this work for the church at an age when he was surely "entitled to repose," and who needs every dollar of his appropriation from the Board for his support in the few remaining years of his life—I wrote, informing him as to the monthly meeting of the Board when his new year would begin, and then added the following—all the assurance I could give as to the continuance of his appropriation (will you please notice the *ifs*):

If the renewal of your recommendation by the presbytery comes to the Board before the meeting, and if it is favorably acted upon by them (as I have no doubt will be the case), and if the churches contribute as liberally next year as they have in the year just closed, a check for one-half your appropriation (the amount is paid semi-annually) will be forwarded to you the next day after the meeting.

But, brethren, why should there be these *ifs*? Why should not the case of such an Honorably Retired minister be settled, once for all, beyond the necessity for a single *if*? Could not the Presbytery, upon a careful review of what such a laborious and self-denying man has done for the Presbyterian Church in a long and useful ministry of sixty years, fix the annuity, as graded by

the Assembly, to be paid in regular installments out of a "Permanent Fund for the Honorably Retired" raised for that purpose?—an annuity which these venerable men can draw without appearing annually before their brethren in the role of "a poor pensioner," seeking the renewal of an appropriation which will be voted by presbytery if they show it is still needed, and sent by the Board if its funds will allow!

Does it not all turn upon the answer to the question, Can a permanent fund be secured sufficient to allow even a modest annuity to every Honorably Retired minister in the Presbyterian Church? Such annuities could never be paid out of the annual contributions of the churches. Every dollar of these will be needed to care for other ministers broken down in the midst of their years, and of dependent widows and orphans of ministers; and it would be a sad day, too, for the church if by any endowment it were divorced from the annual care of these wards. Few, however, will deny the desirableness of a permanent fund for all these Honorably Retired ministers, though many will doubt whether a sufficient sum can be secured for such annuities. There are 125 Honorably Retired ministers upon our roll. Supposing that they have all rendered, for a certain term of years, such pastoral service in the Presbyterian Church as would entitle them—under the rules laid down by the General Assembly—to an annuity of even \$300 each, this would require a great sum of money to be invested at the present rate of interest—more than the million of dollars recommended by the last Assembly to be raised for the relief fund during the centennial year! Can this amount be raised?

Last year one person, the proprietor of the great store in Paris, the *Bon Marché*, gave this same sum of one million of dollars to the fund which provides annuities for those grown old in its service!

Are the children of this world always to be wiser in their generation than the children of light? If the church cannot set an

example to the world of what should be done for the comfort in old age of those worn out in faithful service, can it not, in some measure at least, follow the example which has been set before it by men of the world, and by governments and many corporations, which make ample and honorable provision for their worn-out servants? If it be beyond all reasonable hope that a permanent fund can be raised in the Presbyterian Church to secure for all its aged servants the same honorable provision, can it not be done for those Honorably Retired by vote of Presbytery at *three score years and ten*? or at least for those who have reached *four score years*, when their strength is labor and sorrow?

Another case in point is presented in a letter from an eminent pastor, which came by this morning's mail; and quoting from it a few sentences, I lay down my pen with the hope and prayer that God by his Holy Spirit may quicken his people to a sense of all their duty toward the ministry, and that he may give them grace and wisdom to devise some plan by which the provision for the old age of *his* ministers who have worn themselves out in *their* service shall not only be ample but *honorable*.

—This dear father in the ministry is now in his *eighty-sixth* year. For over *sixty* years he has worked constantly and hard in the ministry of the gospel, and ceased from it only a few years ago, when the infirmities of age laid him aside. At a little less than seventy years of age he entered upon the work of a missionary field in our Presbytery, of great importance, where he ministered to three churches, part of the time going on foot from church to church between the services; then he secured a conveyance, and kept on preaching at least twice each Lord's day until he was eighty. Thus he preached and visited for over sixty years, and that in fields where he could not accumulate any means for the future. When forced to cease he had no means whatever. His old country charge assist him as much as in their power, and that, with the appropriation of \$300 he receives from the Board, is all the support he has for himself, his aged wife and daughter. They are all invalids, and his daughter's case is very serious.

EDUCATION.

THE OBLIGATION.

From the manner in which large numbers of our ministers and churches fail to contribute anything to the Board of Education, and even to bring forward young men into the ministry, it might be fairly inferred that they felt no obligation in the matter—that they regarded the aid given to candidates as a personal favor, bestowed in charity, from which they could rightly withhold participation at their option. If this be so it must be regarded as a serious mistake. Properly viewed, the duty of providing a ministry to carry forward the Redeemer's work on the earth rests on the church as a whole, not upon any one person or church more than another, except as some individual may be specially called; nor because of this special call are the rest relieved of the burden. Accordingly it is from a sense of this duty that the church in its corporate capacity, though acting, it may be, through the benevolence of individuals, yet through these as animated by the common spirit, has provided institutions where ministers may be educated for their office. Moreover, it is from the common life of the church, as the mother of us all, that ministers are produced for the benefit of the whole body. And these her sons, educated by her, form, so to speak, a common stock of laborers from which the individual churches may draw as they choose, or as they can, for their own edification. Here the law of all true organisms prevails. Each is for all and all are for each. Nowhere is it expected that each church will provide a minister for itself. Such never has been the case, and such never will be the case. Each church counts that a supply will be furnished somehow—many, alas! do not exactly know or think how—out of the body at large to which it belongs. Yet here is one of the instances where the body “grows by that which every joint supplieth.” As it is through the vital power of the whole church that missions are carried on and new churches

are planted, so it is by the same vital power that the men who are to take care of these churches are furnished. Moreover, the obligation to do the former carries with it the obligation to do the latter. In this work all parts are bound to co-operate by virtue of their connection in one body, and also by virtue of the benefit they all derive by being in that body. As they have grown out of it and been nourished by it, so also should they give in return toward it. It is not fair that any should enjoy services which they did not help to secure, and yet do nothing to secure the same for others. If ministers then be essential to the welfare and growth of the church, every consideration of relationship and mutual obligation requires that all churches contribute in some way toward obtaining them. They should pray for them, as the Lord has enjoined. They should try to induce young men of the right quality to enlist in the service. They should assist in the education of such of these as cannot educate themselves. In this particular there is special effort demanded such as is not needed in filling the secular professions, because the principles which operate here and the motives which prompt to enter here are peculiar to the sphere of religion, and they naturally modify our action accordingly. Spiritual life works in a way of its own. It constitutes believers one body, members all one of another, and no member can innocently withdraw its supplies and say, The rest can do without my assistance.

A SPECIMEN OF THE RIGHT SPIRIT.

We were gladdened not long ago by the following letter from a pastor in one of our larger country towns, which shows what a church can do which is fairly alive to the work of recruiting the ministry. We give it in the hope that torch may kindle torch:

DEAR BROTHER POOR:—Your circular of some weeks ago has led me to see what I could

do to help you in your work, and I herewith send you \$50 from a member in our church to aid you. This is additional to our regular contribution, some or all of which I think our treasurer has already sent you. Besides that, we have a member of our church now in Park College preparing for the ministry, who is entirely dependent on his own earnings and what we do for him. We paid his expenses there and furnished a room for him; and when the time came for him to take a letter to the church out there, that he might come under the care of the presbytery in that region, we promised to take the place of the Education Board, and pay him what that would pay in case he should be regularly recommended. This we have done, and expect to continue doing for the present at least. He is a country boy, but promises to make a very useful man. Our church has already given eleven men to the ministry, and we have now three more "of our boys" in course of study with the ministry in view. Yours very truly, _____

Now the question arises, How did this church come to be so productive in ministers, when there are churches all over the country, full as eligibly situated, that have been in existence thirty and forty years, and have, confessedly, not furnished a single man to preach the gospel, that has been preached to them, for the benefit of others? We can answer this question, both for this church and for some others that we know like it. The reason is that the great duty of multiplying the messengers of salvation has pressed heavily on the hearts of the pastors of these churches, and they have laid it before their congregations in public, and urged it on the attention of their young men in private, and thus, under the blessing of God, they have led forth many sons unto glory. Effort is what is needed, and can there not be more of this?

RESPONSE TO THE APPEAL FOR INDIVIDUAL SCHOLARSHIPS.

The number of those who have responded to the proposition from a young man, which was published in the last number of *THE CHURCH AT HOME AND ABROAD*, has increased to seven. A letter received to-day says:

I desire to add one more to the number of those who will be responsible for helping one student to enter the ministry of the word. Herewith I enclose a draft on New York for \$27.50 to meet the first quarter's payment, and so long as I am able I will send a like amount once in three months.

Who will offer to increase the list? Our purpose is to put all who will consent so to do in direct communication with those students whom they help and to direct thereto as choice young men as we can find.

In the memorials of the late Hon. William E. Dodge, it is said that "as his connection with missions revealed to him more and more clearly the vision of a world lying in wickedness, and his operations as a merchant and his wide railway interests made him increasingly acquainted with the wants of his own country, the desire to promote distinctively Christian education, and to add largely to the number of well-equipped and consecrated ministers, became almost a passion; certainly it was always in his mind and had a chief place in his benefactions. . . . From almost the beginning of his business life he became an occasional or regular contributor to a somewhat extended list of educational societies and institutions, the preference being given to theological seminaries or to scholarships for the benefit of young men having the ministry in view. . . . For several years he annually assisted in this way from fifteen to twenty young men, and at no period for thirty or forty years was he without several such beneficiaries." In the selection of the objects of his benefaction he was particularly careful to ascertain the spiritual qualifications of each one, and to learn what progress they were making by frequent correspondence both with them and their instructors. An occasional failure never discouraged him. He took it as one of the liabilities of such work, foretold by our Lord, and went cheerfully on with his helping efforts until he had it as one of the keen delights of his happy life to see a large number of those whom he had aided up the steps into numerous pulpits, acting as his proxies to preach that gospel which it had once been his hope to

proclaim. His example in this particular is the more stimulating from the fact that it is the example of a man of sagacious business habits and of large observation, as well as of warm-hearted piety. And now that he has gone hence and upward, are there not some who will catch his falling mantle and keep up the succession of benefactors to this cause? Is his departure to be an irreparable loss to the church?

MR. DODGE'S ADVICE TO STUDENTS.

For many years I have made the subject of the *voice* and *manner* of public speakers one of especial interest, and have been pained to see how little attention has been given to it in our theological seminaries. Many of our students come out good scholars, can write well, are fervid in spirit and are anxious to be useful. But having neglected the cultivation of the voice and the manner of delivery, they enter upon their work sadly deficient in grace and ease of action and in well-developed, clear intonations; and for lack of these they never attain any considerable standing as preachers, and much of what they have acquired avails but little for want of ability to present it with attraction.

I hold it to be the duty of every man who is preparing to deliver God's message to dying men, to see to it that in tone and manner it be done in the best way to secure attention.

A person intending to make public singing a profession will study for years to cultivate the voice so as to give it strength and volume, so that, if necessary, he can interest the largest audiences. Let me beg of you to consider the vast importance of a full, clear and pleasant voice, properly modulated and without any unpleasant tone. A beautiful piece of music performed upon a harsh, discordant instrument loses all its beauties.

Don't wait until you can enter the pulpit before you learn to speak, but in the prayer-meeting and Sunday-school acquire an easy, familiar style of public address. If you would give the trumpet a certain sound, you must learn to use it.

CORRESPONDENCE.

We give the letters below to let our readers see some specimens of the class of men the Board is aiding. The first is from one of our western instructors, who sends a receipt from two of his students for the last

installments of scholarships for the current year:

The contribution for the year to these two has been doubly helpful—to our young institution and to two worthy young men who are struggling against odds toward the ministry, with every evidence of their being called in a genuine manner to the sacred office. I am sure that any contributor, however hesitating he may have been in giving, who could know these young men as I know them in daily life, and could have watched them in the class-room for the past year as I have done, would applaud the direction given to his donation. They are a credit to the church which in part supports them, and without whose help they could not have gotten on in their studies.

With thanks for promptness and for courtesies,
Yours sincerely,

The other letter is from a student on the point of being graduated:

DEAR DR. POOR:—I have just received my last installment from your Board. My hope is from this time onward to be a contributor; and I want to begin with a small thank-offering—the enclosed. I have been very grateful for the assistance I have received. It has helped me to pull through a course which I think would have been almost impossible for me otherwise. Of late I have been enabled to come nearer to making my own expenses; but very often it has been a wonderful relief to me to be able to count on the Board's remittance for meeting my bills. God bless you in your work, and may the Board be able to help many another man into the ministry.

Yours respectfully,

Query—Why could not more of our candidates send us just such thank-offerings? Several, it is true, are doing this both at home and abroad; but have there not been two thousand aided? and where are the rest?

Another letter gives an example of the spirit which one would like to see all pervasive. We quote in part:

I am going south this coming vacation (D. V.), and expect to enter upon my life-work among those poor heathen down there, with a view to settling there after another year in the seminary. There are tempting offers among pleasanter associates, and my father had hopes of something better for me; but I want to show my brethren that there is one at least who is not afraid to seek obscurity, thinking

the Lord will not be able to find him if he should want him for something better. I am human, and I would like a pleasanter pastorate too; but the call south is distinct and imperative. My motto is, "Go where you can do the most good, and leave the rest to God." I want to send you some better candidates from the southern field.

Very gratefully your young friend,
—.

The last letter we give is from a home missionary, living on a salary of \$650, whose two sons have resolved to follow in their father's service. We had sent them two of the special scholarships mentioned above, and the question was how they could support themselves at the college where they were going, it being at some distance from their home. The answer explains how. It shows the stuff of the two boys:

They are good carpenters, and quite good at any work, and expect to use their powers to help themselves along. They are good writers, good in machinery. One has already taught a class in Greek. Both are well, strong and good students. They concluded that they could get employment there as well as here, and so did we. It is their purpose to incur no expense for returning until their graduation, and so will not be back within two years, as they expect to enter the sophomore class. All this is hard for us, especially for their dear mother, and yet she repeatedly says, "I do not believe there is a happier mother in the world than I am to have my dear boys go to the work of the ministry and to —." The sons have no means but their hands and Christian help, and will have to depend on faithful labor through the long vacation.

Yours in gratitude,
—.

More was said; but this is enough to awaken in the hearts of those who gave the scholarships, as well as in the hearts of the church at large, a degree of satisfaction with the policy adopted to provide such young men the means of preparation to enter the ministry.

THE YEAR'S RESULTS.

In one particular at least the result has been very gratifying. The number of candidates now under its care exceeds that of last year by 58, making in all 696. From

this it appears that the call of the church for more laborers, now waxing louder than ever, has been not altogether unheeded by her sons. Many more have hastened to her service in behalf of the Master, asking only a partial aid to enable them to qualify themselves for their high office in accordance with her requirements. Since the sons of wealth are not disposed to enlist in sufficient numbers to meet the large demand, it is a good thing to be assured that there are others ready to consecrate themselves to the blessed work upon whom she can count, provided she will do for them only in part what the state does in full for those whom it is training to be leaders in a far less noble service. And though perhaps the Board would not be willing to warrant all whom it has accepted as destined to high note in the church or as certain to make adequate compensation for all that has been expended on their education, still it does affirm that the best scrutiny possible has been taken to exclude all from its lists that were unworthy of the church's care. Of necessity it is obliged to place large reliance on the testimony of committees and of instructors for its guidance; but that testimony is in every instance carefully examined and strictly complied with. Doubtful cases are investigated by special inquiries; and should mistakes, after all, occur, the Board disavows all responsibility for them.

The report in regard to funds is not so favorable as it was last year. Then it presented a squared account. This year, to its great regret, the Board reports a debt of \$15,000; not, however, by reason of any falling off of contributions from the churches, for these have increased to the amount of \$7200, but to the decrease of legacies and of moneys refunded, and to the increase of the number of candidates accepted. But whatever the reason, the debt is unfortunate. Unless it can be wiped out, injurious curtailments must ensue, as the Board has resolved to conduct its business as far as possible on the basis of its receipts. The question is, Can the church afford the curtailments in the circumstances?

EDITORIAL.

The matter expected from the Board of Missions for Freedmen not having been received when this form must go to press, we give these pages to other articles which were in readiness. The habitual promptness of

the faithful and obliging secretary assures us that some providential hindrance has prevented his material from arriving in season. We greatly regret this, but cannot delay our issue.

MISSIONARY CHURCH OF BELGIUM.

FIFTY YEARS OF EVANGELIZATION.

The Missionary Church of Belgium celebrates this year her jubilee.

Belgium was always and is still one of the strongholds of Roman Catholicism. Fifty years ago no effort whatever had been made for spreading the gospel of salvation among the population, which were, at that time, entirely held under control of the Roman Catholic clergy.

Some seventy years ago a revival of religion took place among the Protestants in France and Switzerland, and as a consequence several evangelical societies were formed for the purpose of carrying the gospel to regions where it was entirely unknown. Belgium had its share in the movement.

The British and Foreign Bible Society having sent, in 1834, an agent to Brussels, that godly man, Mr. W. P. Tiddy (now a retired minister in London), soon felt the need of sending, along with the Bible, colporteurs, preachers and evangelists. To that effect, in the year 1837 a small committee, composed of a few foreign gentlemen, was formed in Brussels. This was the beginning of the *Belgium Evangelical Society*, which in later years became the *Missionary Church of Belgium*. That church, composed almost entirely of former Roman Catholics, expects to commemorate her fiftieth year of existence at her annual Synod held in Brussels next July. She will then solemnly render thanks to God for the blessing bestowed on her labors during this lapse of time.

The work was organized and developed by the Rev. Leonard Anet, who was for more

than forty years the secretary general. He died two years ago, being therefore deprived of the joy of seeing the present jubilee. His son, the Rev. Kennedy Anet, is now at the head of the work.

Belgium is not a large country, its population scarcely amounts to five millions, but its territory is an important point in the warfare against the popish empire. The Evangelical Society has but 27 churches and stations. This may be accounted little, but these churches are so many centres from which the light of gospel truth spreads its rays far around. They include 56 annexes, and the gospel is thus regularly preached in 83 different places. In about 60 other places the work is carried on by means of occasional meetings, open-air preaching, and house-to-house visitation. Colportage circulates the Scriptures and prepares the soil in a great many other localities.

Belgium has a Flemish and a Walloon population, and consequently the gospel has to be preached in two languages, Dutch and French. The Flemish stations are Antwerp, Brussels, Ghent and Ostend.

Most of the congregations are very active. Seven thousand meetings are held during the year, the pastors and evangelists being helped in their labors by the members of the churches. Some are holding meetings, others in great numbers visit Roman Catholic families, distribute tracts, and daily bear witness of their faith among relations, neighbors, fellow workmen, and so help most effectively to the progress of the work.

The influence of the gospel spread itself far beyond the circle of the disciples and converts gathered into and around the Protestant congregation. Thousands of persons in the country have more than once heard the glad tidings. They read tracts, or possess even the Holy Scriptures, which are now found in a great many houses. Many who do not actually join the Protestant churches confess that if they keep aloof it is often through fear of being molested, or because they find our religion too difficult, too excellent for them, feeling they cannot practice it. However, many have been secretly won, having been for years under the influence of the Holy Spirit, but remaining secret disciples. It is often only at their death-bed that their faith comes to be known.

In some districts especially, people are eager to hear the gospel whenever they can do it without getting into difficulties with the priest, with their relations or neighbors. Crowds flock around the speakers at funerals; open-air and cottage meetings, a good part of which are Roman Catholics. When going from house to house the colporteurs and evangelists see people gather in small companies to listen to them and converse with them.

There is a strong feeling against Roman priests and their teachings, even among those who still adhere to them. Alas! thousands are so much disgusted with religion that they fall into doubts and atheism, and even

curse the name of the Almighty. The chief aim of the evangelistic work is, at present, to rescue such people from their irreligion.

Much more could be done, and in many places the gospel might be preached with success if means were not lacking, and the time of the workers was not already full.

It is difficult for those abroad to form an exact notion of our position and financial resources. The following figures will give a clearer idea of the need we are in to have the support and aid of our sister churches.

In Belgium we have only about fifteen persons out of our churches who help us with donations, and these do not amount altogether to \$400.

As regards our churches, there are not ten members possessing a fortune, and our list only shows twenty-five donations of from \$20 to \$40, and only fifteen above \$40.

At the present time a heavy burden hangs upon the work; our deficit amounts to \$6500. Our prayer to God and to our brethren is to make us free from such an impediment, and to enable us to continue with more courage and more efficiency our efforts to answer the ever-growing demands for the spreading of the gospel far and wide among the surrounding populations. May our prayer be heard and be changed into praise and gratitude.

ALBERT BROCHER, *Pastor,*
Member of the Executive Committee.

THE AMERICAN BIBLE SOCIETY.

This society, now in the seventy-first year of its existence, vigorously continues its catholic Christian work. A circular sent from the Bible House in New York informs us that it has established agencies in Turkey, China, Japan, Brazil, Mexico, Cuba, Persia and Uruguay; that it assists the missionary agencies in Austria, Ceylon, Gilbert Islands, India, Spain, Germany, Bulgaria, Sweden, Finland, Siam, France, Switzerland, Italy and Liberia. Its expenditure in those countries in the year 1885 amounted to \$137,357.98.

The society is now carrying on a system of colportage by which it is intended to make sure that every family in the United States is supplied with a Bible. It is stated that within the past three years half a million of families have been found destitute and have been supplied. This is the fourth time that the society has done this work for our nation.

During its existence this society has expended in all fields upwards of \$22,000,000, and there are now versions in circulation in more than 200 languages and dialects. Since

the establishment of missions in Japan, the American Bible Society has aided in the supply of Scriptures and money needed for the prosecution of their work. In conjunction with other societies, it supplied the funds that were used in the production of the Japanese New Testament, and has also co-operated with the British and Foreign Bible Society and National Bible Society of Scotland in the publication of the Old Testament as it has been provided by the committee on translation.

A special agency was established in Japan in 1876, with Rev. L. H. Gulick, M.D., in charge. It was at first combined with China, but in 1881 Dr. Gulick was assigned to the latter field and Rev. Henry Loomis appointed to the charge of the work in Japan. This field now includes both Korea and the Loochoo Islands.

This society has prepared and published a China-Korean version of the Gospels and

Acts, and a Korean translation of the Gospel of Mark. A Korean translation of the Gospel of Luke has been made and is ready for publication when needed.

Presbyterians love to co-operate with all who hold the Bible to be the word of God, and the only infallible rule of faith and practice, in giving it to all mankind.

"This world is all a wildering maze,
Where sin has tracked ten thousand ways
Her victims to ensnare.
All broad and winding and aslope,
All tempting with perfidious hope,
All ending in despair.

"One only path that never bends,
Narrow and straight and steep, ascends
From darkness into day.
Is there a guide to show that path?
The Bible: he alone who hath
The Bible need not stray.

"But he who hath, and will not give
That heavenly guide to all that live,
Himself shall lose the way."

At a meeting of the Congregational Club in New York, the *Congregationalist* informs us, the subject of discussion was "the teaching of religion in our higher institutions of learning." Of the good things said, we quote the following:

Rev. Dr. J. H. Ecob, of Albany, held the close attention of the club by a paper, solid in matter, very original in thought and expression. He gave the key to his position in these sayings: One-tenth of the world's religious life comes from formal teachings, nine-tenths come from the transmission of grace and truth from life to life. Religion, the normal, healthful action of every function of our being, is complete education, and education is complete religion. Accept this truth and all religious institutions will be educational, and all educational institutions will be religious. . . . Nor did he spare that theory of college training that would keep young students' minds empty of religious ideas that they may be crammed with political and scientific notions. The question, *How* shall we teach religion in our higher institutions? he answered thus: Live it, as

you do in a home. The man who teaches should be, in the large sense, religious, spiritual, loyal to truth; then, whether he teach mathematics, the classics, science, philosophy or theology, himself goes with it, and that is the best of his teaching.

We understand that to be the kind of education intended to be secured in the colleges and academies which our Board of Aid is helping to plant and to sustain. We believe that such education is best secured by institutions established by the church in any of her denominational forms—the Presbyterian as well as any. We do not like to have our church do less than her share of this work. She certainly is not yet foremost in it.

Vice-Chancellor McCracken, of the City University, told of their long-continued success in securing regular attendance at prayers, Roman Catholics, Jews and Protestants of all sects attending without remonstrance and with apparent enjoyment.

Precisely this state of things exists in Robert College at Constantinople and in the Syrian Protestant College at Beirut.

LINCOLN UNIVERSITY.

The design of this institution, as it existed in the minds of its founders, is clearly expressed in a sermon preached by the Rev. Dr. John M. Dickey, first president of the board of trustees, at the time when he had fully formed the purpose to establish such a school, and in the address delivered by the Rev. Dr. C. Van Rensselaer, secretary of the Board of Education, December 31, 1850, at the opening of the institution for instruction. Dr. Dickey said:

The black man in Africa or in the United States is to receive the gospel, for the most part, at the hands of the black man. And it is the duty of Christians of the white race to prepare, under God, in this country these ministers and teachers for their work. The lamp of religious knowledge will surely light the whole race in this country to an elevated position, social and civil, among the peoples of the earth.

Dr. Van Rensselaer said:

Philanthropy's best gift to the colored race on their high career is Christian training of mind and heart. *African elevation* is the aim of this institution—elevation by learning and religion, elevation of the highest kind practicable and among the largest class possible.

To this design, expressed by its founders, Lincoln University is unchangeably pledged. She still looks to the work at home and abroad. She is still training young men to be ministers and laymen for work in useful occupations of every kind.

Lincoln University is thus an institution founded and conducted by Christian friends of the colored people for the purpose of bringing into their possession the blessings of Christian education. The policy of the institution does not rest on any theory respecting the Negro as a peculiar man, or respecting his future home or his social and civil position. The design is to give to "young colored men" the education which we value for ourselves, without stint, without delay, and without conditions on the ground of color.

It would be *unpresbyterian* to keep back

from these fellow men and fellow Christians any part of the mental and spiritual good of which the church is the custodian and dispenser. She will never say to the colored youth who seek a participation in her advantages, There is a height in science, an advantage in literature, or a blessing in theology, forbidden to you!

Lincoln University has been engaged in this work for thirty years. Of the young men educated here, 138 have been ordained to preach the gospel; 16 of these have entered into rest, 8 have fallen out of our knowledge, and 114 may be found still preaching and teaching in different parts of our own country and in Africa. These living preachers are not all in our own denomination. A little of the leaven of Presbyterian training in its ministry will not harm any evangelical church. Forty of the ministers educated here are in Methodist pulpits, 11 are Baptists, 6 are Episcopalians, 3 are in Congregational churches and 54 are in the Presbyterian Church.

To these Christian workers, and to others like them, wherever trained, the church may hopefully commit the work of evangelizing our colored brethren. By such men their true interests will not be misapprehended nor neglected. Good men enlightened by the truth will not lead others into any ditch. The word of God and the grace of God will produce the same precious, peaceful fruit in all believers. Our intention toward the Negro is to give to him what profits us—the gospel, with its cognate advantages of liberal education. The motto of Lincoln University is—One blood, one Saviour, one life, implanted and cherished into power by the one spirit of God in all his people.

All Christians ought to love the Negro as a man whom Christ loves and for whom he died. But even they who do not trust the Negro as a Negro will trust and respect him as an enlightened Christian.

ISAAC N. RENDALL.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

The fact that the Presbyterian Board of Foreign Missions has closed its books for the fiscal year 1886-87 without a debt is a matter of gratitude and rejoicing, doubtless, throughout the whole church. This result has been brought about partly by the great care of the Board in its expenditures, really cutting down its total outgoes about \$23,000 below those of last year; but mainly it is due to the generous response of the churches in the last months of the year. On the 1st of November the receipts were \$83,000 below those of last year; and this heavy delinquency, added to the debt of over \$57,000 with which the year began, caused general apprehension. The total receipts of the year were \$783,000. It is the largest amount ever raised for a missionary board in this country; and while, considering the great wealth of the Presbyterian Church, it should not be a matter of exultation or pride, it may well call forth gratitude and thanksgiving to God.

Recent advices indicate a fresh outburst of mob violence in the Canton province at Sam Kong, near Lien Chow. A good work had been done by two faithful native preachers at various points in that region, when on the night of the 16th of March a religious service was interrupted by a crowd of twenty or thirty men. The two native preachers were dragged into the street, where one of them was violently assaulted, but was finally rescued by his friends. The other was carried off by the mob, since which time nothing has been heard of his fate. The leaders of the mob were soldiers from the military camp in the neighborhood. Thus far the captain of the city guard has refused to interfere in the matter. All the native brethren in Lien Chow signed a petition to Rev. Dr. Henry to repair at once to the place, and if possible secure relief from this bitter persecution. According to the terms of the

recent imperial decree, severe justice will probably be visited upon these violent disturbers. Doubtless in many cases this enactment will prove a dead letter until the people, and especially the officials, can be educated up to its import.

The world always has on hand some special monster. In the old historic times it was Tamerlane or Attila. In our time, Nana Sahib, or Yek of Canton, or the deposed Thebaw of Burmah. Just now Mwanga, the relentless despot of Uganda, and Tippoo Tib, the arch slave-trader of the Upper Congo, are rivals for the palm. General Sanford, minister to Belgium, in speaking of the latter says:

His path is marked by devastation, burned villages and an enormous loss of human life. To get one slave to the coast costs not less than ten lives. He has a slave ranch in the interior, where the products of his raids that survive privations, cruelties, sufferings and hunger are cared for and fitted for market on the East Coast. His men are Mohammedans armed with modern guns. These Mohammedan traders are missionaries of their religion, which is spreading much more rapidly on the Upper Congo than the Christian religion is on the Lower, although our missionaries are swarming there and doing good work.

The Turk may be moribund as a ruler, and the Sublime Porte may be fast losing its sublimity as a factor in the commonwealth of nations, but Islam is not dead. Rev. John Williams, in speaking of Mohammedanism, says:

The church or society that can boast of hundreds, if not thousands, of missionaries who, after sufficient training, are willing to penetrate the Dark Continent and promulgate their religion without fee or reward, trusting to the charities of the faithful, cannot be said to be utterly destitute of missionary enthusiasm and zeal.

The Foreign Board has several times been requested to take up mission work upon the northern coast of South America. Two or three different appeals have come from the Presbytery of Trinidad, urging the importance of establishing missions in Venezuela; but the board has felt compelled to decline undertaking the work, notwithstanding its thorough sympathy with such appeals. Recently a petition has been received signed by about fifty members of Spanish families at Caracas, asking for the settlement of a missionary among them. They are led by an elder of our mission church at Bogota, who has removed with his family to Caracas, — a man of tried and approved character, a worthy leader of a Protestant movement.

There is no Protestant mission in Venezuela, a country stretching nearly nine hundred miles from east to west, and embracing almost the entire northern coast of South America east of the Isthmus. This is a loud call which, but for a depleted treasury, would not remain long unheeded.

On the 19th of December Bishop Caldwell, of the Anglican Church, ordained sixteen native preachers at Tinnevely, south India. This was the largest number ever ordained at one time in any mission in India. The native preachers of the Anglican missions in India now number 260. The *Mission Field* cites this auspicious event as an evidence that the day of small things is passing away; that "the church has passed the earlier stages of its life and is taking root in the land and in the hearts of the people."

However the week of prayer may have forgotten the first great object for which it was called and turned its chief attention to home interests in Christian lands, on the mission fields at least it still remains a sort of world-wide concert of prayer for the perishing in heathen lands. From Bombay, from Madras, from Tabriz in Persia, from the Holy City Jerusalem, from Zanzibar, from China and Japan, from Jamaica, from the Argentine Republic, reports are given of interesting services during that week.

Wherever on continents or islands the work of foreign missions is carried on the week of prayer is a vital interest.

The Marquis of Ripon, in a recent speech at Birmingham, congratulated the Roman Catholic Church upon having established a complete hierarchy in India. Like Cardinal Newman, he bore in his secession to the Romish Church the gift of eminent talents and widespread influence. The organ of the Evangelical Alliance is seeking to arouse the conscience of true Christians in regard to the question, "Who shall possess India?" And we ask who—the Romanists of the Latin races who early failed at Goa, having loosed no bond of caste or shackle of superstition, or the Anglo-Saxon, who in two or three generations has revolutionized the whole social life of the country?

Archdeacon Farrar has recently preached another of his eloquent and stirring missionary sermons in Westminster Abbey, taking the text, "Tell it out among the heathen that the Lord is King." Among other things, he said:

To the spirit which has led to missions I look as the main hope for our British rule and for our British religion. For our British rule, because the Christian thought, the Christian tradition, the Christian society, is the true secret of imperial thought and tradition and society for all mankind; and for British religion, because it may be that the purer and simpler truths of a missionary Christianity—of Christianity in her simplest and most persuasive guise—will yet come back like a vernal breeze into the exotic luxuries of a more complex and pompous Christianity.

Rev. Samuel Silvey, of the English Baptist Missionary Society, writing from the Congo mission, says:

At San Salvador over one hundred persons have decided to accept of Christ. Several of the chief men of the town, and a number of the king's wives, are among the number. Many have destroyed their fetiches, consisting of horns, shells and all imaginable things. There is no further use for them.

The disposition to undertake picturesque schemes in benevolence, rather than share in the regular, organized work of missionary boards, prevails in other lands besides our own. A grand project is proposed, of building an imperial memorial institute at South Kensington, England, as a monument of the queen's semi-centennial jubilee, and an invitation has been sent to India for all classes to subscribe therefor. The plan is to train large numbers of the youth of India at South Kensington, fitting them, as it is supposed, for all sorts of grand work among their countrymen at home. The India religious papers oppose the scheme as full of moonshine and absurdity. The place to educate the youth of India is on their own soil, and the way to educate them is to prepare them, by plain methods of instruction and habits of living, to dwell among their people, and above all not to spoil them by the coddling and lionizing which such youth would be sure to meet with at South Kensington. The *Indian Statesman* and the *Indian Witness* agree that the plan would be only adding another South Kensington Museum, "a place for sight-seers and visitors from the metropolis," unless, indeed, the idea of training Hindus should be abandoned, and the institution should become simply another school for English youth.

A correspondent of the *Boston Herald*, writing, doubtless, in full sympathy with the Papacy, professes to see in Mexico symptoms of a reaction against the hostile attitude assumed by the state toward the church. "Here is a nation of ten millions," he says, "largely Indians, who are no more to be won to the cold ideals of Protestant denominationalism than they are to become Theosophists. Without the Catholic faith they will return to their Aztec idols, gods of human sacrifice, haunting terrors conjured up by barbarians, living as in a perpetual nightmare."

Well, three centuries of Papal influence have not removed the people a very long way off from the Aztec idolatry; a return would be easy. Some years since an acute

Romanist ecclesiastic pronounced the Catholicism of the great masses of the Mexican people "only a baptized idolatry." As for "the cold ideals of Protestant denominationalism," it is hardly a felicitous phrase for a faith which has led scores of people within fifteen years to endure the most brutal priestly persecution, and in many cases even unto death.

The following from the pen of Rev. H. W. Tucker, author of "The English Church in other Lands," is worthy of being pondered and prayed over by missionaries of whatever name. It sets forth a grand secret of peace and harmony in mission fields.

To plant the Church of Christ in all lands is a work which demands not only persistent and undaunted zeal, but also practical and statesmanlike gifts of administration, and the suppression of the impetuous and selfish individualism which too often monopolizes the name of enthusiasm. It is a work which can be rightly carried out only by men who will be content to regard it as a whole, to legislate for it on system, to take a wide and equable survey of the condition of the whole field and the relative needs of all its parts, co-ordinating means and wants without favor, partiality, or prejudice.

The Bishop of Rochester, in his eloquent sermon preached at the close of the simultaneous February meetings, in St. Paul's Cathedral, made reference to the contrast between the conquests of Islam and those of European Christianity. He said, "If, like our own faith, Islam has had its corruptions and decays, and if, unlike our own faith, it despises knowledge and forbids inquiry, and scouts toleration, and crushes rivalry, it at least does not take strong drink and gunpowder in one hand and its Bible in the other. Its disciples have a belief in their God, and in their faith, and in their responsibility for propagating it, and a resolution to stop at nothing in making it a world-wide religion, that we timid, feeble, lukewarm Christians may, perhaps, be thankful to learn."

On the 26th of January a papal delegate of Rome, accompanied by several bishops, publicly proclaimed at Bangalore, India, the formal annexation of India to the dominion of the pope. A large congregation was present, including the British resident and several Hindu officials. A throne was erected upon which the delegate read his allocution. The archbishop of Pondicherry delivered a Latin discourse. Vivats were then given for the pope, Cardinal Simeoni, the delegate, the queen and the Maharajah of Mysore. A *Te Deum* brought the ceremony to a close.

The *London Times* has some rather severe comments upon this hierarchal performance, giving it credit for little but show, as it must forever be impossible that in India papal authority will be allowed to trench upon the authority of the queen. No doubt, however, much is gained, as Roman pageants go, by this conspicuous flaunting of the pageantry of a foreign would-be rival to British authority. Pageants are equivalent to facts with the ignorant masses of an Oriental empire.

Neither log-book nor sextant can suffice to mark the swift progress of political and social life in Japan. The reckonings of yesterday are all at fault, and those of to-day will be misleading to-morrow. A month ago we were told by a New York publisher that he was shipping 50,000 American school-books each year for the schools of Japan, and that the English language was fast becoming the medium of study in all the schools of middle grade. That was followed a few days later by a letter from Dr. Hepburn, which stated that the English had become the court language of the empire, and the language in which the authoritative record of the laws is now made. Then came the published newspaper articles of Mr. Tayama, which not only advocated a general movement in female education, but advised the employment of female missionaries as superintendents of the enterprise. And now a general order is promulgated in the name of the emperor, calling for the gen-

eral adoption of the western styles of female dress. The order is all the more significant from the fact that it is *per se* a doubtful expedient. It marks a questionable haste to adopt foreign ways. Many Americans and Europeans are in doubt whether the dainty and altogether comfortable female costume of Japan is not even to be preferred. It is certainly more becoming to the race and its environments.

But change is bound to come, and the day is not distant when we shall see a new member of the family of so-called western nations. Whether it shall be a Christian nation, or a crude and impracticable political counterfeit, a social monstrosity, a people without creed or character or permanence, is a serious question for the solution of which the Americans will be largely responsible.

The Gospel in All Lands, the organ of the Methodist Church, in speaking of the finances of the Church Missionary Society, says:

The receipts (last year) were about \$1,161,095, and the cost of administration and collection about \$131,000, being about nine per cent. The fact that this society pays so little to its general secretaries (mostly men with other resources) is strangely given as an argument why the secretaries of the American societies should serve either without pay or with much less than they receive. How fallacious such an argument is, is seen in the fact that the total expended in salaries is larger, in proportion to the amount received, than is paid for salaries by any of the larger societies in the United States, and the total expense of administration amounts to a much larger per cent. in this society than in any leading American societies. That the payment of no salary or of a small salary to a general secretary reduces materially the expense is disproved by the experience of all large societies, the administration of which requires a large amount of clerical labor and a most careful and unceasing oversight. We see no complaint from the givers of the Church Missionary Society that too much is expended in administration.

The per cent. of cost in the Presbyterian Board is less than half of that named above.

A noble example has been set for the churches by the Nez Perces Indians in Idaho and Washington. It was in 1836 Spalding and Whitman began their work for these Indians, in answer to a call given by two Nez Perces ambassadors who had visited St. Louis to inquire about "a new religion," and to secure preachers and teachers. A half century of this missionary history has passed, and the semi-centennial celebration was observed by the Indians from December 1 to December 5 at Lapwai. These people never rush to an ecclesiastical meeting or a general gathering of any kind. They do not sit in council, carpet-bag in hand, anxious chiefly to learn the returning time, and to find first of all the committee on leave of absence. They stay for a week. Our missionary, Mr. Deffenbaugh, says, "We have had an interesting time, the people attending the meeting day and night."

Out of their deep poverty these Indians contributed as a thank-offering and a memorial fund \$52.60, which has been duly forwarded to the Board of Foreign Missions. If the members of our churches should contribute in equal measure according to their means, the centennial offering of \$5,000,000 in 1888 could easily be raised.

There seems to be good reason to fear that the progress of German colonization in east Africa, together with the outrages committed by the Portuguese authorities of Mozambique, will seriously affect the influence of all white men and possibly bring disaster upon English missionary operations in all the lake region from Nyanza on the north to Nyassa on the south. Mr. Stanley was much discouraged by the changes which he recently found in Zanzibar. The German aggressions are supposed to have been the indirect cause of Bishop Hannington's death.

Rev. J. Gelson Gregson, an able English Baptist missionary in India, writes to home friends in reference to anticipated changes in the educational plans of the India government, and says:

The time has come for a great movement to be made in India in the direction of *gospel preaching*. It seems that the Master is breaking up the educational system in a very marked manner by permitting the government to insist on a "conscience clause" in the educational grant now made to mission schools. At present all are obliged to attend the Bible lesson, but in future it will be quite optional. At a conference held by the missionaries last month (December) at Allahabad, they unanimously agreed that they could not allow government to interfere with their educational teachings, even though they forfeited the grant, which will be almost like closing their schools, as they greatly depend upon government money for their support. India wants a preaching mission, and I pray our divine Master so to move all who are looking for his appearing to make one gigantic effort to carry out literally his command—that of preaching the gospel for a witness to all nations.

With reference to the closing sentence of the above, it is significant that the most earnest missionary spirit of our time is largely taking this trend toward the preaching of the gospel *for a witness*. It is a characteristic of the Inland Mission work, and on the same page in *Service for the King* in which Mr. Gregson's letter appears, is an earnest call by Rev. J. Hudson Taylor, of the Inland Mission, for a hundred more missionaries to be sent out by the end of the year 1887. He says:

A number of us, feeling deeply the untouched needs of a large part of the empire, are banded together in daily prayer for at least one hundred new missionaries by the end of 1887 in connection with our mission, and some of us are hoping that his "exceedingly abundant" may mean fifty or sixty missionaries besides.

In this country, also, it looks a little as if the highest water-mark of missionary zeal were rising outside of the churches, or outside of denominational movements. The chief centre and source of impulse is Mount Hermon. Its undenominational recruiting service is now in progress among the young men of our colleges and seminaries, and already some hundreds have signified their readiness to enter the foreign missionary work. This call extends, also, into Can-

ada, and fifty-one students in the various classes of Toronto College are reported to have taken their stand for this work if the way shall be open. Are the churches abreast with such a movement, or are they to give the work of foreign missions over chiefly to women's boards, to young men's Christian associations and to Mount Hermon?

Count De Brazza, who is now General Commissioner of the French dependency at Gaboon and on the Ogove, has offered to all French missionaries, Catholic or Protestant, free transportation of themselves and their worldly goods to their field of labor, and also grants made from his colonial allowances in aid of the schools which they may establish. It is an interesting fact, published by J. C. Bracq, that the wife of the late Paul Bert, *chargé d'affaires* in Tonquin, is a Protestant Christian, and that he, though a skeptic, would have gladly welcomed French Protestant missionaries in Tonquin, but that the French Protestant Society could not avail itself of that opening.

Since the Presbyterian Board has made overtures to that society to take up a part at least of its work at Gaboon and on the Ogove, it seems an auspicious circumstance that while De Brazza and the French officials generally have hampered the work of our English-speaking missionaries, they are ready to extend not only protection and encouragement but positive aid to those who shall carry on the same work in the French language. The part of wisdom would seem to be to ask our Protestant brethren of France to take up the work, and, if need be, to aid them pecuniarily in carrying on that which has been so well begun. This is the plan proposed.

Do converts from heathenism help themselves? Let us see. In some recent reports from the work of the American Board in Japan, it is said there is no need of a Church Erection scheme in that country, since the people build their own chapels.

The *Mission Field*, in speaking of the erection of four new chapels in the Anglican

mission in Madagascar, says, "In each case the people have done almost everything themselves. The cost of erecting these churches would be from thirty to fifty dollars (a cost commensurate with the simplicity and poverty of the people), and the greatest amount of aid given in any case was not over five dollars." That is from one-sixth down to one-tenth.

Amid all the discouragements which gather about the Indians in their political relations, new evidences constantly appear that they are still owned and blessed of God in the outpouring of his Spirit. Recent reports from Rev. M. F. Trippe, of the Seneca mission, show that among the Tonawandas, not long since, eight adults were received into communion with the church, and early in February ten adults and four children, among whom were the clerk of the Seneca nation and his wife, were baptized by him on the Allegheny Reservation. Tokens of religious interest and general encouragement have been witnessed, also, on the Cattaraugus Reservation.

The adroitness of the Papacy has found no better illustration in many a day than in the change of front which has been made by Cardinal Gibbons, warmly supported by Cardinal Manning, in reference to the Knights of Labor. The ground taken in favor of this movement is at variance with all the traditions of the Catholic Church, especially the hostility to Freemasonry, which has been maintained for three hundred years. It is opposed also to the position taken by Cardinal Tascheraux, of Canada, who still maintains that the whole system and policy of the Knights of Labor is at variance with the supreme rule of the Roman Catholic hierarchy. Our American cardinal, however, is quick to see the proportions of this movement, the bearing of any possible antagonism between it and Romanism at the ballot-box, the fact, in short, that before this mighty sweep and pressure of the masses the authority of any priesthood would be as cobwebs before the rushing train.

It were better that the subject should not

become the occasion of a religious issue of any kind. The better way for the church is to treat men as individuals. This, however, the Church of Rome does not choose to do. It is an ecclesiastical and social mass, and the Knights of Labor constitute another mass which the church cannot afford to antagonize. Even a truce between them, considering the old traditional spirit of the one and the recent impetuous and equally domineering spirit of the other, becomes a little awkward. From a worldly standpoint, however, no one doubts that Cardinal Gibbons is very wise. And such is the declared opinion of Cardinal Manning.

The light of Asia sometimes becomes very dim. Miss C. F. Gordon Cumming, writing from Ceylon, describes a central province with over 800 villages and 180,000 inhabitants, in which there were *only eight schools for boys, and not one for girls*. Although there were some Buddhist temple schools, yet in most cases the priest in charge could neither read nor write. These villages were so sunken in misery and immorality that amendment seemed impossible, even to the people themselves. Buddhist priests are supposed to live under vows of poverty, depending wholly upon the receipts of their begging-bowls; but, according to this writer, they are in Ceylon "so absorbed in the cares of trade and agriculture that they have no time for studying the sacred books. In fact, not ten per cent. can read the simplest writings."

Four hundred volunteers for Africa! This is not a new announcement from Mount Hermon or from our theological seminaries, but it comes from the other side of the ocean. The applications are from young men who wish to go to the Congo or at least to Central Africa. They all apply for appointments on the staff of Mr. Henry M. Stanley.

The last annual report of the Methodist Missionary Society, which met in New York in November last, shows a gain of \$165,300 in the home and foreign missionary contri-

butions of last year as compared with the year before. This, certainly, is a gratifying advance. Of the total amount received (\$992,128), \$570,958 was given to foreign missions, and \$433,850 to missions in the United States, including Indians and Chinese; a fair proportion, and one which admits of progress abroad as well as at home.

The Ameer of Afghanistan foresees the formidable menace of Russia as her railroad lines and her military outposts draw near to his frontier. Whatever may be the designs on India and Great Britain, he must be the chief sufferer. By the latest advices he is said to have proclaimed a "Jihad" (holy war) against Russia. The Czar would gladly exchange his Nihilists for all the Jehads that Islam can bring against him.

Rev. Isaac Boyce, in the Saltillo field, reports a gain in communicants of from fourteen to sixteen per cent., which is certainly cheering. "But the most encouraging feature of the work," he adds, "is the movement toward self-support."

The South Sea Islands are still, all things considered, taking the lead in Christian liberality. Letters from Savage Island dated September 4 speak of the annual missionary meeting, in which subscriptions amounting to \$1531 were reported as having been given for a new yacht to be employed in the mission work in New Guinea. One man who had recently died had laid aside \$4 as his offering. Another on his dying bed tied up two florins in a piece of native cloth. The wife of a teacher who had recently died sent \$5 as a widow's gift for the New Guinea boat. Her sister, who had died a fortnight later, had earned \$3 in picking cotton, which she left as her offering, and a boy engaged in the guano work brought a dollar.

A new cloth edition of the Missionary Map of the World has just been issued. Size, 12 by 7 feet. Beautifully colored. All the stations of the Presbyterian Board distinctly shown. Price, \$4, postage prepaid.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

AFRICA.

Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children (Isa. 49: 25).

LIBERIA MISSION.

MONROVIA—Rev. S. S. Sevier.

BREWERTVILLE—Rev. Thomas W. Roberts.

CLAY-ASHLAND—Rev. Philip F. Flournoy, Mr. Albert B. King.

SCHIEFFELIN—Mr. Robert F. Deputie.

GRASSDALE, near Farmington river—Rev. Robert A. M. Deputie.

GIBRAH, on the Farmington river—Mrs. Sophia E. Nurse.

GREENVILLE, Sinee—Rev. David B. Frazier.

Three of the laborers named above are native ministers. Our churches in Liberia number seven, with a total membership of 284, of whom 39 were received during the past year. Five schools are maintained, with a total of 157 pupils, 56 of whom are girls. In the Sabbath-schools are gathered 357 children. Two of the native ministers, Messrs. Sevier and Roberts, are laying their plans to occupy a station among the Veys, a powerful tribe within the limits of the republic of Liberia, some fifty miles inland from Monrovia. Their position will be a somewhat difficult one, since their education in this country makes it well-nigh impossible for them to live after the manner of the natives. It is believed, however, that they will secure a much closer intercourse with them than foreigners could possibly gain,

and that through their kinsmen and tribal friends they may find opportunities for effectively sowing the seed of Christian truth among that people.

GABOON AND CORISCO MISSION.

BENITA—on the mainland, fifty-three miles north of Corisco; occupied as a mission station 1864; Rev. Cornelius De Heer and his wife and Mrs. Louise Rentlinger. *Out-stations*—Batanga, Evune, Bata, etc.; Rev. Frank S. Myongo; seven native assistants.

CORISCO—fifty-five miles north of the equator, and from fifteen to twenty miles from the mainland. Alongo, occupied as a station 1850; Rev. Ibia F. Ikenje; one native licentiate preacher. *Out-station* at Mbiko, on the mainland opposite Corisco; three native assistants.

GABOON—Baraka, on the Gaboon river, near the equator, ten miles from the sea; occupied as a station 1842; transferred to the Board 1870; Rev. William C. Gault and his wife, Miss Lydia Jones and Mr. Peter Menkel. *In this country*—Mrs. T. Spencer Ogden. *Out-station* at Rembwe, on the Gaboon river; Rev. Ntaka Truman.

ANGOM—above Nengenenge, on the Gaboon river; occupied as a station 1881; Rev. Arthur W. Marling and his wife. At Nengenenge, *out-station*, one native teacher; at Munda, one native assistant.

KANGWE—on the Ogove river, 165 miles from the sea by the river, or 90 miles direct; occupied as a station 1876; Rev. Adolphus C. Good, Miss Mary L. Harding; one native licentiate preacher, two other native helpers. *Out-stations* on the river, at Belambila, etc. *In this country*—Mrs. Adolphus C. Good.

TALAGUGA—On the Ogove river, fifty miles above Kangwe; occupied as a station 1882; Rev. Robert H. Nassau, M.D., Miss Isabella A. Nassau.

During the past year Mr. and Mrs. Campbell have been compelled to return to America, Mr. Campbell having suffered from the most malignant form of African fever. Mrs. Good has also been compelled to return to this country for a visit, Mr. Good remaining at his post.

The French colonial authorities have still continued their prohibition of schools on this mission field unless instruction is given in the French language. They have also placed restrictions upon the work of the native assistants trained by our missionaries; so that, from one cause and another, the opportunities of the mission have been very much circumscribed. The French author-

ities are not opposed to our missionaries on account of their Protestantism; but, inasmuch as they are not French citizens, and are inevitably promoting the use of the English language, at the same time training the habits and sympathies of the people in general accordance with English views, the authorities complain that the colony, while French in its government, is being Anglicized and educated away from a true loyalty to France. It is not charged that this is the design of our missionaries, but that it is necessarily the result of their own language and nationality. Inasmuch as these difficulties have been long increasing until it has become imperatively necessary that they should be brought to an end, the Board has already taken steps looking to the introduction upon this field of the missionaries of the *Société des Missions Évangéliques* of France, which is in effect the foreign missionary board of the combined Protestant churches of France. The abandonment of the field is by no means contemplated; only the substitution of devout and evangelical Frenchmen for Americans on the missionary force. Whether this will involve the transfer of the mission to the official control of the French society is a point as yet not definitely determined. Whatever aid our own Board can render to the French Protestants, by giving them the use of our dwellings, school-houses and other mission property, will, we presume, be gladly and generously done. It is possible that it may be found necessary, even if the mission should be transferred to the French society, for our own Board, for a time at least, to extend to its missionaries some pecuniary assistance. As for the character of the French Protestant missions in Africa, they will be found fully set forth in an article on that subject on another page of the magazine.

The influence of American missionaries on this part of the west African coast can never be lost. Two of the languages of that region, the Mpongwe and Benga, have been reduced to writing and enriched with the sacred Scriptures and other invaluable Christian books. Many hundreds of con-

verts have been gathered into Christian churches, and in the course of the fifty years since the mission was founded thousands of African children have been instructed in its schools.

Some part of the present force now engaged in the Gaboon and Corisco mission it may be found practicable to transfer to a point on the coast not far distant, north of the Campo river, in the territory now under German control. The Board is at present in the midst of inquiries to determine whether this course is expedient.

There were last year 674 members in the churches on the Gaboon and Corisco field. Very considerable additions have been made to this number during the past year. The statistical reports have not yet reached the Mission House.

Mr. Good writes, "One hundred and sixty men and women have this year decided for Christ on the Ogoe." Kangwe has been the principal scene of this religious movement, although it is at this point that the opposition of the Romish priests to the mission work has been most aggressive. Very large numbers of the Galwas have visited the mission, coming, some of them, at great sacrifice from their distant homes that they might listen to the instructions of the missionaries and attend the communion services. Not a few of those who have embraced the gospel have suffered severely in their worldly interests because of their observance of the Sabbath and their refusal to have any connection with the liquor traffic.

MISSIONS OF FRENCH PROTESTANTS IN AFRICA.

The Protestants of France constitute one of the most attractive corps in the mission army of the day. Not so strong as the English, the German, the Scotch or the American contingent, it is not a step behind in zeal. And it does in some singular ways connect the martyr age of Protestantism with its mission age. Some knowledge of the missions of French Protestants in Africa, and of the spirit which characterizes them, will no doubt be of special value to our pas-

tors and churches just at this time, for it grows more and more probable that we shall be obliged to summon these French Protestants to our aid in caring for our Gaboon and Corisco mission. The restrictions by which our English-speaking missionaries have there been troubled would be entirely avoided by French citizens, using the French language. The opposition on the part of the colonial authorities is not at all to our introducing Protestantism, but to the Anglicizing of a French colony in its language, its schools, its sympathies, and, to some extent, in its commerce.

The "Société des Missions Évangéliques de Paris" was organized in the year 1822. Like other societies formed in the first quarter of the century, it was undenominational, and still derives support from Protestants of all names speaking the French language.

BASUTO-LAND.

In 1829 missionaries were sent to south Africa. The object, in part at least, was to benefit French refugees near Cape Town. But a mission to the heathen was soon developed, its first annual conference having been held in 1836. It is not so important here to trace the history as to obtain an impression of the result in the present state of the work. The field is Basuto-land, called always *Lessouto* by the French. Basuto-land fills a niche on the northeast corner of Cape Colony, separated from Natal by the Drakenberg mountains, and having the Orange Free State on the north. The area is equivalent to New Jersey, and the population may be 140,000. Basuto-land has been buffeted in the strange fluctuations of south African policies. When the English made the Orange river their limit in 1862, it was left to the rule of the Boers of the Orange Free State. They were at war with Chief Moshesh from 1865 to 1869, when the English entered into guarantees for the good behavior of the Basutos. In 1871 the land was incorporated with Cape Colony and administered by the colonial government. As this did not prove satisfactory, the country was taken under the direct control of the British crown since 1883.

FRUITS ALREADY GATHERED.

The many political changes have bred much disturbance, and missionary service has proceeded under serious disadvantages. Yet there is a cheering exhibit. The summaries for 1885-6 name 17 stations, and report 5190 communicants, 724 catechumens, 3084 scholars, 142 native agents, and \$3600 in Christian offerings. Among the mission establishments are a normal school, with 47 pupils; a biblical institute, with 30 pupils (17 being Basutos), from which 5 graduated in the year to enter work as evangelists; and a printing house, which issues a periodical and puts forth publications to the extent of 417,216 pages in a year. There is every indication of diligence and devotion on the part of the missionaries, and their influence is made far-reaching by the overflow of the Basuto people into surrounding districts.

THE UPPER ZAMBESI.

The greatest recent act of the mission has been the sending forth a branch to the Barotse valley of the upper Zambesi. It appears that in those distant regions there is a community which sprang from a migration many years ago, and is still speaking the Basuto language. A preliminary expedition was made thither in 1878 by the Rev. Francois Coillard. A carefully-organized party set out, January, 1884, to establish the mission. Their route crossed the Transvaal Republic, via Pretoria, where the party received much courtesy and encouragement from the Boer government and the Dutch churches; thence it proceeded over the Kalihari desert, and struck the Zambesi above Victoria Falls, not far from the point where Livingstone discovered the river in his first expedition. The missionary company then ascended to Lialine, the capital of the Barotse kingdom, where they met with a cordial reception, and were granted sites for establishments. The locality is a thousand miles away from Basuto-land, and the movement is one of those leaps into the interior of which so many have been taken in Africa within the last fifteen years. In his preparatory tour, 1878, Mr. Coillard encountered Major Serpa Pinto in these parts.

The traveller had entered at Benguela, visited Bihé, the place of the present West Central African Mission of the American Board, and thence had descended to the Zambesi on his way "across Africa." Although the Portuguese has only slighting words for missions in general, he is lavish in praises of Mr. Coillard and family, from whom he received many kindnesses. Indeed, two hundred and thirty pages of his second volume run under the head-line "The Coillard Family," and it is the saving feature of his book. That was eight years ago. At the latest reports this year, Mr. Coillard and his colleague, Mr. Jeanmaiset, with their families and a native evangelist, were on the ground in health and full of hope.

WALDENSIAN AND SWISS RECRUITS.

The recruits that are on the way from France are significant in more ways than one. Some five years ago Pastor Weitzacker, of Nice, felt moved to give up his parish and go out to Africa under the Paris society, the first representative of the Waldensian Church on the foreign field. He took the station of Mr. Coillard, releasing him for the Zambesi enterprise. In his church at the time of his departure was a young man, Louis Jalla, descendant of one of those families on whom persecution had conferred a true nobility,—son, grandson and brother of Vaudois pastors, but himself engaged in commercial pursuits. Touched by the same influences that had moved the pastor, he desired to emulate him. Relinquishing business, he went to Neuchatel for a course of study, completed it in three years, spent eight months in the mission seminary at Paris and a short period in Scotland, and then returned to La Tour, in the Piedmont valley, where he was ordained September 6, 1886, on the occasion of the Annual Synod of the Waldensian Church. He embarked for south Africa in November last, and is now at Kimberly, in the diamond fields, awaiting his associates. Henry Dardier is from Geneva, son of an eminent pastor well known in Christian circles. He has received a thorough medical education and experience in Edinburgh, and gone out under the au-

spices of the Paris society as a medical missionary. Auguste Goy, a native of Canton de Vaud, is an intelligent gardener and horticulturist. He has spent two years in the Basle seminary and some time in the Paris school. He is designated as an assistant missionary. These two sailed from London in February and are to rejoin Mr. Jalla at Kimberly, whence the three are to proceed to the Zambesi. If these plans are favored of Providence, there will soon be associated in the Barotse valley, on ground entirely new to the gospel, representatives of Switzerland, France and Italy engaged in a single mission.

FRENCH MISSIONS FOR FRENCH COLONIES. SENEGAL.

Special opportunities are presented to the Paris society for service in Africa within French colonies. A tentative and not entirely satisfactory effort was made on the Casamanza river, south of the Senegal, in 1862-7. The mission was removed to St. Louis, capital of the colony of the Senegal, in 1870. The society has a valuable native minister, Rev. Mr. Taylor, under whose care a church is sustained. New missionaries went from France in 1883 and have taken ground at Duganu, up the Senegal. Although the colony is strongly Roman Catholic, Protestant missions are freely permitted.

The French have large schemes on the Senegal. They desire to make overland connection from Medina, the limit of navigation, to Bamakon, a fortified post on the Niger. The distance is a few hundred kilometres. A railway has been begun, and trains have actually run for a short distance. On the Niger at Bamakon, a small steam vessel has been launched which, it has been hoped, would find the way down to Timbuctoo. It is the most available route from the coast to that famous inner-African capital. It is noted that the distance from the mission church at St. Louis to Timbuctoo is the same as from Lerika, the chief town of Basuto-land, to the new situation on the upper Zambesi.

MISSION IN ALGERIA.

Algeria is a French colony. Of its population, numbering three and one fourth

million, two and three fourths million are Mohammedan. Of foreigners, or non-Mohammedans, there may be 120,000 Spanish, 35,000 Israelites, 60,000 of various nationalities, and 200,000 French. Of the Mohammedans 450,000 are authentic Arabs, 350,000 are Kabyles, "the purest type of the Berber race," Mohammedans in religion but not Arabic in language. Two millions of Mohammedans are of entangled races. In the motley crowd are to be discovered, by searching, 10,000 French Protestants, with twenty or twenty-five places of worship recognized officially but meagerly attended. Fifty-five years ago the question was almost evenly balanced whether the Paris society should send its missionaries to North Africa or to South Africa. Basuto-land won the prize, and Algeria waited. Last year, 1886, the society took the existing work of one Mr. Major, in Kabyle, under its patronage, and would fain develop something successful in this exceptionally hard field.

TRUE MISSIONARY SPIRIT.

In 1884 the French authorities sent a letter asking if the missionary society would be able "immediately to place at the disposal of the government pastors who would be sent into Madagascar *pari passu* with its gaining possession." The society replied in a spirit which engages our admiration. After expressing its devotion to the interests of France in her colonies, it said that in virtue of the principles which govern its supporting churches it would feel free to send agents among the Protestant population of that island only as they should be invited by the people themselves, inasmuch as they had already their regular ecclesiastical organizations; referring, of course, to the fruits of missionary societies from other lands. On the other hand, the government having made overtures to the society to begin work in the French state of the Congo, the committee has resolved this year, 1887, to send out one or two men to make a preliminary survey for a mission.

The following table represents accurately the work of the Société des Missions Évangéliques de Paris. The figures are for the

year 1883-4, and have been revised for the *Journal des Missions Évangéliques*.

Mission Fields.	Stations.	European Missionaries.	Native Agents.	Adherents.	Communicants.	Schools.	Scholars.	Expenditures in France.
Senegambia.	2	2	1	25	3	1	15	24,558
Basutos and Zambesi.	15	23	108	10,424	4,424	30	2,180	152,147
Tahiti.	8	4	15	7,500	2,377	12	250	48,696
At home.								87,736
Total.	20	29	119	17,949	6,804	43	2,445	253,131

GERMAN MISSIONS IN AFRICA.

More than half of the three hundred and fifty European missionaries now in south Africa are Germans. One hundred and fifty years ago George Schmidt signalized his release from six years' imprisonment in a Bohemian jail by setting forth for south Africa as a Moravian missionary. He devoted as many years to work for Christ as he had lain in prison for his name. In 1744 he was forced to abandon the field.

MISSIONS IN SOUTH AFRICA.

Nearly half a century later, 1792, the Hotentot mission was resumed. The pear tree which Schmidt had planted was vigorous and fruitful, and served to identify the place where he had first preached. One old woman whom he had baptized was found yet alive. She lived to welcome successors in the Christian ordinance, and the pear tree survived until the centennial of Schmidt's arrival. The Hotentot mission succeeded in the teeth of all obstacles, and then the Kaffir mission was begun in 1818. The colony of the Cape has grown up, bringing civilization, but the Moravians have been steady and faithful to their trust. They have now, at 21 stations, 59 missionary agents with 344 native helpers, caring for 2941 communicants, besides 1980 baptized adults, 2928 candidates and "new people" and 4424 baptized children, a total community of 12,273 souls. Their schools are attended by 2697 pupils.

THE GOLD COAST AND CAMEROONS.

The Guinea coast was a hard place for the gospel so long as the slave trade was active.

soms are to be seen." Ten years more, and there are no less than 18 missionaries. "The work had grown up to manhood, and manly were the endeavors to gain the victory." Still ten more and the missionaries number 31, and "there are 1581 regular church members." The completion of the next decade brought the jubilee of the mission, 1878, and found it with a sphere of influence extending well into the interior, a branch in Ashantee, a "Mission Trade Society," "industrial establishments," schools of several grades, a theological seminary, and the Bible translated into two of the many languages of the country, the Akra and the Tshi, which had been chosen for cultivation. Ten years have not elapsed since the semi-centennial, but the Basle society has been enabled to reach eastward and purchase the property of the English Baptists at the Cameroons, and take up the work which they leave in order to concentrate on the Congo. Anterior to this new work, the society had, in its old fields, 10 central stations and all that attends a scattered community embracing 2500 communicants.

THE SLAVE COAST.

Before leaving these parts let us remember the North German society. It is fifty-one years old and has its home at Bremen. The circle of its patronage at home has been narrowed by the formation of later societies, so that its foreign activity has been limited to a single field on the old slave coast. But the single offspring has a faithful mother. The exact locality is Ewe-land. "Our missionaries came into Ewe-land, to a people whose language no European knew, and who knew no European language." They have given the people a written language. Of the Bible, the New Testament entire and most of the historical books of the Old, with the Psalms, have been translated. There are churches in seven places and the usual appliances of successful missions. Year by year from fifty to a hundred are added by baptism. The historian of the mission, after reviewing its fiery trials, says:

We have asked ourselves whether our fathers, if they had known how hot the iron was, would

have chosen to touch it. We do not know. The goodness of God conceals the future from our view. But certain it is that they, and that their co-workers at home and abroad, in the backward glance cannot rue what they did. God has justified them.

SOUTH AND SOUTHWEST AFRICA.

Inspector Schreiber, of the Rhenish society, says, in his annual report for 1886:

There are laboring in the region of the different colonies of south Africa and adjoining lands 350 missionaries of at least 15 different European and American societies, and some 1500 native helpers of all sorts. The number of church members (including all baptized persons, doubtless) is 200,000, the communicants 56,000, the scholars about 88,000. The four German societies—Berlin, Hermannsburg, the Moravians, and our Rhenish—number in south Africa 182 European missionaries, and the churches contain about 55,000 members, of whom 21,400 are communicants, and there are 11,500 scholars. In other words more than half of all the missionaries laboring in south Africa are Germans. To this great number Hermannsburg and Berlin contribute most, the former 60, the latter 59 missionaries. As to adherents, the Berlin and our Rhenish society, with its 16,000, take the first place. All the German societies but ours, and, for that matter, almost all of any sort, proceeding from Cape Town as the original point of departure, have drifted eastward and northeastward. They have found fields in that vast segment which has for its arc the ocean coast and at the farthest extremity touches the Zambesi. To the Rhenish society has been left the west coast, not only within Cape Colony, but of all south Africa. The English who worked here in early days have withdrawn, and only the Finnish mission in Ovampo keeps us company in west south Africa.

We read no letters that show more patient service than that of the Germans for the shifting tribes of these semi-desert regions which stretch away from the Orange river toward Benguela and the Congo. Six firm stations are found in Namaqua, and perhaps as many, though less stable, in Herrero. Germany has unfurled her flag over a proposed colony further north on the southwest coast, with Angra Pequena for a capital. There seems to be no one to dispute the possession, and it is to be hoped that the mis-

sionaries will be assisted by some form of orderly government.

SOUTHEASTERN AND INLAND AFRICA.

"When Dr. August Neander, in 1823, issued his call for the forming of a missionary society, a breath of spring-time was wafted through the land. The word of the highly-honored and beloved teacher found an echo far and wide. In all the provinces of the land unions were formed which joined the mother-society in a common work." Thus runs Dr. Wangemann's sketch of the origin of the Berlin society. In a few years there was a seminary in operation, and in 1833 missionaries were despatched to south Africa. The lot fell upon that vast area which sweeps from the eastern boundary of Cape Colony to the Limpopo river. In there lie Natal and Zulu-land, and behind them the Orange Free State and Transvaal Republic. The Berlin men are dispersed over this region. The men from Hermannsburg, Pastor Harms' famous establishments, have taken place alongside them. The two bands have not less than 25,000 people under training.

EASTERN AFRICA.

Germany, as it is well known, has asserted a claim to an immense territory in eastern Africa having Zanzibar for its principal point. It embraces the ground of several English missionary societies, but of no German. The new Bavarian society has chosen its field here and begun operations. This is a token of the connection between the missionary spirit of German Christians and the awakened enthusiasm of the German empire for colonial possession. Much is to be hoped for in this direction.

The fact should be noticed that the development of interest in missions among the Germans has been due to the influence of conspicuous persons, well known for Christian earnestness. In the last century it was A. H. Francke, the pietist, who trained the missionaries sent out by the Danish government to India. The zeal of Spittler promoted the founding of the Basle society. Neander, as we have said, called the Berlin society into existence. Pastor Gossner founded the work

which still bears his name, though it has become nearly like that of any other society. So the peculiarity of Pastor Harms' scheme is subsiding into the grooves of ordinary method. Thus the agencies have been brought into readiness. Now the work comes to hand. The richest blessings can be expected to both lands from the development of the new colonial policy of Germany, if her missionary societies shall develop a corresponding missionary zeal.

THE LIQUOR TRAFFIC IN AFRICA.

David Livingstone called the African slave-trade "the open sore of the world." One of the latest African explorers, Joseph Thomson, declares, in the *Contemporary* for December, 1886, that Europeans are "at this moment conducting a trade in Africa which is, in many respects, a greater evil than the slave-trade." He means the trade in rum. Speaking to and of Englishmen, he says: "It is strange that we are absolutely indifferent to the shameful character of this traffic. For every African who is influenced for good by Christianity, one thousand are driven into deeper degradation by the gin trade. There is no shirking the naked reality that in west Africa our influence for evil enormously counterbalances any little good we may have produced."

EXTENT OF THE TRAFFIC.

These are startling assertions. Let us look at some of the solid backing of fact which they have. The appalling *extent and nature* of this so-called commerce can only be hinted at by the statistics, gleaned from different trustworthy sources, which we shall present. The screen stands before the door of the African rum-shop. But we can see enough. Take this showing, on the authority of Mr. Waller, F.R.G.S., of the exports of spirits from a few countries in recent years:

	Gallons.	Value.
Great Britain, in 1884,	602,328	\$585,715
Germany (Hamburg and Bremen only), in 1884,	7,136,263	3,568,170
Portugal, in 1882,	91,524	30,830
United States, in 1884-5,	921,412	284,445
	8,751,527	4,469,160

U. S. Consul W. H. Long, of Hamburg, reports to our department of state that from that single German port there were shipped to Africa, in 1885, no less than 36,395 tons of intoxicants. Archdeacon Hamilton, writing from Brass River in 1883, says: "To give you some faint idea of the extent of the liquor traffic, one of the National African Company's steamers recently carried 25,000 cases of gin and demijohns of rum, and this was to supply two factories only." Perhaps the most astonishing statement of all is that of a Liverpool merchant formerly conducting a large trade with Africa, Mr. James Irvine. He writes: "It is not possible to get at actual shipments, but I am sure I do not overestimate the quantity when I put down 60,000 hogsheads of 50 gallons each as the annual consumption in the rivers Niger, Benue, Brass, New Calabar, Bonny, Opobo, Old Calabar, Cameroons, etc. In other words, this compressed space, 250 miles of coast, consumes 20,000 tons, or say twenty ships full of 1000 tons each, every year." It must be remembered that this flood of 3,000,000 gallons is poured annually upon the merest fragment of the great African coast-line. The west coast is undoubtedly the most severely scourged; but nearly the whole continent suffers. How much France is involved in the evil we can only infer from the extent of her possessions and commerce in Africa. What we have said, however, shows that the liquor trade is bidding high for the control of the continent which Victor Hugo predicted would be the scene of the greatest advance in civilization in the twentieth century.

KIND OF SPIRITS SOLD.

It is also to be borne in mind that the figures cited above tell us nothing of the vile and deadly nature of the spirits placed before the inflamed appetite of savages. To save cost of carriage, the rum of the African trade is generally of the most fiery and maddening strength. Some notion of the kind of ingredients put into it may be gained from the defence made by a member of the German Parliament to the charge that he was sending poisonous brandy to Africa. He thought it a sufficient reply to say that he

"had never sent bad brandy to any of the German colonies, but *only to the French colonies*. He admitted that to the latter he had shipped rum of the very worst quality."

EFFECTS ON THE NATIVES.

We have neither room nor heart to cite all the testimony before us on the point of the utterly ruinous effect of the trade upon the natives. Travellers, missionaries, commercial agents, committees of official investigation, all tell the same tale. It is a tale of men made brutes, of brutes made fiends; a tale of tribes demoralized, of tribes exterminated; of industry strangled; of legitimate trade paralyzed; of Christianity made a mockery; of missions terribly hindered. We give but a specimen of the evidence. Mr. Joseph Thomson says (*Good Words*, 1886, p. 27): "In these villages [along the coast from Sierra Leone to the Niger], men, women and children, with scarcely a rag upon their persons, follow you about beseeching for a little gin or tobacco." From the report of an investigating committee of the Cape Colony government we extract the evidence given by a few natives. Cetewayo, ex-king of the Zulus, said: "The sale of brandy is a very bad thing, and would ruin the country." Kama testified: "*The white man must stop giving us brandy if he wishes to save us.*" Umqueke said: "If brandy is introduced among us we shall lose everything we have." Seventy of the headmen of the Idutywa united in affirming: "Brandy is a fearfully bad thing. We would become wild animals here if it were introduced."

RESPONSIBILITY FOR THE TRAFFIC.

Can we fix the responsibility for this deadly trade? It springs, of course, ultimately from the wicked greed which is willing to make profits out of the blood of men. Enormous returns—as high as 700 per cent.—are derived from this traffic. Here, we say, in the hearts of men cursed with the lust after wealth, however obtained, is the final responsibility. But who is responsible for giving the traffic free reign? Who for opposing even the smallest measure of restriction? Who for leaving the Congo Free State just as open to a barrel of rum as to a

bale of calico? Read the proceedings of the Berlin Congress and it will appear. We have already seen that the United States hold a bad eminence among the countries from whose distilleries and harbors death flows to Africa. While blushing for shame at that, as we must, let us at least be thankful that our representatives at Berlin earnestly contended for the great restriction, if not the prohibition, of the liquor traffic in the Congo State. By their side stood the English, the Belgian and the Italian representatives. The Congress was not left in ignorance of the havoc wrought in Africa by drink. Full information was before it. But owing to the strenuous protests of the French, Portuguese and above all the German delegates, the action of the Congress was reduced to the farce of expressing the wish that something might be done to stay the admitted evil and of leaving the whole matter for the police regulations of the different tribes of the Congo State! German trade, and German policy to further it, we must hold accountable for a large part of the unchecked iniquity of the African traffic in liquor. No one can rise from reading the discussions at the Berlin Congress upon this subject with any other conviction. The general tone of German trade and diplomacy in this matter is fairly reflected in a letter from the Hamburg Chamber of Commerce to the Church Missionary Society of England, from which we extract two sentences: "The Chamber of Commerce has had no opportunity to go into the question of the liquor traffic in Africa. Merchants of this place interested in the African trade are of opinion that measures for the limiting of this trade [in liquor] are injurious to the development of the trade with those countries, and that the importation of those liquors as carried on at present has no injurious effect upon the natives." A very valuable and unbiassed opinion! Hamburg liquor dealers are not able to see any "injurious effect" of their business; 700 per cent. profit is all they can see.

It is to the credit of the English "National African Company," now known, from the region of its operations, as "The Royal Niger Company," that it seems to be trying to

throw its influence against the trade in rum. Mr. Thomson, in his journey of last year, found positive and gratifying results of this company's policy, in a marked decrease both of liquor selling and liquor drinking along its routes of commerce.

EXCUSES FOR THE TRAFFIC.

If anything were needed to heighten the shame and guilt which must attach to those engaged in the African rum trade, it would be found in the amazing *excuses* which they offer. Never was the proverb better exemplified, Excusing is accusing. Some of the commercial and transportation companies say that they must deal in liquor, because the natives will not work unless they get part pay in spirits. Similarly in the barter with many tribes, brandy is in most demand by the natives; brandy is the great medium of exchange. What a confession is this! In England it is a criminal offence for an employer to so much as pay out wages in a public house. But here are Englishmen, in Africa, doing the immeasurably more base and dangerous thing of paying not only in a drinking-place, but *paying wages in drink*. The excuse is rather an indictment. The facts may be now, as in some cases, as alleged; the natives may expect and demand pay in liquor; but who fixed upon them the frightful and uncontrollable craving for strong drink? Who taught them to look to foreign ships and foreign trade as a means of gratifying their baser passions? Debauching and poisoning whole tribes, and then saying that, because they are debauched and poisoned, there is nothing for it but to keep on till they are utterly destroyed! And then to think that there are Christian men to be found, managers and directors in trade and companies which offer the cup of cursing to Africa, who say that the business cannot be carried on without rum, that, if they do not carry it and traffic in it, other and worse men will! Beside theirs, place the example of Mr. James Irvine, of Liverpool, quoted above, who gave up entirely his long-established African trade rather than grow rich out of it through rum, and of Mr. Bennett, of Bury, Lancashire, who did the

same thing, and it will not be hard to decide which way a conscience would incline which answers to something besides the clink of gold.

EFFECTS ON COMMERCE.

The excuse is an evidence not only of criminal indifference but of a *lack of business capacity*. Impossible to trade in Africa without dealing in liquor? But the thing is done. Successful and extensive commercial operations are carried on, and not a glass of strong drink is used in them. The African Lake Company, manned by Scotch agents and employés, a company of undoubted enterprise and success, whose range is all the way from Quillimane, throughout the lower Zambesi, the Shiré river, by Lake Nyassa, as far as Tanganyika,—this Scotch company has conducted its immense operations without ever having given or sold a drop of liquor to natives. So the Messrs. Moir, of the Steam Navigation Company, and the Messrs. Buchanan, of Zomba, will allow no transactions in liquor, either on their steamers or their flourishing coffee and sugar plantations.

Not only is the liquor traffic not necessary to African trade, it is ruinous to it. It is bad morals and bad business policy at once. In some of the sections which drink has ravaged the most cruelly, general trade has largely fallen off. A Glasgow firm that formerly had several looms at work to supply the African trade now has not one. The demand for goods has fallen off. It was put in evidence before the Berlin Congress that the National African Company was desirous of checking the liquor traffic because of "the bad effect which would be produced on commerce by the *return to barbarism* of these countries."

PROTESTS AGAINST THE TRAFFIC.

Protests against a trade which is thus making the dark continent darker, and efforts to stay it, have not been wanting.

Missionaries and missionary societies, singly and banded, have appealed to her majesty's government, have petitioned the local African authorities, have invoked the press, all in the effort, first, to give publicity

to the awful facts, and then to secure efficient intervention. Anxious missionaries and delegates from mission societies were in the lobbies at the Berlin Congress, hoping to secure from that powerful body some action in furtherance of their hopes. A special committee to consider the whole subject, appointed by the ten leading missionary organizations of Great Britain, is now actively pushing its inquiries and urging its appeals.

Most striking of all, however, are the efforts made by Africans themselves to free themselves from this new form of slavery, and their piteous cries for help in the struggle for deliverance. In the Trankeian provinces of Cape Colony, prohibition of the liquor traffic with natives exists,—a measure advocated and secured by the natives themselves. The Amagwate chief, Dalasile, recently begged the government to "prohibit the sale of brandy in his country." In Basutoland, a successful temperance movement has recently been begun, entirely of native origin and support, of the nature of personal total abstinence and public prohibition. Wonderfully expressive of the best native sentiment is a letter written in 1885, to Bishop Crowther of the Church Missionary Society, by King Maliké of Nupé (in the Niger region). The king is a Mohammedan, but evidently has the interests of his people at heart. We quote, as a fitting close to this article, a few sentences from his pathetic message to the bishop:

Salute Crowther, the great Christian minister. After salutation, please tell him he is a father to us in this land; anything he sees will injure us in all this land, he would not like it. . . . It is not a long matter; it is about rum. Rum, rum, rum, it has ruined our country; it has ruined our people very much; it has made our people become mad. . . . I have told all the Christian traders that I agree to everything for trade except rum. Tell Crowther that he is our father. I beg that he should beg the great priests (committee of the Church Missionary Society) that they should beg the English queen to prevent bringing rum into this land. For God and the prophet's sake, he must help us in this matter. He must not leave our country to become spoiled by rum!

GENERAL ARTICLES.

PROPHETIC INTIMATIONS.

The Old Testament, with its wealth of prophetic imagery, dwells much on the extension and ultimate universality of Christ's kingdom in the world. Not only does it contain extended prophecies which, with glowing fervor and matchless beauty, set forth the future glory of Zion, but it abounds in prophetic intimations also bearing on the same grand theme. These intimations, however, are not confined to the Old Testament scriptures. They are to be found also in the New Testament, and that in rich variety. It is our present purpose to deal with three of these, all clustering around the incarnation of the Son of God, the birth and infancy of Jesus.

The first to which we turn occurs in the story of the Annunciation. The angel Gabriel was commissioned to assure Mary that the Son to be born of her would be "great," that "the Lord God would give unto him the throne of his father David," and that "of his kingdom there should be no end" (Luke 1:32, 33). On the basis of the commonly received interpretation with reference to the kingdom of Christ, what is that but a clear intimation not only of the perpetuity, but also of the extension, of the visible church? It is by the planting and training of Christian churches that the world is to be won to Christ, and no evangelistic methods which overlook or antagonize this fundamental principle can be expected to succeed. But this is mission work, and *foreign* mission work when prosecuted beyond the boundaries of Christian civilization. Or ever "the power of the highest" had overshadowed the virgin mother, therefore, there was given a distinct divine intimation that the kingdom of him who was yet to be born was to be world-wide.

Consider next the message of the angel to the wondering shepherds on the slopes of Bethlehem, and the hymn of the nativity sung by "a multitude of the heavenly host" in the hearing of those Jewish peasants: "Be-

hold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). "To all people." The shepherds were Jews, and to them in the first instance the glad tidings were given, but not for them alone. No narrow Jewish exclusiveness here, no geographical boundaries, no contracted limits of people or language! The old dispensation was hastening to its close, and the new was to be ushered in with a broader interpretation of prophecy and a grander expectation of its fulfillment. "All people." How this answers back to the prediction of the patriarch Jacob as he lay dying in the land of Goshen: "Unto him shall the gathering (or obedience) of the peoples be," multitudes of all nations hastening to cast themselves at the feet of the Lion of the tribe of Judah.

The same expansive thought, the same world-wide idea, is embodied in the hymn of the nativity: "Glory to God in the highest, and on earth peace, good-will toward men." "Earth:" no favored spot or spots of this sin-cursed world, but the planet in its entirety. Who then shall dare to qualify this all-inclusive utterance of the divine messenger? Who shall run lines of demarkation where God has not run them? The blessings of the Prince of peace were for China and India and Africa, as well as for the lands which now bask in the sunlight of our blessed Christianity. "Good-will toward men." *Men.* Not Jewish men, or Greek men, or English men, or American men, but *MEN* without qualification or limitation. How slow many Christian people are to learn this lesson, to believe in the wideness of God's mercy as expressed in the gospel of his dear Son! They persist in practically limiting it to those of their own household or community or country. Against this unwarranted narrowing of the boundaries of God's love the heavenly messenger proclaims through the centuries that the benediction of peace is for the *earth*, and the good-will is toward *men*.

Still another of these prophetic intimations is to be found in connection with the presentation of the infant Saviour in the temple. A fitting welcome had been prepared for him. No mitred priest or learned scribe or self-righteous Pharisee knew that, in the person of that helpless babe, "the Lord had suddenly come to his temple." But a venerable saint, taught by the Holy Spirit, knew, and, taking the child in his arms, blessed God and said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles" (Luke 2:30, 31). That just and devout man had been "waiting for the consolation of Israel;" but, enlightened by the Holy Spirit, his prophetic vision took a grander sweep. The time was at hand when the Consolation of Israel would also be "a light to lighten the Gentiles." Catching up the strain of ancient prophecy as uttered by Isaiah centuries before, the venerable saint, standing on the very threshold of heaven, repeated it with unwavering confidence and joyful exultation. The "Light of the world" was "to lighten the Gentiles" as part of that world which was sitting in darkness and in the region and shadow of death.

In this very "beginning of the gospel of Jesus Christ, the Son of God," then, we have the clearest intimations as to its ultimate extension. Can it be regarded as less than significant that inwrought with the very opening paragraphs of New Testament history is the grand thought of the world-wide character of the kingdom of Christ? If Gabriel readily obeyed when sent from the presence of God to foretell the birth of the Messiah and the glory of his kingdom; if a multitude of the heavenly host joined with gladness in the celebration of that birth, which proc aimed "peace on earth and good-will toward men;" if Simeon counted it the crowning evidence of divine favor to him that he was permitted to see the Lord's Christ, not only as "the glory of God's people Israel," but as "a light to lighten the Gentiles," ought we to do less than to yield a willing and cheerful obedience to our Lord's last command by publishing to every creature the "good tidings of great joy"?

A NESTORIAN EVANGELIST.

When the news was circulated about Oreo-miah, early in January last, that Deacon Hoobyar was dead it caused widespread sorrow. It was not that the ministry had lost an able leader or learning a shining light, but that the church of Christ in Persia had been bereaved of a brother of singular simplicity and purity of life, and of exceptional zeal in the Master's cause.

Though of very limited education, and not possessed of mental endowments of a high order, this humble disciple by his unassuming piety and supreme devotion to Christ and his service had become widely known; and to know him was to feel the power of his consecrated life. His prayers were always a blessing. Saint and sinner were uplifted by them. Last winter a godless young man of another Christian sect came under deep conviction of sin. When asked what aroused him, he referred to a meeting of our evangelical presbytery which he had happened to attend, and said his soul was first stirred by the prayer of a stranger—that tall, slim-built, angular fellow who prayed on a certain occasion. There was no mistaking the person he referred to.

But the distinguishing feature of Deacon Hoobyar's life was his whole-souled devotion in preaching the gospel to Mohammedans. Not long after his conversion he had come to be gatekeeper to the seminary premises at Seir. There the simplicity of his Christian character and his singleness of mind became apparent to very many, and there was born into his soul the unquenchable desire to carry the glad tidings of Christ's salvation to the Mohammedan villages around. He had ready command of their language. His zeal was acknowledged. But of other aptitudes for such a service he seemed to have none. Funds, too, were wanting for even the small salary he would receive. But Mrs. Graham, of precious memory on so many mission fields, arranged for the latter, at the instance of Mrs. Cochran, his unfailing friend, and he was put to service. In the course of time the devout man's labors proved him indeed a vessel meet for the Master's service in this particular sphere.

For twelve or fifteen years he was de-

votedly engaged in this work. His zeal never seemed to abate. In season and out of season, in the heats of summer and the fierce storms of winter, in his weakness and in his strength, in times of famine and of plenty, amidst poverty and rebuffs, with untiring energy and indomitable faith he carried his simple message of the crucified Saviour up the mountain sides and down upon the plain from village to village.

It has been a constant surprise to us that this brother of such humble gifts could so draw Christian-hating Moslems to him to hear the story of the New Testament way of life. Wherever he went he was almost always welcome again. What attracted them? It could only have been the downright earnestness of the man, as with tender voice and wet cheeks he showed them their sins and their need of Christ, and then, closing his eyes, poured out his soul in fervent petition to God for mercy upon them. And his devotion let no opportunity escape him. The place was of no consequence. In house or in stable, in marketplace or by the roadside, he watched for a chance to speak for Christ. He was not afraid of being thought singular. Yet he was apt in his approaches to men. Moslem priests and laymen, Koords and highwaymen, were won to listen to the earnest appeal of this unpretending disciple of Jesus.

What permanent impressions were left by his efforts only eternity will disclose. He not unfrequently brought to the missionaries or others friendly Mohammedans on whose souls the light of the truth seemed to be dawning and who sought to know more of the Way. But his was rather the work of the pioneer, blazing his way through dense superstitions and error. He has made the way easier for those who come after him.

His life, consecrated upon the altar of his Redeemer, was consumed there. He took cold from exposure on one of his tours. But he could not be persuaded to stop until he was laid low. "Christ bids me go," was his reply to one who urged him to rest at home the Sabbath before he died. But when brought to his bed he felt that it was his Saviour's summons to come home. He had recently had enchant-

ing visions of the Master in the night watches. He serenely made all preparation for his departure. In his delirium he would say, "Come, Jesus, Saviour. Hast thou come? I am ready."

Terrible as was the blow to his wife with her large family of children, left in most straitened circumstances, he had perfect faith that they would be cared for by the God in whom he had trusted.

Would not some of the stewards of the Lord's wealth feel it a privilege to act as the ministers of his mercy to the widow and fatherless of this devoted man of God?

BENJAMIN LABAREE.

OBDOOMIAN, PERSIA.

A CRISIS IN JAPAN.

The following is from a circular just received, issued by the Council of the missions connected with the United Church of Christ in Japan. It is understood to be from the pen of Rev. William Imbrie, D.D., of our Tokyo mission, and is addressed to the Boards of Foreign Missions represented in the United Church. Its significant facts, so tersely and forcibly put, challenge attention and ought to rouse the church to a prompt and vigorous response:

Japan is now in the midst of a great crisis in her history; and everything goes to show that the nation is in a marvellously receptive mood.

After two centuries of seclusion, the country is suddenly open to the world. The Shogun is gone, the Mikado restored to power; and with the suppression of the Satsuma revolt the integrity of the empire is established. With the reception of foreigners a new type of civilization has been welcomed. The telegraph stretches from one end of the land to the other. The mail service is admirable. Railways cross the country in various directions, and fleets of steamers ply from port to port up and down the coast. Banks and hospitals have been established. Daily newspapers abound. There is an excellent system of education culminating in a university. The army and navy are organized after foreign models. A new code of laws based upon those of Europe has been adopted. The recent proclamation issued in the name of the empress recommends the adoption of foreign dress by the women of the country. In the year 1890 there is to be a parliament. Certainly a nation that has seen such

things as these accomplished during the last quarter of a century may see great things done by the year 1900.

But the movement now witnessed in Japan is not confined to such particulars as these. It includes also the question of religion. There can be no vigorous national life without some religion: Brahmanism and Mohammedanism are out of the question; Buddhism is condemned already; there remains only Christianity. That is the common position assumed by the press; and what the press encourages the government allows. Ten years ago it was a question whether it would be permitted to build a church on a public street in the city of Tokyo; churches are now found in every direction. Once it was with the greatest difficulty that a Japanese could be found to print a translation of one of the gospels; now large printing houses compete for the work of the Bible and tract societies; treatises on theology are printed and bound at the government establishment; and the Scriptures, and Christian books, magazines and newspapers, go everywhere freely. More than this: there are men now living who confessed Christ at the peril of their lives; and these same men are to-day preaching Christ in public halls and theatres to audiences that are glad to hear them. The tone of Buddhism is a tone of defeat; Christianity is confident of victory.

This, however, is not all. Not only is Christianity a common theme—proclaimed upon the platform, discussed on the railway, queried about in the country inns: not only is it encouraged openly by the press and tacitly by the government: it is rapidly crystallizing into churches. At the close of the last year (1886), there were connected with the United Church fifty-five organized churches, twenty-five of which are wholly self-supporting. There was a membership of 5472. The ministers numbered twenty-eight, and the theological students forty-three. The contributions for the year amounted to more than ten thousand (Mexican) dollars. This is the report of the United Church alone; and others are doing likewise. The Board of Home Missions connected with the Synod is simply overwhelmed with applications. It is not rash to say that rightly-directed labor in almost any town in the empire would end before long in an organized church.

This then is our opportunity—such an opportunity as the modern church has never had vouchsafed to it. A century ago was heard once more a divine voice saying, Go teach all

nations. And men asked, Whither shall we go? To-day a man stands upon the shore of Japan crying, Come over into Asia and help us.

And we must go now. This is reason: There is a tide in the affairs of men and of nations. It is Scripture also: When the apostles heard that Samaria had received the word of God, they sent Peter and John. When tidings came from Antioch, the church sent forth the Son of Exhortation. There is a time to reap; and it is into the harvest field above all places that our Lord bids us to pray that the laborers may be sent. Other nations may wait, but this nation cannot wait; for he is not dealing so with any other nation.

This course will go far toward ending our work in the empire. By this it is not meant that the close of the century will see all knowing the Lord, from the least to the greatest; but it does mean that there is good reason to hope that a vigorous aggressive church may then be planted in all parts of the land. It means that foreign missions may then give way to home missions. It means that so far as we are concerned, the gospel of the kingdom will have been preached as a witness in Japan; and when that is done the church at home will be free to go elsewhere.

This course will yield us an early friend in Asia. The church in the Sandwich Islands has done excellent service in the Pacific; but the Sandwich Islands are as nothing to Japan. For Japan is alive, energetic, eager—a nation with a destiny. And a church of Christ in Japan would be throughout all eastern Asia an ally that would be invaluable. Granted that the amount of effort needed to accomplish the task presented might (or might not) result in an equal number of individual believers scattered here and there over the world; still, as an ally in the near future, these would be but weak in comparison with a vigorous church in Japan.

An educated man has been defined to be "one who is not willing to survey the universe from his parish belfry." Measured by this standard, how vast the number of uneducated men in this age of intelligence!

The flower of our divinity halls are now in the foreign field; the best men of their year are always volunteering to go and join them.
—*Professor Charteris, of Scotland.*

"N. S. M."

The Presbyteries of the Synod of New Jersey, at their regular spring meetings, have concurrently sanctioned the plan proposed to them by Synod's special committee on Simultaneous Meetings, and appointed joint committees to arrange details in connection with Synod's committee. The original action of Synod was in the following resolution, adopted October 20, 1886:

Resolved, That a special committee be appointed by the moderator to take into consideration the feasibility of the adoption, by this Synod, of some such method as the "February Simultaneous Meetings," so successfully conducted by the Church Missionary Society throughout England, said committee to report at the next meeting of Synod, and, if possible, inaugurate such an undertaking within the current year.

The English "F. S. M." was described in detail in *THE CHURCH AT HOME AND ABROAD* for April (pp. 300, 301). The presbyteries have severally determined that Simultaneous Meetings in behalf of foreign missions shall be held at central points in the state to be hereafter announced, and among all the churches, according to details referred to the joint committees, during the week November 18-19 of the present year. The meetings are to extend over a whole day, or two days, in each centre. All our churches in the state are asked to devote the Sabbath services on November 18, and the prayer-meetings and mission society meetings occurring nearest before the 18th, to prayer for and mention of the Simultaneous Meetings, and to occupy, as far as possible, one day also during the week with such a local meeting in the common interest as may be practicable; that there may be a truly "simultaneous" attention all over the state to the duty of honoring our Saviour's last command. It is hoped that the movement may gather sympathy and co-operation from our brethren of other denominations also; the more, inasmuch as there are no collections contemplated (unless for expenses), and any interest awakened in the common cause of foreign missions will inure, among members of other denominations, to the organized work within their own lines.

Deputations of one speaker or more to each centre are to be provided by the joint committee. It is hoped that such a general exchange can be arranged as may enable speakers to be at home when their own meetings occur, and yet to assist, in another part of the week, by addressing audiences at distant central points. The centres thus far suggested are about sixty in number.

An effort to reach and include our entire constituency in the state will be made by using more or less brief and pertinent publications. The secretary specially asks for this purpose that names and addresses of individuals not hitherto interested in the missionary work be sent to him; also, of persons in other denominations who might be looked to for friendly participation.

The public press, local and religious, through friends of the movement in the various parts of the state, will be looked to for friendly mention of the movement, both during the summer season and again just before the meetings.

As the committee have not been provided with any financial resources, and the work is one of common concern, they do not undertake to pay anything beyond required expenses.

The general aim of the meetings is to put the last word of our risen Lord to his disciples urgently before the church as the one motive to the work of evangelizing the heathen and Mohammedan world; in other words, to present the *Bible doctrine* of foreign missions. The end of the meetings will be met if this be fairly presented and widely and simultaneously heard. The later results, we cannot but believe, will be ordered of God in a blessing upon our organized missionary work.

W. H. BELDEN,

Secretary of Committee.

BALDWIN, M. J.

HAINAN.

The Presbyterian Church is to be congratulated on its occupation of Hainan. The course of Providence which has led to this occupation is clear and striking, and it requires no great amount of foresight nor any wonderful degree of faith to see that a most fruitful and prosper-

ous work has been inaugurated there. The special points of interest and significance are:

1. *The island itself.*—From its isolated position, cut off from the mainland by a strait seventeen miles wide, it has remained, until within a few years, one of the least known portions of the eastern world. It is equal in size to the land of Palestine, and is most attractive in the great variety of its natural beauty,—mountain, plain, river, forest, jungle and seacoast forming a striking combination,—and in the richness of its flora and fauna.

2. *The people.*—These are of two races, the Chinese colonists and their descendants, and the aborigines. To one accustomed to the rudeness, the insolence and the open hostility of the masses on the mainland near Canton, the civility, friendliness and other good traits of the Chinese in Hainan present a pleasing contrast. The aborigines, called the Lees, are a peculiar and most interesting people. They are a simple, frugal, untutored race, living in primitive style in their thatched huts, in villages among their native hills. They are hospitable to the stranger, and give one the impression that with Christian training they would develop into fine characters. Free from most of the superstitions and beliefs that are such great barriers among the Chinese, they seem much more hopeful material to work upon, and appear anxious in many places to receive Christian instruction.

3. *The point selected as the headquarters of the mission.*—This is Kiung-chow-fu, the political and literary capital of the island. From this point every part can be easily reached by boats along the coast, and by tours inland where ponies are available for travel. On the mainland opposite juts out the peninsula of Lui-chow, with which connection has already been established through the medical work in Kiung-chow, and which in the natural division of territory appropriately falls to the care of the Hainan mission. At present the hospital is the main agency at work in Kiung-chow, and the 12,000 patients treated during a part of last year show the wide extent of its influence even at this early day. The missionaries, with but one exception, have not yet mastered the language, but are hard at work upon it,

and will soon be ready for full work. When this barrier to their efficiency is removed they will find all ready to their hand much more work than they can hope to accomplish.

4. *The prosperous work now in active operation in the interior.*—This centres in the town of Nodoa, where the people speak, with equal readiness, several dialects, a point of great advantage where the dialects vary so greatly. Nodoa is an admirable centre from which to reach the various elements of the population. It is in the midst of an extensive Hakka settlement, is on the border of the broad district of Tam-chow, throughout which Mandarin is spoken. It is also on the border of Lam-ko, another extensive and populous district where a peculiar dialect is spoken. It is also near the territory of the aboriginal Lees, and is moreover connected by trade and general intercourse with the whole island, throughout which Hainanese is the chief dialect. The hand of Providence is evident in the occupation of Nodoa, a place of so many advantages, as the first inland station. It is the expectation of the mission to establish a training-school in Nodoa, and the youth who go forth from this place to Christian work will possess the gift of tongues in a remarkable degree.

5. *The island is given up to our exclusive occupation.*—No other mission is likely to enter the field. It is a special charge committed to us, a great and precious one, in the care of which we have every reason to hope for great blessing. The aborigines especially have powerful claims upon our sympathy and help. During all the 2000 years since the Chinese took possession of the island they have remained a separate people, preserving the race distinctions, their language, customs, worship and mode of life against the aggressions of the stronger race, waiting, it would seem, the development of God's purposes of grace for them, when they shall receive his message and come into the glorious fellowship of believers, and become members of the great family of God. We, the Presbyterian Church, have been made the husbandmen of the rich, untilled vineyard of Hainan. The Master will be sending from time to time for the fruits. Let us then with faith and zeal do the work he has laid upon

us for this great island, that it may become a second Madagascar, and that the wonders of grace witnessed in many of the islands of the Pacific may be repeated here.

B. C. HENRY.

CANTON, CHINA.

OUT OF THEIR DEEP POVERTY.

The following from Rev. S. G. Wilson, of Tabriz, Persia, tells a story of self-denial for Christ's sake worthy of all praise:

I enclose the contributions of the Tabriz church to foreign missions—the penny collections on the first Sabbath of each month during the latter part of the year. The other \$15.23 is the Christmas offering. These sums will seem small to you, but they do not seem so to them. Since ten cents represents the wages of a *fellah* or common servant, the giving of a *penabut* or ten *shahis*—six and a half cents—is the sacrifice not of some luxury, but of some substantial comfort or article of diet. Many of these contributors are grateful when they have some curd or meat-broth in which to sop their bread. Well-dressed rice is quite a luxury to them. Some live in cellars built of sun-dried brick, and ten cents is to them a month's rent. Besides the rent, they feed and clothe themselves and family on three dollars a month. One young man, with a coat out at the sleeves, gave his *penabut* willingly, though it was the income of a day and a half. A good many shares are taken by the school-girls out of their book-money earned by sewing and knitting. The conglomerate character of our Sabbath-school and church as to race is shown by the fact that besides the Americans, five Mohammedans, thirteen Nestorians and fifty Armenians take part in the offering. The subject was presented on January 18, the Oriental Christmas, and the reading of the world-wide effort to give something to Christ interested them much.

The following from the preface of a book just published—"The English Church in Other Lands"—exhibits a masterly grasp of some of the essentials in the proper conducting of the work of foreign missions:

To plant the Church of Christ in all lands is a work which demands not only persistent and

undaunted zeal, but also practical and statesmanlike gifts of administration, to the suppression of the impetuous and selfish individualism which too often monopolizes the name of enthusiasm. It is a work which can be rightly carried out only by men who will be content to regard it as a whole, to legislate for it on system, to take a wide and equable survey of the condition of the whole field and the relative needs of all its parts, co-ordinating means and wants without favor, partiality or prejudice.

FOOT-BINDING.

Foot-binding is said to have been introduced in China in the Tang dynasty. Occasionally a Chinese teacher will say, "It began about the same time that printing did; it is not so very bad after all." But many are willing to condemn it unsparingly. There are many stories as to its origin; one is that an emperor who had a club-footed empress decided to give her special honor before all his courtiers. He ordered the way to a favorite summer-house near the palace to be spread with velvet and satin and gold pieces stamped with lilies strewn upon it. When the high officials and attendants were gathered as witnesses he commanded the empress to walk to the pavilion, the heralds meanwhile proclaiming, "Behold from the empress' feet golden lilies." Hence this name for these deformities. Another story tells us that some learned adviser of the emperor told him it was a good receipt for keeping women at home. A local story about Ningpo is that it was ordered to quell a rebellion in the empire.—*Woman's Work for Woman in China.*

That deep sense of responsibility which leads to an unflinching and even heroic perseverance in duty is necessary to any high attainment in mission work. Adoniram Judson had it. Writing from Rangoon, in 1816, he says:

It is a most filthy, wretched place. However, if a ship were lying in the river ready to convey me to any part of the world I should choose, and that, too, with the entire approbation of all my Christian friends, I would prefer dying to embarking. This is an immense field; if we desert it, the blood of the Burmans will be required of us.

LETTERS FROM THE FIELD.

MEXICO.

PROGRESS IN TABASCO.

FRONTERA, TABASCO, March 22, 1887.

REV. J. MILTON GREENE, D.D.:—As I am detained here for a few days waiting for a steamer bound to Progreso, Yucatan, let me forget the monotony of this sleepy place, the oppressive heat and the attentions, more assiduous than agreeable, of the *chaquiste*, a very minute but exceedingly poisonous gnat, in writing you some facts and impressions gathered during my visit, just concluded, to our congregations in this state.

It is now a little more than three years since we began work in this region, which, with the exception of sporadic efforts bravely made by two or three colporteurs, had been, since the conquest, under the complete dominion of Romanism. It ought to be added that no little pioneer work had been done also by means of tracts sent out by the American Tract Society in the sailing vessels which occasionally visit this coast in search of logwood or mahogany. Only a few days ago a father presented himself and his family in San Juan Bautista as candidates for church membership, and when I asked the history of his conversion he told me that seven years ago a sailor from New York had given him some of these tracts, by means of which he was brought to a knowledge of Christ and stimulated to purchase a Bible, and that from that time he had labored as opportunities were afforded to spread the pure light of the gospel among his benighted and depraved fellow countrymen. From others I learned that he had long enjoyed this reputation, and was widely esteemed for his purity of life and zeal in promoting the spread of gospel truth. May the day never dawn when such organizations as the American Tract and the Seamen's Friend Societies shall cease to share the confidence and receive the cordial support of our churches.

TWO EXTREMES.

Two extremes of religious condition were found in Tabasco when we began work here—a cold, lethargic indifference coupled with an intense worldliness, and a blind, bitter fanaticism. In San Juan Bautista, the capital, for example, the mass of the people received us with a frigid disdain. For many months we could count neither upon pronounced, devoted friends nor declared, active ene-

mies. Our cause was regarded as a spasmodic, ephemeral effort, which, as in the case of spiritualism, would soon exhaust its energies and withdraw from the field. In other parts, as in El Paraíso and Comalcalco, we encountered from the first a vigorous and sustained opposition on the part of Romanists, who burned for us, within eighteen months, four organs, and attempted to destroy by the same means our church buildings. Our brethren suffered loss in their friendships and in their material interests, were declared traitors, heretics and possessed of demons. In the estimation of their Pharisaic neighbors they were reduced by their new faith to the level of publicans and sinners, and treated accordingly. Such was the condition of affairs up to the date of my last visit two years since. In the capital very little progress had been made, and our congregation rarely exceeded thirty in number. In the other two centres advancement was marked and rapid, but it had been secured only by great fidelity and no little suffering on the part of our brethren, and soon after my departure they were called to a new trial in the loss of their organs, and in the case of El Paraíso the attempted burning of the church.

GOVERNMENT PROTECTION.

Hearing of this, we had recourse to the federal government, and after hearing a detailed account of our sufferings, President Díaz wrote to the governor of Tabasco and to the general in charge of the federal troops letters which, by their just severity, had the effect of terminating all open and violent opposition, so that since then we have enjoyed the fullest religious liberty. Aided by our counsels and correspondence, the native ministry have quietly pursued their work of preaching and circulating printed truth in and out of the capital, especially enforcing upon the brethren purity of life and conduct as the most effectual means of demonstrating to our enemies and others the superior excellence of the evangelical faith. The results have far exceeded our weak expectations. During this visit I was permitted to welcome a congregation of more than a hundred at each of the three services which I held in San Juan Bautista, while at all the windows a large number of persons gathered and remained quiet and attentive during all the acts of worship. Fifteen persons were re-

ceived, after careful examination, as members, and seven children were presented for baptism. Deep interest and even fervid enthusiasm have taken the place of the dreary and chilling reception which I encountered two years since. Not a few persons of distinction attend our services and speak openly in our favor, while the principal paper of the city has devoted several articles to the hearty recommendation of Mr. Franco, our minister, and of his work. In El Paraiso the progress has been even more marked. Our church building is filled regularly with eager listeners at the stated services, and nine persons were received into membership during my visit. It was to me eminently gratifying to note how completely the changed life of our brethren has disarmed the prejudices and hostility of their former persecutors and converted them into friends. Two of the most wealthy of those who were generally believed to have been to some extent implicated in the incendiarism referred to above sent to me to say that if I would secure a female teacher from Mexico and establish an evangelical school for girls in El Paraiso, they would cheerfully aid in paying her passage and her salary.

CHURCH ERECTION.

Our brethren have for a year been collecting funds, aided by their wives and daughters, who have formed themselves into a society for this purpose, and after two or three years will build a spacious and attractive church edifice with brick walls and tile roof, instead of the reed structure with roof of palm in which they have hitherto worshipped. A similar effort is being made in Comalcalco, where, owing to the influence of the resident priest, the social ostracism suffered by the brethren is most complete; but notwithstanding this over a hundred and fifty persons gathered in and about the church on the occasion of my visit, a much larger number than were present at the special services held in the Romish church at the same hour. Ten persons were received into membership, among whom were two of the most intelligent and prosperous merchants of the place, one of whom is seriously considering the question of devoting himself to the ministry. Mr. Granados remains as pastor here and Mr. Olivera at El Paraiso. Both have married excellent wives in their respective localities, and are greatly respected for their intelligence and piety.

PLEADING FOR THE LIGHT.

In addition to our work in these three centres, we are hoping to establish during the coming year services in two other points, in which *El Faro* and our other publications have prepared the way. Oh that those whose faith and interest in foreign missions, especially in Romish countries, are at a low ebb, could hear the pleadings which come to us from these remote districts, begging for the light and purity of the gospel! One of these places lies at a distance of 240 miles south of this town, and in all the intervening distance we have not a single centre of evangelical work. Give us the means, brethren at home, as God is furnishing us the opportunities, and your Mexican mission will give you joy and comfort in her enlarged sphere and multiplied usefulness. It has been my special satisfaction on this trip to be accompanied by a gentleman and his wife from Dr. Thompson's church in Kansas City. Their opinion seems to be that they have seen Mexico as very few travellers have done; and while they are not disposed to recommend the journey to those who travel for pleasure, I think their deep and substantial interest in foreign missions has received an encouragement and impulse which will gladden the heart of their good pastor and stimulate the zeal of their Christian friends at home. As the first white woman who had ever been seen in the region of El Paraiso, this good wife and mother was the object of most curious regard and some superfluous attentions; but both she and her husband agree that for native delicacy, true kindness of heart and prodigal hospitality, our Tabasquenos are an example to more favored people in other lands. Tabasco is rich in possibilities of development, in her groves of mahogany and other precious woods, in her cacao and sugar plantations, and in her adaptation to the growth of all tropical fruits. But for us her grandest future is painted in the light of an open Bible and a pure worship, and in the refulgence of that glorious epoch when all the people shall practically know that God alone is lord of the conscience, when papal monarchism and centralism, with all their consequent oppression and poverty and ignorance for the masses, shall be replaced by that evangelical individualism under which every man shall know his true worth, endowments and possibilities as a soul created in the image of God and redeemed with the blood of Christ.

SYRIA.

MEDICAL WORK IN VILLAGES.

TRIPOLI, Feb. 7, 1887.

IRA HARRIS, M.D.:—The visits I made to the villages mentioned in my report were very gratifying. The people received me very cordially, although they look upon Protestants as emissaries of the evil one. I knew it was not myself alone they respected, but my skill to treat their bodies. The opportunities for saying a word for the right way were many, but much tact was necessary. In company with Mr. March I visited a large and wealthy village in the northern part of Lebanon. It is a Maronite stronghold. The people are very bigoted. I went upon invitation of the sheikh, upon whose brother I had operated successfully for club foot. We remained here three days. It did seem as though every third person had something to be removed—tumors, cancers, necrosed bone, cross eyes, cataracts and other diseases. We could not find a table in the place, so were obliged to put the patient on the floor—not a very comfortable position for the operator, certainly. We trust the time spent there will not be without profit to the cause. We feel that we are assured of receiving a hearty welcome in the future.

CHECKERED EXPERIENCES.

On another occasion Mr. March and I visited Meseaff, a large village on the outskirts of the Nusariyeh district. On a high hill near the centre of the town stands a large castle partly in ruins. It was once very strong and important, commanding as it does a wide stretch of country. The town is enclosed by a wall fifteen feet high, in a good state of preservation. The houses, numbering about three hundred, are small, miserable and dirty, the streets were ankle deep with mud and manure, and the people are in keeping with their surroundings. On entering the village we asked for the house of the sheikh, calling him by name. One said, "He is away;" another, "He lives there," pointing to a house in the distance; still another that he lived in an opposite direction. We at last gave up the search, and began to look for a room in which to spend the time of our stay. After some time we found a man who was willing to let us have a small room which was used for storing grain. He heaped the grain on one side of the room, and, placing a mat for us, said he was delighted that our extreme highnesses had honored his house by our presence; would we state our de-

sires? and they would be at once granted, to the impoverishment of all his family. Our supper that evening was laid upon the medicine chest. We ate sitting upon the floor, as there was no chair, table or other furniture in the room. At first the people were very suspicious of us; but when they learned that we had come to treat the sick, they became very friendly, and we were overwhelmed with attention and patients. The previous season there had been an epidemic of small-pox in the village, and we saw many little children blind from ill treatment and want of care during their sickness with this dread disease. Operations had to be performed for the relief of many suffering ones. Three afflicted with cataract were made to see. Over one hundred received treatment. The rain was beginning to fall when we took our departure for a village eight hours away, where we were to spend the night among friends who were ready to make us welcome. An hour after we had started the rain came down in torrents. We were wet to the skin notwithstanding our rubber coats. The path was filled with water, so many rivulets that it was difficult to tell which was the right way.

ORIENTAL HOSPITALITY.

About noon we saw a house in the distance. It was suggested that we go and see if they would not take us in, if only for a few moments, and perhaps the storm would pass over. Upon inquiry the owner expressed his willingness to make us comfortable (?). Soon our baggage was unloaded and taken into the house. When we entered we were almost blinded by the smoke from a large fire burning in the middle of the room, such a room as probably you never saw used as a dwelling place for human beings—30 by 20, and 10 feet high. On the right side of the door there was a raised room, eight feet square, elevated on sticks driven in the floor, which was mother earth. The sides of this room were covered with reeds and dry twigs. This is the sleeping room of the young sheikh, his wife and two little ones. Back of this is the stable for cows, goats and sheep. The remaining half of the large room is raised about three feet, so that the animals cannot intrude. At the end is a large platform of small logs, about ten feet square, with a two-foot railing around the edge to keep the children from falling out and a resting place for the arms of the women folk. This is used at night as a common bed-room for

the old sheikh, his two wives, three little boys, and a daughter about seventeen years old. Along the front wall were a number of small bins for stores. We were invited to take a seat near the fire, which we did with pleasure. Our wet clothes were removed, and, held by various members of the family, were soon steaming by the fire. When the time came for us to retire, the cows, the goats with their kids, sheep and lambs and my horse were brought into the room. The young man and his family retired to their room, our beds were put up, our three men lying on the floor by the fire. The old man and his family went to rest on the platform, making in all seventeen persons, besides the animals, sleeping in this small room, with no window, the only ventilation being from the cracks in the rickety door. The room filled with smoke so dense near the ceiling that one could not stand up without suffering. Gladly we greeted the morning, having passed a most wretched night. This is about the worst experience I have had since I came to Syria.

DAKOTAS.

PINE RIDGE AGENCY.

REV. CHARLES G. STERLING:—This field evidently offers scope for persistent labor for many years. Among the 5000 Indians tributary to this agency, there is but one ordained white missionary besides myself—Rev. Mr. Robinson, of the Episcopal Church.

Our plan of work will be to keep the agency village as the preaching centre and to visit, as soon as a horse is furnished us, the several camps, arranging as soon as possible for regular circuits to them.

I think that as early as the spring of 1888 we should have a good church building at the agency village. Eight adults have been baptized during the past year.

INDUSTRIAL SCHOOL.

In addition to the good prospect for preaching at this station, I believe the field offers a good opening for the early establishing of an industrial school. Government school instruction, though sometimes excellent in secular branches, is liable to be, and often is, wholly wanting in any element of religious truth beyond a formal chapel service. Even personal influence on the part of teachers toward a decided Christian life may be too often absent.

What a work of character-building could be accomplished by a well-manned Christian school, which, in addition to thorough secular instruction, would secure a decided and constant personal influence toward a Christian life, and which included in its regular course of study the word of God!

ROME AGGRESSIVE.

The Romish Church is seriously considering the settlement of a priest at this station this spring and the erection of buildings for an industrial school at one of the camps. Prompt action on the part of our church, with a wise choice of location, might save to Protestant influence and instruction many promising young Indians.

It is a critical hour for the young Indians of this tribe. Soon—just now—upon their plastic natures a die is to be pressed and their characters, from which are the issues of life temporal and life eternal, to be thereby formed.

This is a truly *foreign* field in its great needs and its entire separation by languages, customs, from home influence; it is yet a *home* field in its entire dependence for help on the country in whose bounds it lies, and in the immediate reflex influence that its culture will have upon our country's welfare.

PERSIA.

ENCOURAGING OUTLOOK.

HAMADAN, Jan. 26, 1887.

REV. JAMES W. HAWKES:—Hamadan station was never so ready for good work as now, each laborer at his or her own work, more or less equipped with the language, all well housed and comfortable. There is now almost no opposition, and opportunities of speaking for Christ are daily multiplying. Our daily prayer is that we may be filled with the Holy Spirit, who shall teach us how to make the best use of these opportunities.

Just as we had arrived at home from mission meeting and began to get settled, we had a visit from the Rev. W. L. Whipple, agent of the American Bible Society from Tabriz. Besides looking after the interest of the Bible work he helped us very materially in the services of December 12. On that day the new church, which has been so far completed as to be used for services, was dedicated in the morning, and at the afternoon service the two elders of the church were ordained. These services were solemn and impressive, as well as interesting. The building has neither been plastered

nor furnished with permanent windows, but it makes a spacious and comfortable house of prayer. May it prove a great blessing not only to the Armenian church and community, but also to the whole city! There are some Mohammedans in regular attendance, and others come in from time to time.

There is now a good feeling in the church, and a disposition among the members to work as they are able. Their contributions this past year amounted to some eighty-three toman, equal to about one hundred and fifty dollars.

There were three additions to the church during the past year, and the Sunday-school has held its own.

The Bible is being read and studied more and more, and its truths are being discussed. All our Persian Mirzas are earnest Christians, and have frequent opportunities of speaking for Christ. The heaven is working, and we trust the Lord will bring an abundant harvest.

The schools are doing well. In the high school there are fifty pupils, in the Armenian eighty-one, and in the Jewish girls' school twenty-eight, making a total of one hundred and fifty-nine—ninety boys and sixty-nine girls. Of the boys fourteen are boarders, and of the girls twenty.

There is an almost continuous stream of patients visiting the dispensary, and Dr. Alexander has the prospect of getting several bright pupils in medicine.

CHINA.

OUT-STATION NOTES.

NINGPO.

REV. G. F. FITCH:—In one of our out-stations I met on a recent Sunday a man who not long since was a confirmed opium-smoker. He had tried various remedies for the opium habit, but all to no purpose. At length he determined to try the power of prayer to the Lord Jesus and let all medicines alone. He smoked no more opium, and when I saw him he was an applicant for church membership, and, best of all, his wife came with him. The native pastor seemed to think the habit was really broken, and that the man was a genuine convert. This is not the only case I have known of the opium habit being broken through prayer.

FASTING AND PRAYING.

In another station the pastor told me of a woman whose mother-in-law was a Christian, but she herself was a persecutor and a reviler. Not long since

her husband died, and shortly afterwards she herself became very ill. She became much troubled on account of her former course, and feared that her sickness was a judgment from God for her sins. So she asked her mother-in-law to pray for her. "Yes," said she, "I will, but you must also pray for yourself," and added, "Moses fasted forty days and so did Christ, and so should you; but as you are weak I will fast the first twenty days, and by that time perhaps you will be able to fast the rest." So they prayed and the mother-in-law went without her breakfast for twenty days, and the sick woman, now nearly well, the remainder of the forty. She believes she was raised up in answer to prayer, and is now apparently an earnest Christian. Let no one smile at such seeming folly, but consider that these were untaught women, who, at the best, had but a faint understanding of true Christianity. Who shall say that their childlike faith was not acceptable to God?

OBSTACLES TO CONFESSING CHRIST.

In another station I saw, about a year ago, a woman at church who impressed me very much by her earnest and reverential manner. Though in the month of December, she would kneel during prayer upon the cold dirt floor, and placing her little child in front of her would cause him to fold his hands and so remain, while she followed the minister, sentence by sentence, half audibly, all through the prayer. I supposed of course she was a church member, but was told she was only an inquirer. Nearly a year afterwards I was present at a communion season at the same church, and saw this woman before the session seeking church membership. She was not received, and I asked why. "Because the man she is living with as a husband is not her husband." "And why don't they get married?" "Because they *have the same name*, and according to Chinese law are not allowed to marry." I learned that they had been living together for years and would be glad to marry, only for this senseless Chinese law which they fear to break.

During my walk through a large village recently, I was politely invited to come in and sit down, by a man standing in the door of a humble house. "Are you a church member?" said I. "Yes." But after some conversation I learned that he was not yet baptized. On talking with the pastor afterwards about him, he told me that the man was a sawyer, and as it takes two men to a saw, this man

must either work on the Sabbath, as he can get nobody to work with him who is willing to stop work on that day, or give up his trade. The latter he is not yet prepared to do. This is but one instance of many cases of a similar kind.

BRAZIL.

THE WRONG MAN.

BAHIA, Feb. 11, 1887.

REV. A. L. BLACKFORD, D.D.:—Letters from Sergipe are encouraging in regard to our work. The enemy, however, is alert, and there are signs of opposition. A newspaper item a few days since stated that at Capella, a point I was invited to visit during my late visit, and the home of a member of our church, a monk was lately preaching a "mission" (as they call it), a series of sermons generally of the most fanatical kind, when it was rumored a foreigner was to arrive who was preaching a new religion. The *frade* (monk) at once harangued his crowd on the method which the church formerly employed with heretics, and exhorted them to apply it. A newspaper agent happened to visit the place just at this juncture, who, although a Brazilian, had a somewhat foreign look. The mob promptly surrounded him, armed with stones etc., and he owed his escape to the strength and fleetness of his horse. He got away unhurt, but lost some papers and a small amount of money in his flight. The occurrence will be of service; the monk will pass on, and the better class of people will read and resent the outrage.

REINFORCEMENTS GREATLY NEEDED.

The necessity for one or two more ordained ministers and their wives for this station is of the most urgent kind. Sergipe alone could absorb the time of two men, with all their energies and activities—ought to have them. This city alone needs the same. Cachoeira and its district has a very large population, and needs at least one man all his time, besides a number of other towns of some importance and of easy access, where opportunities are going to waste and souls are perishing by the thousand because we cannot be here and go there at the same time.

Rev. E. M. Wherry, of Saharanpur, India, speaking of opposition to the gospel says:

Just now we are having a hot contest with the Mohammedans and Arya Somaj people. They have set up opposition preaching just to annoy us, so that you might see, were you here any evening in the week, three hosts assembled within forty feet of each other on opposite sides of the street. The Muslims and Aryars are enemies, but they can unite in opposition to Christians. It is significant that Muslims are willing to receive help from the infidel Hindus in this struggle. The Lord grant us a speedy victory.

Rev. J. J. Lucas, of Allahabad, India, sends us the following interesting item:

This year we have had four baptisms of Hindus, one last Sunday of an educated Bengali who some years ago threw up his appointment and became a Fakir, wandering over the greater part of India in search of rest and freedom. He came to the Mela here in January, and there we met him, and through a tract given him he was led to Christ.

FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America" the sum of _____ dollars, to be expended for the appropriate objects of said corporation.

The corporate name is "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board or containing remittances of money should be sent to William Rankin, Treasurer.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address C. Cutter, 23 Centre Street, New York city.

The postage on letters to all our mission stations is 5 cents per each half ounce or fraction thereof.



